HOLY BIBLE

Tree of Life Version

Holy Scriptures

Tree of Life Version

TLV

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Acknowledgments

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Introducing the Tree of Life Version

DR. JEFFREY L. SEIF
TANAKH PROJECT MANAGER AND VICE PRESIDENT

The Bible isn't simply a book. It's a collection of books. Who wrote the books? Why did they write them, and to whom? When did they write the texts? In what languages were they written? Who preserved, collected and certified those biblical books as authentic? Who subsequently translated the documents and authorized them for religious consumption? These are all worthy questions, are they not?

While a full telling is beyond the scope of this translation's introduction, worth noting for our purposes is that the New Testament's so called Christian authors did *not* actually have a so called New Testament. Significant, as well, is that they did *not* even refer to themselves as Christians. Their Scripture was the Hebrew Bible—what I once heard Rabbi Marty Waldman refer to as "Israel's family diary."

Biblical authors had no idea they were contributing to the manufacture of a New Testament. When Jesus' friends put pen to paper to offer their respective accountings of His life and teachings, along with the implication of both for humanity on the whole, they proffered inspired accountings of something new that God was then doing in the world through Him. In their telling, however, they took pains to accentuate how that new story connected to Israel's story. They connected it to the Jewish peoples' biblical Word and world, loving both as they did. The translation you have in hand has a vested interest in underscoring the essence and substance of that connectivity.

With so many Bibles circulating in the modern, English-speaking market place, publishers have to work hard to explain why their newer English renditions are both *necessary* and *felt-needed*. As for the "necessary" element, the question is whether something inherent in current renditions is lacking and needing augmented by a newer telling; as for the question of a new rendering being "felt-needed," that question considers whether people are

feeling the need for something new, are asking for that new "thing," and whether one can find that new thing in the new translation.

The scholars who worked on this translation believed that current English-speaking Bible readers needed a rendering that spoke with a more decidedly Jewish-friendly voice—like the Bible's authors themselves. We believe that reckonings of Hebrew, Aramaic and Greek manuscripts have all-too-often been tendered by churchmen with little-to-no intellectual interest in the Jewish experience, no emotional connection to the Jewish people and no real personal support for the Jewish homeland—Israel. The upshot of the disregard, be it intentional or accidental, is that biblical books that were written to Jews, for Jews and about Jews loose a critical element—their *actual Jewish essence*. Readers wanting to come to terms with the Bible's messages, messengers and recipients are thus all too easily directed away from the main Author's story lines and intents. Jewish displacement and replacement motifs come through in ways that are subtle and in ways that are not-so-subtle. Either way, and translators' intentions aside, God's will and ways can be obscured through their jaded bias. The result is that anti-biblical prejudice germinates, the anti-biblical soul sickness inadvertently passes on to the next generation of Bible readers, and the world all too easily suffers the loss of a vision of what God is up to in His Word and in His world.

A woman named Daniah Greenberg wondered what a Bible would look like if tendered by a team whose members had decidedly Jewish friendly hearts, heads and hands. She, and her husband, Rabbi Mark Greenberg, started wondering out loud and pulled a cadre of Messianic Jewish Bible scholars, rabbis and friends *together*, to tender a Jewish-friendly rendition of Sacred Scripture. Daniah raised the interest needed to start the project, along with the funds necessary to complete it.

Though Rabbi and Mrs. Greenberg didn't plan on an actual number of intellectual contributors, the number of those who used their gifts to present you with this gift turned out to be about seventy in all—i.e., translators, managers, writers and editors.

Rabbi Dr. Jeffrey Feinberg is worthy of special note, at the outset, for the executive role he assumed in the development of the New Testament. I came on board after, to broaden the team and serve as TANAKH Project Manager, in

which capacity I was tasked with pulling together a team to: bring the Old Testament to term, string both Testament's together and to bring this phase of the translation project to a close. Mindful of my many limitations, early in the process I developed a keen appreciation for Rabbi Dr. Glenn Blank's skills, brought to bear through his service as our Senior Literary Editor—for both Testaments.

Professor Richard Averbeck, head of the Ph.D. program at Trinity University, delineated basic requirements for translators and translation, which both myself and Dr. Feinberg applied while pulling the team together. Professor Helene Dallaire of the Denver Seminary (who took her Ph.D. from Hebrew Union College in Semitic languages) came on board and rendered invaluable editorial service to the work product. Other Text-team executive managers include: Rabbi Jeff Adler, who managed the production of the Torah/Pentateuch; Rabbi Barney Kasdan, who managed the production of the Neviim/Prophets; and Dr. Vered Hillel who superintended the Ketuvim/Writings. Dr. Hillel, by the way, took her Ph.D. from Hebrew University, Jerusalem. I have noted that some of our executives took their Ph.D.'s from the best of Jewish universities to raise the credibility level and to underscore that this is a Jewish reckoning—from Genesis to Revelation.

Speaking of universities, I also want to add that our Messianic scholars have taken advanced degrees from the best of our culture's secular schools—such as Harvard University, Princeton University, Duke University, and Southern Methodist University—along with the best of our religious universities. Our scholars hold advanced degrees from the Dallas Theological Seminary, Kings University, Fuller Theological Seminary, Moody Bible Institute, Trinity University, the Talbot Theological Seminary, Southwestern Baptist Theological Seminary and more. . . much more. As I go on to introduce our translators, footnote editors and introduction-writers, I am want to inform that they come from the best of the world's Jewish religious institutions, secular institutions and evangelical schools.

That said, some of the names of this text's servants follows: Jeff Adler, M.Div.; Mark Anthony, M.Div.; Glenn Blank, Ph.D.; Michael Brown, Th.M.; Michael Brown, Ph.D.; Jack Cairns, D.Min.; Mordechai Cohen, Ph.D.; Helene Dallaire, Ph.D.; Jeffrey Feinberg, Ph.D.; Pat Feinberg, M.S.T., M.A.; John

Fischer, D.Min., Ph.D.; Patrice Fischer, D. Min.; Steve Galiley, D.Min.; Ray Gannon, Ph.D.; Henri Goulet, Ph.D.; Ihab Griess, Ph.D.; David Harris, M.A.; Vered Hillel, Ph.D.; Stanley Horton, Ph.D.; Dan Juster, Th.D.; Barney Kasdan, M.Div.; Liz Kasdan, M.A.; Elliot Klayman, J.D., M.A.; Seth Klayman, Ph.D.; Craig Keener, Ph.D.; Phillip Lanning, M.Ed.; Barrie Mallin, Ph.D.; Shawn Moir, D.Min.; Richard Nicol, D.Min.; Seth Postell, Ph.D.; David Rothstein, Ph.D.; Noel Rabinowitz, Ph.D.; Rich Robinson, Ph.D.; Matthew Salathe, D.Min.; Jim Sibley, Ph.D.; Josh Sofaer, M.A.; Greg Stone, D.Min.; Rabbi Eric Tokajer, Th.B.; John Taylor, Th.M., M.A.; Myles Weiss, M.A.; Randy Weiss, Ph.D.; Lon Wiksel, D.Min. and Wayne Wilks, Ph.D. To these, honorable mention needs made of our Theology Team—constituted by individuals from across the spectrum of Messianic Jewish experience, and led by Rabbi Eric Tokajer.

Believing the persons and pedigrees of the aforementioned individuals to be impressive, and sharing the very same core values that spurred these scholars on, Dr. Jack Hayford, Dr. Steve Riggle, Dr. Robert Morris, Professor John Huntzinger and Dr. John Spurling all used their influence at Kings University to bring the first phase of this project to close and to make the translation the university's preferred rendition.

One of the problems with naming people is that you don't name all of them—and inadvertently sometimes ellicit some chagrin. Twenty-five years a college teacher, myself, I am likely more naturally inclined to accentuate degrees and scholars. By surveying the introductory pages, however, you'll bump into names not noted above. You will be exposed to the "Who's Who" of Messianic Jewish denominations, denominational leaders and mission's organizations, as with corporate officers and advisors. More on the rendition's vision and values will be articulated.

All said here—and returning now to my starting point—in the fledgling Jesus movement's own diary and testament, a New Testament historian named Luke testified how Jesus' first Israel-based followers lived and functioned as Jews (Acts 2:46) and how the movement's principal advocate, Paul, was himself a real life rabbi throughout his life. Luke quotes Paul in his narrative, in Acts 28:17; there Paul informs Jewish leaders in Rome that he was an abiding Jew, in the wake of his encounter with Jesus, and that he had no mind to be needlessly offensive to Jewish people and practices. This

rendition was tendered in that very same spirit. By recovering the Bible's Jewish-loving nature, we take readers back to a long-lost world, to something of a paradise lost. The fruit of genuine Israel-lovers, the *Tree of Life* version accentuates the connection between the Jewish and non-Jewish worlds. It might be a bit difficult for some to swallow. Who cares? Take a bite from the *Tree of Life.* You will taste and see that the Lord is good.

Dr. Jeffrey L. Seif
Project Manager / Vice President
University Distinguished Professor of Bible and Jewish Studies
The King's University

TLV Guidelines for revering “The Name”

Our desire to honor traditional Jewish translation practices: God’s most holy, unspeakable Name is written, and read from right to left: יהוה

In Jewish Sacred Texts, it is common practice to abbreviate those Hebrew letters or use the word “LORD” as a suitable English language replacement in common published materials. Likewise, the word for God, in Hebrew transliteration is “*Elohim*” or “*El*”. It is also common practice for Jewish publications to write G-D instead of God to show their reverence for the most Holy Name of God.

Our desire to honor traditional Christian translation practices: God’s most holy, unspeakable Name usually appears in Bibles as “LORD”, but is sometimes not recognized as especially reverenced due to the mind’s ability to disregard the use of small caps. And, sometimes translators simply add vowels to the YHVH consonants of the Hebrew Aleph-Bet and give “The Name” utterance using the word “Jehovah” or “Yahweh.” This can be seen as very irreverent by Jewish people who would rather you use “*HaShem*” which literally translates as “The Name.” In fact, some Jewish people even use “*HaShem*” for the word God.

“The Name” policy of the Tree of Life Version guiding principles: God’s holy, unspeakable Name will appear as “*ADONAI*”, employing the Hebrew transliterated word for LORD and using small caps to acknowledging special reverence for Him. We will further reverence The Name by using “*Elohim*”, or a derivative thereof, whenever used in conjunction in a sentence. When the word God appears alone without The Name, we will feel free to use “God” with the vowels intact as that is acceptable in both Jewish and Christian Scriptural

texts. We will not use "*HaShem*" or G-D. We will, however, revere God by capitalizing deity pronouns and *italicizing* Hebrew transliterated words that add depth to understanding. Please refer to our handy glossary at the back of the Tree of Life Version of the Holy Scriptures.

God's holy, unspeakable Name is sometimes quoted in the New Covenant writings and therefore, has already been transliterated from the original Hebrew Scriptures into ancient Greek. Since our text is English, and we believe it is the intent of the New Covenant writers to point the way back to the Hebrew Scriptures, we chose to continue using "*Adonai*" rather than "Lord" consistently—and only—when the verse is specifically calling attention to the *TANAKH* (The Testament of our Forefathers).

Other "Name" considerations that govern the Tree of Life Version: According to the teachings of the New Covenant, we are blessed to have our example in Israel's Messiah, *Yeshua*. Since one of *Yeshua's* titles is "Son of God", and was a common term for Messiah among Judeans, we use "*Ben-Elohim*" in the New Covenant. The word "kurios" from the Greek in the New Covenant is translated "Lord" (no small caps) for deity, otherwise "Sir" or "Master" is used. We believe *Yeshua* is both Lord and Messiah.

Likewise, since the Spirit of God appears from the earliest verses in Genesis, we felt most comfortable using "*Ruach Elohim*". Again, unless "*Elohim*" was part of a conjunction for a title, we simply use "God". "*Ruach haKodesh*" is The Holy Spirit.

TLV Guidelines to view our “Hebraic Lens”

Our desire to honor traditional Jewish translation practices:

1. The TLV TANAKH (Old Testament) books are in the Jewish order even though they are exactly the same books as are in the NKJV, NASB, NIV, ESV, NET and most Christian Bibles.
2. The verse numbering is the same used in the standard 1917 Jewish Publication Society text. We also used traditional JPS for proper names and locations.
3. The word “TLV Holy Scriptures” includes the entire New Covenant (New Testament) as the teaching and eyewitness accounts of faith-filled Jewish ancestors following the God of Israel. Footnotes site Messianic prophecies.

Our desire to honor traditional Christian translation practices:

1. The TLV New Covenant (New Testament) books are in the Christian order and use standard verse numbering as in most Christian Bibles.
2. We represent Jewish and Gentile believers in Messiah, *Yeshua*. Known among Christianity as Jesus—the Son of God. In the TLV we use Messiah and *Ben-Elohim* as titles for *Yeshua*, the “Word become flesh.”
3. The TLV is committed to renewing the story of hope in the Promised Jewish Messiah by making His message more accessible for all people. Messiah Yeshua’s sacrificial death was not the start of a new religion, but the fulfillment of the covenant that has traveled through time from the seed promised to Eve all the way to the seed sown in Miriam’s womb.

Unique features of the Tree of Life Version translation process:

1. We use standard Bible names, with the exception of *Yeshua* (Jesus), Miriam (Mary, His mother), Jacob (James, His brother) and Judah (Jude,

His brother and Judas, His betrayer). We choose not capitalize the name of *satan*, the accuser of man.

2. We use italicized Hebrew transliterated words to add depth of meaning while avoiding explanatory paraphrasing. Please see the glossary in the back.
3. We preserve the historic present tense of the Good News. And, aim to restore more Hebraic thinking to the traditional Greek sentence structure.
4. We preserve distinctions between people groups as the text unfolds rather than using insensitive language that confuses the message of salvation through Messiah.
5. We recognize the *B'nei Israel* (The Children of Israel) as the physical descendants of Abraham through Isaac through Jacob—along with—ALL those who put their trust in the God of Israel. People of all nations can be grafted into the promises of Abraham through faith in the Messiah of Israel, *Yeshua*. Israel is a people, a land, a state and a nation. God cares for all Israel.
6. We recognize the sacred space of God's presence at work through His Holy Spirit. We capitalize all deity pronouns and Holy times, seasons and places. We acknowledge the blessing of observing Biblical Holidays with the current Jewish Calendar, including *Shabbat*.
7. We recognize the freedom we ALL have in Messiah *Yeshua* to follow the God of Israel with diverse expressions of worship and praise and service.

Parashat Reading Pages

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3. לֶךְ-לְךָ	Lech-Lecha	Go out . . .	12:1–17:27	10
4. וַיֵּרָא	Vayera	And appeared . . .	18:1–22:24	15
5. חַיֵּי שָׂרָה	Chayei Sarah	Sarah’s life	23:1–25:18	20
6. תּוֹלְדֹת	Toledot	Generations	25:19–28:9	24
7. וַיֵּצֵא	Vayetze	And he went out . . .	28:10–32:3	27
8. וַיִּשְׁלַח	Vayishlach	And he sent . . .	32:4–36:43	32
9. וַיֵּשֶׁב	Vayeshev	And he dwelt . . .	37:1–40:23	37
10. מִקֵּץ	Miketz	At the end . . .	41:1–44:17	41
11. וַיִּגַּשׁ	Vayigash	And came near . . .	44:18–47:27	46
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25. צַו	Tzav	Command	6:1–8:36	101
26. שְׁ ִינִי	Shemini	Eighth	9:1–11:47	104
27. תַּזְרִיעַ	*Tazria	Conceived	12:1–13:59	107
28. מְצֹרָע	Metzora	Leper	14:1–15:33	110
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51. נִצָּבִים	*Nitzavim	You are standing . . .	29:9–30:20	200
52. וַיֵּלֶךְ	Vayelech	And he went	31:1–30	202
53. הַאֲזִינוּ	Haazinu	Give ear . . .	32:1–52	203
54. וְזֹאת הַבְּרָכָה	V’Zot	And this is the	33:1–34:12	205

HaBrachah blessing . . .

*Please see www.treeoflifebible.org for Haftorah and Brit Chadasha portions. Please see your Jewish calendar for dates and double readings listings.

Hear O Israel

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
[בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד]

Sh’**ma** Yisra**el** Ado**nai** Elo**hei**nu Ado**nai** e**chad**.
[Ba**ruch** shem k’**vod** mal**chu**to l’o**lam** va’**ed**.]

“Hear O Israel, the Lord our God, the Lord is one.”—*Deuteronomy 6:4 TLV*
[*Blessed is the Name of His glorious kingdom for all eternity*.]

And You Shall Love

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַ֣יּוֹם עַל־לְבָבֶךָ׃
וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃
וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃
וּכְתַבְתָּם עַל־מְזוּזֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

V’**a**hav**ta et** Ado**nai** Elo**he**cha b’chol-l’**va**v’**cha** oovchol-nafsh’**cha** oovchol-m’o**de**cha. V’ha**yu** had’va**rim** ha’**el**leh a**sher** ano**chi** m’tzav’**cha** ha**yom** al-l’va**ve**cha.

V’shinan**tam** l’va**ne**cha v’dibar**ta bam** b’shivt’**cha** b’vei**te**cha

Oovlecht’**cha** va**de**rech **oo**v’shochb’**cha** oovku**me**cha.

Ookshar**tam** l’**ot** al-ya**de**cha v’ha**yu** l’tota**fot bein** ei**ne**cha.

Oochtav**tam** al-m’zu**zot** bei**te**cha oovisha**re**cha.

And you shall love *Adonai* your God with all your heart and with all your soul and with all your strength. These words, which I am commanding you today, are to be on your heart. You are to teach them diligently to your children, and speak of them when you sit in your house, when you walk by the way, when you lie down and when you rise up. Bind them as a sign on your hand, they are to be as frontlets between your eyes, and write them on the doorposts of your house and on your gates. —*Deuteronomy 6:5–9 TLV*

וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ׃

V’**a**hav**ta** l’**rei**’a**cha** ka**mo**cha.

And you shall love your neighbor as yourself. —*Leviticus 19:18 TLV*
The entire *Torah* and the Prophets hang on these two commandments. —*Matthew 22:40 TLV*

Books of the TA-NA-KH

The Testament of our Forefathers

Torah (The Law of Moses)
Neviim (The Prophets)
Ketuvim (The Writings)

Torah

The Law of Moses

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Genesis

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10

11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20

21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30

31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40

41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50

Parashat Bereshit

Creation in Six Days

Genesis 1 **1** In the beginning God created the heavens and the earth.[1] **2** Now the earth was chaos and waste, darkness was on the surface of the deep, and the Ruach Elohim was hovering upon the surface of the water.[2]

3 Then God said, “Let there be light!” and there was light. **4** God saw that the light was good. So God distinguished the light from the darkness. **5** God called the light “day,” and the darkness He called “night.” So there was evening and there was morning—one day.

6 Then God said, “Let there be an expanse in the midst of the water! Let it be for separating water from water.” **7** So God made the expanse and it separated the water that was below the expanse from the water that was over the expanse. And it happened so. **8** God called the expanse “sky.” So there was evening and there was morning—a second day. **9** Then God said, “Let the water below the sky be gathered to one place. Let the dry ground appear.” And it happened so. **10** God called the dry ground “land,” and the collection of the water He called “seas.” And God saw that it was good.

11 Then God said, “Let the land sprout grass, green plants yielding seed, fruit trees making fruit, each according to its species with seed in it, upon the land.” And it happened so. **12** The land brought forth grass, green plants yielding seed, each according to its species, and trees making fruit with the seed in it, each according to its species. And God saw that it was good. **13** So there was evening and there was morning—a third day.

14 Then God said, “Let lights in the expanse of the sky be for separating the day from the night. They will be for signs and for seasons and for days and years. **15** They will be for lights in the expanse of the sky to shine upon the land.” And it happened so. **16** Then God made the two great lights—the greater light for dominion over the day, and the lesser light as well as the stars for dominion over the night. **17** God set them in the expanse of the sky to shine on the land **18** and to have dominion over the day and over the night and to separate the light from the

darkness. And God saw that it was good. 19 So there was
evening and there was morning—a fourth day.
20 Then God said, “Let the waters swarm with swarms of
living creatures! Let flying creatures fly above the land across
the expanse of the sky.” 21 Then God created the large sea
creatures and every living creature that crawls, with which the
water swarms, according to their species, as well as every
winged flying creature, according to their species. And God
saw that it was good. 22 Then God blessed them by saying, “Be
fruitful and multiply and fill the water in the seas. Let the flying
creatures multiply on the land.” 23 So there was evening and
there was morning—a fifth day.
24 Then God said, “Let the land bring forth living creatures
according to their species—livestock, crawling creatures and
wild animals, according to their species.” And it happened so.
25 God made the wild animals according to their species, the
livestock according to their species, and everything that crawls
on the ground, each according to its species. And God saw that
it was good.
26 Then God said, “Let Us make man in Our image, after Our
likeness! Let them rule over the fish of the sea, over the flying
creatures of the sky, over the livestock, over the whole earth,
and over every crawling creature that crawls on the land.”
27 God created humankind in His image, in the image of God He
created him, male and female He created them.[3] 28 God
blessed them and God said to them, “Be fruitful and multiply,
fill the land, and conquer it. Rule over the fish of the sea, the
flying creatures of the sky, and over every animal that crawls
on the land.”
29 Then God said, “I have just given you every green plant
yielding seed that is on the surface of the whole land, and every
tree, which has the fruit of a tree yielding seed. They are to be
food for you. 30 Also for every wild animal, every flying creature
of the sky and every creature that crawls on the land which has
life, every green plant is to be food.” And it happened so. 31 So
God saw everything that He made, and behold it was very
good.

So there was evening and there was morning—the sixth day.

Shabbat For Rest

Genesis 2 1 So the heavens and the earth were completed along
with their entire array. 2 God completed—on the seventh day—
His work that He made, and He ceased—on the seventh day—
from all His work that He made. 3 Then God blessed the
seventh day and sanctified it, for on it He ceased from all His
work that God created for the purpose of preparing.

Humanity in *Gan-Eden*

4 These are the genealogical records of the heavens and the
earth when they were created, at the time when ADONAI Elohim
made land and sky. 5 Now no shrub of the field was in the land
yet, and no green plants of the field had sprouted yet. For
ADONAI Elohim had not caused it to rain upon the land, and
there was no one to work the ground. 6 But a mist came up
from the land and watered the whole surface of the ground.
7 Then ADONAI Elohim formed the man out of the dust from
the ground and He breathed into his nostrils a breath of life—
so the man became a living being. 8 Then ADONAI Elohim
planted a garden in Eden in the east, and there He put the man
whom He had formed. 9 Then ADONAI Elohim caused to sprout
from the ground every tree that was desirable to look at and
good for food.
Now the Tree of Life was in the middle of the garden, and
also the Tree of Knowledge of Good and Evil. 10 A river flowed
out of Eden to water the garden. From there it divided and
became four riverheads. 11 The name of the first is Pishon, the
one that winds around the whole land of the Havilah, where
there is gold. 12 The gold of that land is good—bdellium and
lapis lazuli stones are also there. 13 The name of the second
river is Gihon—it winds around the whole land of Cush. 14 The
name of the third river is Tigris—it runs east of Assyria. And
the fourth river is Euphrates.

15 Then ADONAI Elohim took the man and gave him rest in the
Garden of Eden in order to cultivate and watch over it. 16 Then
ADONAI Elohim commanded the man saying, “From all the trees
of the garden you are most welcome to eat. 17 But of the Tree of
the Knowledge of Good and Evil you must not eat. For when
you eat from it, you most assuredly will die!
18 Then ADONAI Elohim said, “It is not good for the man to be
alone. Let Me make a well-matched helper for him.” 19 ADONAI
Elohim had formed from the ground every animal of the field
and every flying creature of the sky, so He brought them to the
man to see what he would call them. Whatever the man called
them—each living creature—that was its name. 20 So the man
gave names to all of the livestock, and to the flying creatures of
the sky, and to all the animals of the field; but for the man He
did not find a well-matched helper for him. 21 ADONAI Elohim
caused a deep sleep to fall on the man and he slept; and He
took one of his ribs and closed up the flesh in its place.
22 ADONAI Elohim built the rib, which He had taken from the
man, into a woman. Then He brought her to the man. 23 Then
the man said,

“This one, at last, is bone of my bones
and flesh from my flesh.
This one is called woman,
for from man was taken this one.”

24 This is why a man leaves his father and his mother and
clings to his wife; and they become one flesh.[4]

From Innocence to Shame

25 Now both of them were naked, the man and his wife, and
they were not ashamed.

Genesis 3 1 But the serpent was shrewder than any animal of the
field that ADONAI Elohim made. So it said to the woman, “Did
God really say, ‘You must not eat from all the trees of the
garden’?”
2 The woman said to the serpent, “Of the fruit of the trees, we
may eat. 3 But of the fruit of the tree which is in the middle of
the garden, God said, ‘You must not eat of it and you must not
touch it, or you will die.’”
4 The serpent said to the woman, “You most assuredly won’t
die! 5 For God knows that when you eat of it, your eyes will be
opened and you will be like God, knowing good and evil.”
6 Now the woman saw that the tree was good for food, and
that it was a thing of lust for the eyes, and that the tree was
desirable for imparting wisdom. So she took of its fruit and she
ate. She also gave to her husband who was with her and he ate.
7 Then the eyes of both of them were opened and they knew
that they were naked; so they sewed fig leaves together and
made for themselves loin-coverings. 8 And they heard the sound
of ADONAI Elohim going to and fro in the garden in the wind of
the day. So the man and his wife hid themselves from the
presence of ADONAI Elohim in the midst of the Tree of the
garden.
9 Then ADONAI Elohim called to the man and He said to him,
“Where are you?”
10 Then he said, “Your sound—I heard it in the garden and I
was afraid. Because I am naked, I hid myself.”
11 Then He said, “Who told you that you are naked? Have you
eaten from the Tree from which I commanded you not to eat?”
12 Then the man said, “The woman whom You gave to be with
me—she gave me of the Tree, and I ate.”
13 ADONAI Elohim said to the woman, “What did you do?”
The woman said, “The serpent deceived me and I ate.”
14 ADONAI Elohim said to the serpent, “Because you did this,
Cursed are you above all the livestock and above every animal
of the field.
On your belly will you go,

and dust will you eat
all the days of your life.
15 I will put animosity between you and the woman—
between your seed and her seed.
He will crush your head,
and you will crush his heel.[5]

16 To the woman He said, “I will greatly increase your
pain from conception to labor.
In pain will you give birth to children.
Your desire will be toward your husband, yet he
must rule over you.”

17 Then to the man He said, “Because you listened to your wife’s voice and ate of the tree which I commanded you, saying, ‘You must not eat of it’: Cursed is the ground because of you— with pain will you eat of it all the days of your life.
18 Thorns and thistles will sprout for you.
You will eat the plants of the field,
19 By the sweat of your brow will you eat food, until you
return to the ground,
since from it were you taken.
For you are dust,
and to dust will you return.”

20 Now Adam named his wife Eve because she was the mother of all the living. 21 ADONAI Elohim made Adam and his wife tunics of skin and He clothed them. 22 Then ADONAI Elohim said, “Behold, the man has become like one of Us, knowing good and evil. So now, in case he stretches out his hand and takes also from the Tree of Life and eats and lives forever,” 23 ADONAI Elohim sent him away from the Garden of Eden, to work the ground from which he had been taken. 24 And He expelled the man; and at the east of the Garden of Eden He had cheruvim dwell along, with the whirling sword of flame, to guard the way to the Tree of Life.

Cain and Abel's Blood

Genesis 4 1 Now the man had relations with Eve his wife and she
became pregnant and gave birth to Cain. She said, "I produced
a man with ADONAI." 2 Then she gave birth again, to his brother
Abel. Abel became a shepherd of flocks while Cain became a
worker of the ground. 3 So it happened after some time that
Cain brought an offering of the fruit of the ground to ADONAI,
4 while Abel—he also brought of the firstborn of his flock and
their fat portions. Now ADONAI looked favorably upon Abel and
his offering, 5 but upon Cain and his offering He did not look
favorably. Cain became very angry, and his countenance fell.

6 Then ADONAI said to Cain, "Why are you angry? And why has
your countenance fallen? 7 If you do well, it will lift. But if you
do not do well, sin is crouching at the doorway. Its desire is for
you, but you must master it."

8 Cain spoke to Abel his brother. While they were in the field,
Cain rose up against Abel his brother and killed him.[6] 9 Then
ADONAI said to Cain, "Where is Abel, your brother?"

"I don't know," he said. "Am I my brother's keeper?"

10 Then He said, "What have you done? The voice of your
brother's blood is crying out to Me from the ground. 11 So now,
cursed are you from the ground which opened its mouth to
receive your brother's blood from your hand. 12 As often as you
work the ground, it will not yield its crops to you again. You
will be a restless wanderer on the earth."

13 Cain said to ADONAI, "My iniquity[7] is too great to bear!
14 Since You expelled me today from the face of the ground and
I must be hidden from Your presence, then I will be a restless
wanderer on the earth—anyone who finds me will kill me!"

15 But ADONAI said to him, "In that case, anyone who kills Cain
is to be avenged seven times over."

So ADONAI put a mark on Cain, so that anyone who found him
would not strike him down. 16 Then Cain left ADONAI'S presence
and dwelled in the Land of Wandering, east of Eden.

17 Cain was intimate with his wife and she became pregnant
and gave birth to Enoch. And he was building a city, and he
named the city after the name of his son, Enoch. 18 And to
Enoch was born Irad. Irad fathered Mehujael, and Mehujael
fathered Methushael, and Methushael fathered Lamech.
19 Now Lamech took for himself two wives. The name of the
first one was Adah, and the name of the second one was Zillah.
20 Adah gave birth to Jabal—he was the pioneer of tent dwellers
with livestock. 21 His brother's name was Jubal—he was the
pioneer of all who skillfully handle stringed instruments and
wind instruments. 22 Now Zillah also gave birth to Tubal-Cain,
the forger of every kind of bronze and iron tools; Tubal-Cain's
sister was Naamah.

23 Lamech said to his wives,
"Adah and Zillah: Hear my voice!
Lamech's wives: Listen to my speech!
For I have killed a man for wounding me,
and a boy for bruising me.
24 If Cain is to be avenged seven times,
then Lamech—77 times!"

25 Adam was intimate with his wife again, and she gave birth
to a son and she named him Seth, "For God has appointed me
another seed in place of Abel—since Cain killed him." 26 To
Seth, also was born a son. He named him Enosh. Then people
began to call on ADONAI'S Name.

Book of Genealogies

Genesis 5 1 This is the Book of the Genealogies of Adam:
When God created Adam, in the likeness of God He made
him. 2 Male and female He created them, and He blessed them
and called their name “Adam” when He created them. 3 Adam
lived 130 years, then fathered a son in his likeness, after his
image, and named him Seth. 4 Then the days of Adam after he
fathered Seth were 800 years, and He fathered other sons and
daughters. 5 So all Adam’s days that he lived were 930 years,
and then he died.
6 Seth lived 105 years, then fathered Enosh. 7 Seth lived 807
years after he fathered Enosh, and he fathered sons and
daughters. 8 So all Seth’s days were 912 years, and then he
died.
9 Enosh lived 90 years, then fathered Kenan. 10 Enosh lived
815 years after he fathered Kenan, and he fathered sons and
daughters. 11 So all of Enosh’s days were 905 years, and then
he died.
12 Kenan lived 70 years, then fathered Mahalalel. 13 Kenan
lived 840 years after he fathered Mahalalel, he fathered sons
and daughters. 14 So all of Kenan’s days were 910 years, and
then he died.
15 Mahalalel lived 65 years, then fathered Jared. 16 Mahalalel
lived 830 years after he fathered Jared, and he fathered sons
and daughters. 17 So all of Mahalalel’s days were 895 years, and
then he died.
18 Jared lived 162 years, then fathered Enoch. 19 Jared lived
800 years after he fathered Enoch, and he fathered sons and
daughters. 20 So all of Jared’s days were 962 years, and then he
died.
21 Enoch lived 65 years, then fathered Methuselah.
22 Now Enoch walked with God continually for 300 years after
he fathered Methuselah, and he fathered sons and daughters.
23 So all of Enoch’s days were 365 years.

[24] And Enoch continually walked with God—then he was not there, because God took him.
[25] Methuselah lived 187 years and fathered Lamech. [26] And Methuselah lived 782 years after he fathered Lamech, and he fathered other sons and daughters. [27] So all of Methuselah's days were 969 years, and then he died.
[28] Lamech lived 182 years and he fathered a son.
[29] And he named him Noah saying, "This one will comfort us from our work and from the pain of our hands because of the ground which ADONAI cursed."
[30] Lamech lived 595 years after he fathered Noah, and he fathered sons and daughters. [31] So all of Lamech's days were 777 years, and then he died. [32] And Noah was 500 years old when he fathered Shem, Ham and Japheth.

Evil Inclination of All Humanity

Genesis 6 1 Now when humankind began to multiply on the face
of the ground and daughters were born to them, 2 then the sons
of God saw that the daughters of men were good and they took
for themselves wives, any they chose. 3 Then ADONAI said, “My
Spirit will not remain with humankind forever, since they are
flesh. So their days will be 120 years. 4 The Nephilim were on
the earth in those days, and also afterward, whenever the sons
of God came to the daughters of men, and gave birth to them.
Those were the mighty men of old, men of renown.

5 Then ADONAI saw that the wickedness of humankind was
great on the earth, and that every inclination of the thoughts of
their heart was only evil all the time. 6 So ADONAI regretted that
He made humankind on the earth, and His heart was deeply
pained. 7 So ADONAI said, “I will wipe out humankind, whom I
have created, from the face of the ground, from humankind to
livestock, crawling things and the flying creatures of the sky,
because I regret that I made them.”

8 But Noah found favor in ADONAI’S eyes.

Parashat Noah

9 These are the genealogies of Noah. Noah was a righteous
man. He was blameless among his generation. Noah
continually walked with God. **10** Noah fathered three sons:
Shem, Ham and Japheth. **11** Now the earth was ruined before
God, and the earth was filled with violence. **12** God saw the
earth, and behold it was ruined because all flesh had corrupted
their way upon the earth.

Instructions for the Ark

13 Then God said to Noah, “The end of all flesh is coming
before Me, for the earth is filled with violence because of them.
Behold, I am about to bring ruin upon them along with the
land. 14 Make for yourself an ark of gopher wood. You shall
make the ark with compartments and smear pitch on it, both
inside and out. 15 Now this is how you shall make it: the length
of the ark 300 cubits, its breadth 50 cubits, and its height 30
cubits. 16 You shall make a roof for the ark, and you shall finish
it to within a cubit from the top. You shall put the door of the
ark in its side. You shall make it with lower, second, and third
stories.[8] 17 Now I am about to bring the flood—water upon the
land—to destroy all flesh in which is the spirit of life from
under the sky. Everything that is on the land will perish. 18 But I
will establish My covenant with you. So you shall come into the
ark—you, your sons, your wife, and your sons’ wives with you.
19 Also of every living thing, of all flesh, you shall bring two of
everything—male and female—into the ark to keep alive with
you. 20 Of the flying creatures according to their kind, of the
livestock according to their kind, of all the crawling creatures
of the ground according to their kind—two of everything will
come to you to keep them alive. 21 As for you: take for yourself
every kind of edible food and gather it to yourself. It will be
food for you and for them.”

22 So Noah did according to all that God commanded him; he
did so exactly.

Deliverance Through the Flood

Genesis 7 1 Then ADONAI said to Noah, “Come—you and all your
household—into the ark. For you only do I perceive as
righteous before Me in this generation. 2 Of every clean animal
you shall take with you seven of each kind, male and female;
and of the animals which themselves are not clean two, male
and female; 3 also of the flying creatures of the sky seven of
every kind, male and female, to keep offspring alive on the face
of the whole land. 4 For in seven more days, I am going to make
it rain upon the land forty days and forty nights, and I will wipe
out all existence that I made from the face of the ground. 5 So
Noah did all just as ADONAI commanded him.

6 Now Noah was 600 years old when the flood came—water
upon the land. 7 So Noah, his sons, his wife, and his sons’
wives, entered the ark because of the floodwaters. 8 Of the
clean animals and unclean animals, the flying creatures and
everything that crawls on the ground, 9 two by two they came
to Noah, into the ark, male and female, just as God commanded
Noah.

10 After the seven days, the floodwaters were upon the land.
11 In the six-hundredth year of Noah’s life, in the second month,
on the seventeenth day of the month, on this day, all the water
sources of the great deep burst open, and the windows of the
sky were opened. 12 Then there was rain upon the land 40 days
and 40 nights.

13 On that same day Noah, along with Noah’s sons Shem,
Ham and Japheth, Noah’s wife and the three wives of Noah’s
sons with them, entered the ark, 14 they and every animal
according to its kind, and all the livestock according to its kind,
and every crawling creature that crawls on the land according
to its kind, and every flying creature according to its kind,
every bird, every winged creature. 15 So to Noah and into the
ark they went by twos—all flesh in which was the spirit of life.
16 Those that came, male and female of all flesh, came just as
God commanded him. Then ADONAI shut him in.

17 The flood was forty days upon the land, and the waters
increased and lifted the ark, so that it rose above the land.
18 The waters overpowered and became very mighty over the
land, and the ark drifted on the surface of the water. 19 The
waters completely overpowered the land so that all the high
mountains beneath the entire sky were covered. 20 The waters
rose 15 cubits higher, as the mountains were covered. 21 All
flesh perished—those that crawl on the land, the flying
creatures, livestock, wild animals, all creatures that swarm
upon the land, and all humankind. 22 Everything that had the
breath of the spirit of life in its nostrils—everything on dry land
—died. 23 So He wiped out all existence that was upon the
surface of the ground, everything from people to livestock, to
crawling creatures, and to flying creatures of the sky. They
were wiped out off the land. Only Noah and those with him in
the ark survived. 24 The waters overpowered the land for 150
days.

Genesis 8 1 Then God remembered Noah and all the wild animals
and all the livestock that were with him in the ark. So God
caused a wind to pass over the land and the water subsided.
2 Also the sources of the deep and the windows of the skies
were closed up, and the rain from the sky was held back. 3 The
waters kept receding gradually from upon the land and the
waters decreased by the end of 150 days. 4 The ark came to
rest in the seventh month, on the seventeenth day of the
month, upon the mountains of Ararat. 5 The waters went on
decreasing until the tenth month. In the tenth month, on the
first day of the month, the tops of the mountains appeared.

6 It was at the end of forty days that Noah opened the window
of the ark that he had made. 7 Then he sent out a raven and it
kept going back and forth until the waters were drying up from
the land. 8 Then he sent out a dove to see whether the waters
had receded from the surface of the ground. 9 But the dove did
not find a resting place for the sole of her foot. She returned to
him in the ark because water covered the surface of the whole
land. He stretched out his hand and he took her, and brought
her to him into the ark. 10 So he waited yet another seven days
and again he sent the dove out from the ark. 11 The dove came
to him at evening, and surprisingly—a freshly plucked olive leaf
was in its mouth. So Noah knew that the waters had receded
from the land. 12 After he waited seven more days, he sent out
the dove, but she did not return to him again.

13 It was in his six-hundred-and first year—in the first month,
on the first day of the month—that the waters had dried up
from the land. Then Noah removed the cover of the ark and he
looked, and behold, the surface of the ground had dried up.
14 By the second month, on the twenty-seventh day of the
month, the land was dry.

Noah's Soothing Sacrifice

15 Then God spoke to Noah, saying, 16 "Come out of the ark,
you and your wife, your sons and your sons' wives with you.
17 Every animal that is with you of all flesh, including the flying

creatures, livestock and every crawling creature that crawls on the land, bring out with you, and let them swarm in the land and be fruitful and multiply upon the land.”

18 So Noah came out, with his sons, his wife, and his sons’ wives. 19 Every animal—every crawling creature, every flying creature, everything that crawls upon the land—came out from the ark in their families.

20 Then Noah built an altar to Adonai and he took of every clean domestic animal and of every clean flying creature and he offered burnt offerings on the altar. 21 When Adonai smelled the soothing aroma, Adonai said in His heart, “I will never again curse the ground on account of man, even though the inclination of the heart of humankind is evil from youth. Nor will I ever again smite all living creatures, as I have done.

22 While all the days of the land remain,
seedtime and harvest,
cold and heat,
summer and winter,
day and night will not cease.”

Covenant with Noah's Descendants

Genesis 9 1 God blessed Noah and his sons, and He said to them,
"Be fruitful and multiply and fill the land. 2 The fear and terror
of you will be on every wild animal, and on every flying
creature of the sky, with everything that crawls on the ground
and with all the fish of the sea—into your hand they are given.
3 Every crawling thing that is alive will be food for you, as are
the green plants—I have now given you everything. 4 Only flesh
with its life—that is, its blood—you must not eat! 5 Surely your
lifeblood will I avenge. From every animal and from every
person will I avenge it. From every person's brother will I
avenge that person's life.

6 The one who sheds human blood,
by a human will his blood be shed,
for in God's image He made humanity.

7 But as for you, be fruitful and multiply! Flourish in the land
and multiply in it."
8 Then God said to Noah and to his sons with him, saying,
9 "Now I, behold, I am about to establish My covenant with you,
and with your seed after you, 10 and with every living creature
that is with you, including the flying creatures, the livestock,
and every wild animal with you, of all that is coming out of the
ark—every animal of the earth. 11 I will confirm My covenant
with you—never again will all flesh be cut off by the waters of
the flood, and never again will there be a flood to ruin the
land."
12 Then God said, "This is the sign of the covenant that I am
making between Me and you, and every living creature that is
with you for all future generations. 13 My rainbow do I place in
the cloud, and it will be a sign of the covenant between Me and
the land. 14 Whenever I bring clouds over the land and the
rainbow appears in the clouds, 15 I will remember My covenant
that is between Me and you and every living creature of all

flesh. Never again will the waters become a flood to destroy all
flesh. 16 When the rainbow is in the cloud, I will look at it, to
remember the perpetual covenant between God and every
living creature of all flesh that is on the land."
17 Then God said to Noah, "This is the sign of the covenant
that I have confirmed between Me and all flesh that is on the
land."

Dispersion of Noah's Family

18 Noah's sons who came out from the ark were Shem, Ham
and Japheth, and Ham was the father of Canaan. 19 These three
were Noah's sons, and from these the whole earth dispersed.
20 Then Noah, a man of the soil, was first to plant a vineyard.
21 He drank some of the wine, got drunk, and was uncovered in
his tent. 22 Then Ham, Canaan's father, saw his father's private
parts and told his two brothers outside. 23 So Shem and Japheth
took the cloak and laid it over both their shoulders and walked
backwards and with it covered their father's private parts. But
their faces were turned away, so they did not see their father's
private parts.
24 When Noah woke up from his wine, he learned what his
youngest son had done to him. 25 So he said,

"Cursed is Canaan: the lowest slave will he be to his
brothers."

26 He also said,

"Blessed be ADONAI, God of Shem,
and let Canaan be his servant.
27 May God enlarge Japheth,
may he dwell in the tents of Shem,
and may Canaan be his slave."

28 Now Noah lived 350 years after the flood. 29 So all Noah's
days were 950 years. Then he died.

Genesis 10 [1] And these are the genealogical records of Noah's sons, Shem, Ham, and Japheth. Sons were born to them after the flood.

[2] Japheth's sons were Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. [3] Gomer's sons were Ashkenaz, Riphath and Togarmah. [4] Javan's sons were Elishah and Tarshish, Kittites and Dodanites. [5] From these the coastlands of the nations spread out in their lands, each one according to his language, according to their families, into their nations.

[6] Ham's sons were Cush, Mizraim, Put and Canaan. [7] Cush's sons were Seba, Havilah, Sabtah, Raamah, and Sabteca. And Raamah's sons were Sheba, and Dedan.

[8] Now Cush fathered Nimrod. He started to become mighty in the land. [9] He was a mighty hunter before ADONAI. This is why it is said, "Like Nimrod, a mighty hunter before ADONAI." [10] The beginning of his kingdom included Babel, Erech, Accad and Calneh, in the land of Shinar. [11] From that land he went out to Assyria and built Nineveh, Rechovot-ir, Calah [12] and Resen, between Nineveh and Calah—it is the great city.

[13] Mizraim fathered the Ludites, the Anamites, the Lehabites, the Naphtuhites, [14] the Pathrusites, the Casluhites—from whom came the Philistines—and the Caphtorites.

[15] Canaan fathered Sidon his firstborn, Heth, [16] the Jebusite, the Amorite, the Girgashite, [17] the Hivite, the Arkite, the Sinite, [18] the Arvadite, the Zemarite and the Hamathite—and afterwards, the Canaanite families were scattered. [19] Now the Canaanite border was from Zidon, as you go toward Gerar, as far as Gaza; as you go toward Sodom and Gomorrah, Admah and Zeboiim, as far as Lasha.

[20] These are Ham's sons according to their families, according to their languages, in their lands, in their nations.

[21] Sons were also born to Shem, who was Japheth's older brother and the father of all the sons of Eber. [22] Shem's sons were Elam, Asshur, Arpachshad, Lud and Aram. [23] Aram's sons were Uz, Hul, Gether and Mash. [24] Arpachshad fathered Shelah, and Shelah fathered Eber. [25] Two sons were born to Eber. The name of the first was Peleg—because in his days the land was

divided—and his brother's name was Joktan. [26] Joktan fathered
Elmodad, Sheleph, Hazarmaveth, Jerah, [27] Hadoram, Uzal,
Diklah, [28] Obal, Abimael, Sheba, [29] Ophir, Havilah and Jobab. All
of these are Joktan's sons. [30] Their dwelling place was from
Mesha till you come toward Sephar, the eastern hill country.
[31] These are Shem's sons, according to their families, according
to their languages, in their lands, according to their nations.
[32] These are the families of the sons of Noah according to
their genealogies in their nations, and from these the nations
were dispersed on the earth after the flood.

Tower of Babel

Genesis 11 1 Now the entire earth had the same language with
the same vocabulary. 2 When they traveled eastward, they
found a valley-plain in the land of Shinar and settled there.
3 They said to one another, “Come! Let’s make bricks and bake
them until they’re hard.” So they used bricks for stone, and tar
for mortar.
4 Then they said, “Come! Let’s build ourselves a city, with a
tower whose top reaches into heaven. So let’s make a name for
ourselves, or else we will be scattered over the face of the
whole land.”
5 Then ADONAI came down to see the city and the tower that
the sons of man had built. 6 ADONAI said, “Look, the people are
one and all of them have the same language. So this is what
they have begun to do. Now, nothing they plan to do will be
impossible. 7 Come! Let Us go down and confuse their language
there, so that they will not understand each other’s language.”
8 So ADONAI scattered them from there over the face of the
entire land, and they stopped building the city. 9 This is why it
is named Babel, because ADONAI confused the languages of the
entire world there, and from there ADONAI scattered them over
the face of the entire world.

From Shem to Abram

10 These are the genealogical records of Shem: Shem was 100
years old when he fathered Arpachshad—two years after the
flood. 11 Shem lived 500 years after he fathered Arpachshad,
and he fathered sons and daughters. 12 Arpachshad lived 35
years when he fathered Shelah. 13 Arpachshad lived 403 years
after he fathered Shelah, and fathered sons and daughters.
14 Shelah lived 30 years and he fathered Eber. 15 Shelah lived
403 years after he fathered Eber, and fathered sons and
daughters. 16 Eber lived 34 years and he fathered Peleg. 17 Eber
lived 430 years after he fathered Peleg, and he fathered sons
and daughters. 18 Peleg lived 30 years and he fathered Reu.
19 Peleg lived 209 years after he fathered Reu, and he fathered
sons and daughters. 20 Reu lived 32 years and he fathered
Serug. 21 Reu lived 207 years after he fathered Serug, and he
fathered sons and daughters. 22 Serug lived 30 years and
fathered Nahor. 23 Serug lived 200 years after he fathered
Nahor, and he fathered sons and daughters. 24 Nahor lived 27
years and he fathered Terah. 25 Nahor lived 119 years after he
fathered Terah, and he fathered sons and daughters. 26 Terah
lived 70 years when he fathered Abram, Nahor and Haran.
27 These are Terah's genealogies: Terah fathered Abram,
Nahor and Haran. Haran fathered Lot. 28 Haran died before
Terah his father, in the land of his birth, in Ur of the
Chaldeans. 29 Abram and Nahor took wives for themselves. The
name of Abram's wife was Sarai, and the name of Nahor's wife
was Milcah—the daughter of Haran, father of Milcah and Iscah.
30 Sarai was barren; she did not have a child.
31 Terah took Abram his son and Lot, Haran's son, his
grandson, and Sarai his daughter-in-law, his son Abram's wife,
and he took them out of Ur of the Chaldeans to go to the land
of Canaan. But when they came to Haran, they settled there.
32 Terah's days were 205 years, and Terah died in Haran.

Parashat Lech Lecha

Abram Obeys the Calling

Genesis 12 1 Then ADONAI said to Abram,
"Get going out from your land,
and from your relatives,
and from your father's house,
to the land that I will show you.
2 My heart's desire is to make you into a great nation, to bless you,
to make your name great so that you may be a blessing.
3 My desire is to bless those who bless you,
but whoever curses you I will curse,[9]
and in you all the families of the earth will be blessed.[10]
4 So Abram went, just as ADONAI had spoken to him. Also Lot went with him. (Now Abram was 75 years old when he departed from Haran.) 5 Abram took Sarai his wife, and Lot his nephew, and all their possessions that they had acquired, and the people that they acquired in Haran, and they left to go to the land of Canaan, and they entered the land of Canaan.
6 Abram passed through the land as far as the place of Shechem, as far as Moreh's big tree. (The Canaanites were in the land then.)[11]
7 Then ADONAI appeared to Abram, and said, "I will give this land to your seed." So there he built an altar to ADONAI, who had appeared to him. 8 From there he moved to the mountain to the east of Beth-El and erected his tent (with Beth-El to the west and Ai to the east). There he built an altar to ADONAI and called on the Name of ADONAI. 9 So Abram kept on journeying southward.[12]

Abram and Sarai in Egypt

10 Now there was a famine in the land. So Abram went down
to Egypt to live as an outsider there, because the famine was
severe in the land. 11 Just as he was about to enter Egypt he
said to Sarai his wife, “Look, please, I know that you are an
attractive woman. 12 So when the Egyptians see you they’ll say,
‘This is his wife.’ And they’ll kill me; but you, they’ll let live.
13 Please say that you are my sister, so that I’ll be treated well
for your sake, and my life will be spared because of you.”
14 When Abram came to Egypt, the Egyptians did see that the
woman was very beautiful. 15 Indeed, Pharaoh’s officials saw
her and they raved about her to Pharaoh. Then the woman was
taken into Pharaoh’s house. 16 But Abram was treated well for
her sake, and he got sheep, cattle, male donkeys, male and
female slaves, female donkeys and camels.
17 But Adonai struck Pharaoh and his household with great
plagues because of Sarai, Abram’s wife. 18 So Pharaoh called
Abram and said, “What’s this that you did to me? Why didn’t
you tell me that she is your wife? 19 Why did you say, ‘She is my
sister,’ so that I took her to be my wife? Now, here is your wife.
Take—and go!” 20 Then Pharaoh instructed men concerning
him, and they expelled him, with his wife, and everything that
belonged to him.

Genesis 13 [1] So Abram went up from Egypt—he and his wife and
everything that belonged to him, and Lot with him—to the
Negev. [2] Now Abram was very rich in livestock, silver and gold.
[3] He proceeded by stages from the Negev as far as Beth-El—to
the place where his tent had been at the beginning, between
Beth-El and Ai, [4] to the place of the altar that he had made
there at first, and there Abram called on the Name of ADONAI.

Lot Separates From Abram

5 Now Lot, who was going with Abram, also had sheep and
cattle and tents, 6 so that the land could not support them living
together, because their possessions were many, and they were
not able to stay together. 7 So there was a quarrel between the
shepherds of Abram's livestock and the shepherds of Lot's
livestock. (Now the Canaanites and the Perizzites were living in
the land then.)
8 So Abram said to Lot, "Please, let there be no strife between
me and you, or between my shepherds and yours, since we are
relatives. 9 Isn't the whole land before you? Please separate
yourself from me. If to the left, then I'll go to the right, and if to
the right, then I'll go to the left."
10 Lot lifted up his eyes and saw that the whole area
surrounding the Jordan was well watered in its entirety (before
ADONAI destroyed Sodom and Gomorrah)—like ADONAI'S garden,
like the land of Egypt—till you come to Zoar. 11 So Lot chose for
himself the whole area surrounding the Jordan. Lot journeyed
to the east, and they separated from each other. 12 Abram
dwelled in the land of Canaan, and Lot dwelled in the cities of
the valley. And he moved his tent from place to place near
Sodom. 13 But the people of Sodom were evil—very great
sinners against ADONAI.
14 After Lot separated himself from him, ADONAI had said to
Abram, "lift up your eyes, now, and look from the place where
you are, to the north, south, east and west. 15 For all the land
that you are looking at, I will give to you and to your seed
forever. 16 I will make your seed like the dust of the earth so
that if one could count the dust of the earth, then your seed
could also be counted. 17 Get up! Walk about the land through
its length and width—for I will give it to you."
18 So Abram moved his tent from place to place, and came
and dwelt by Mamre's large trees, which are in Hebron, and
there built an altar to ADONAI.

Abram Rescues Lot

Genesis 14 1 Now it came about in the days of Amraphel king of
Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and
Tidal king of Goiim, 2 that they made war with Bera king of
Sodom, Birsha king of Gomorrah, Shinab king of Admah,
Shemeber king of Zeboiim, and the king of Bela (this is Zoar).
3 All of these kings joined forces in the Valley of the Siddim
(this is the Salt Sea). 4 For 12 years they had served
Chedorlaomer, but in the thirteenth year they rebelled. 5 In the
fourteenth year Chedorlaomer came with the kings who were
with him, and they defeated the Rephaim in Ashterot-karnaim,
the Zuzim in Ham, and the Emim in Shaveh-kiryataim, 6 and the
Horites in the hill country of Seir as far as El-Paran, which is
beside the wilderness. 7 Then they came again to En-mishpat
(this is Kadesh), and they subdued all the territory of the
Amalekites, as well as the Amorites who live in Hazazon-tamar.
8 Then the king of Sodom, the king of Gomorrah, the king of
Admah, the king of Zeboiim, and the king of Bela (this is Zoar)
went out and lined themselves up for battle with them in the
Valley of the Siddim, 9 against Chedorlaomer king of Elam,
Tidal king of Goiim, Amraphel king of Shinar, and Arioch king
of Ellasar: four kings against five. 10 Now the Valley of the
Siddim was full of tar pits, and as the kings of Sodom and
Gomorrah fled, they fell into them, and those who remained
fled to the hills. 11 So they took all of Sodom and Gomorrah's
possessions and their food and left. 12 They also took Lot,
Abram's nephew, and his possessions, and they left (as he was
living in Sodom).
13 Then a survivor came and told Abram the Hebrew, who was
dwelling by the large trees belonging to Mamre the Amorite,
the brother of Eschol and the brother of Aner—they were
Abram's allies. 14 When Abram heard that his kinsman had been
taken captive, he rallied his trained men, those born in his
household, 318 of them, and went in pursuit as far as Dan.
15 Then he divided his servants against them at night, and he

defeated them and pursued them as far as Hovah, which is north of Damascus. 16 He brought back all the possessions, and also brought back his kinsman Lot and his possessions, as well as the women and the other people.

Melech-Tzedek, King of Salem

17 Now after he returned from defeating Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him in the Valley of Shaveh (this is the King's Valley).
18 Then Melchizedek, king of Salem, brought out bread and wine—he was a priest of El Elyon.[13] 19 He blessed him and said,

"Blessed be Abram by El Elyon,
Creator of heaven and earth,
20 and blessed be El Elyon,
Who gave over your enemies into your hand."
Then Abram gave him a tenth of everything.

21 Then the king of Sodom said to Abram, "Give me the people —the possessions take for yourself."
22 But Abram said to the king of Sodom, "I raise my hand in oath to ADONAI, El Elyon, Creator of heaven and earth. 23 Not a thread or even a sandal strap of all that is yours will I take, so you will not say, 'I've made Abram rich!' 24 I claim nothing but what the young men have eaten, and the share of the men who went with me—Aner, Eschol, and Mamre—let them take their share."

Cutting a Covenant

Genesis 15 1 After these things the word of ADONAI came to
Abram in a vision saying,
"Do not fear, Abram.
I am your shield,
your very great reward."
2 But Abram said, "My Lord ADONAI, what will You give me,
since I am living without children, and the heir of my household
is Eliezer of Damascus?" 3 Then Abram said, "Look! You have
given me no seed, so a house-born servant is my heir."
4 Then behold, the word of ADONAI came to him saying, "This
one will not be your heir, but in fact, one who will come from
your own body will be your heir. 5 He took him outside and
said, "Look up now, at the sky, and count the stars—if you are
able to count them." Then He said to him, "So shall your seed
be."
6 Then he believed in ADONAI and He reckoned it to him as
righteousness.
7 Then He said to him, "I am ADONAI who brought you out
from Ur of the Chaldeans, in order to give you this land to
inherit it."
8 So he said, "My Lord ADONAI, how will I know that I will
inherit it?"
9 Then He said to him, "Bring Me a three year old young cow,
a three year old she-goat, a three year old ram, a turtle-dove
and a young bird."
10 So he brought all these to Him and cut them in half, and
put each piece opposite the other; but he did not cut the birds.
11 Then birds of prey came down upon the carcasses, but Abram
drove them away. 12 When the sun was about to set and a deep
sleep fell on Abram, behold, terror of great darkness was
falling upon him! 13 Then He said to Abram, "Know for certain
that your seed will be strangers in a land that is not theirs, and
they will be enslaved and oppressed 400 years. 14 But I am
going to judge the nation that they will serve. Afterward they

will go out with many possessions. 15 But you, you will come to
your fathers in peace. You will be buried at a good old age.
16 Then in the fourth generation they will return here—for the
iniquity of the Amorites is not yet complete.” 17 When the sun
set and it became dark, behold, there was a smoking oven and
a fiery torch that passed between these pieces.
18 On that day ADONAI cut a covenant with Abram, saying, “I
give this land to your seed, from the river of Egypt to the great
river, the Euphrates River: 19 the Kenite, the Kenizzites, the
Kadmonites, 20 the Hittites, the Perizzites, the Raphaites, 21 the
Amorites, the Canaanites, the Girgashites, and the Jebusites.”

Hagar and Ishmael

Genesis 16 1 Now Sarai, Abram's wife, had not borne him
children. But she had an Egyptian slave-girl—her name was
Hagar. 2 So Sarai said to Abram, "Look now, ADONAI has
prevented me from having children. Go, please, to my slave-
girl. Perhaps I'll get a son by her."
Abram listened to Sarai's voice. 3 So Sarai, Abram's wife,
took her slave-girl Hagar the Egyptian—after Abram had lived
ten years in the land of Canaan—and gave her to Abram her
husband to be his wife. 4 Then he went to Hagar and she
became pregnant. When she saw that she was pregnant, in her
eyes her mistress was belittled.
5 So Sarai said to Abram, "The wrong done to me is because
of you! I myself placed my slave-girl in your embrace. Now that
she saw that she became pregnant, so in her eyes I am
belittled. May ADONAI judge between you and me!"
6 Abram said to Sarai, "Look! Your slave-girl is in your hand.
Do to her what is good in your eyes."
So Sarai afflicted her, and she fled from her presence. 7 Then
the angel of ADONAI[14] found her by the spring of water in the
wilderness, next to the spring on the way to Shur. 8 He said,
"Hagar, Sarai's slave-girl, where have you come from and
where are you going?"
She said, "I am fleeing from the presence of my mistress
Sarai."
9 The angel of ADONAI said, "Return to your mistress and
humble yourself under her hand." 10 Then the angel of ADONAI
said to her, "I will bountifully multiply your seed, and they will
be too many to count." 11 Then the angel of ADONAI said to her,

Behold, you are pregnant
and about to bear a son,
and you shall name him Ishmael—
for ADONAI has heard your affliction.
12 He will be a wild donkey of a man.

His hand will be against everyone,
and everyone’s hand against him,
and away from all his brothers will he dwell.

13 So she called ADONAI who was speaking to her, “You are the
God who sees me.” For she said, “Would I have gone here
indeed looking for Him who looks after me?” 14 That is why the
well is named, the Well of the Living One Who Sees Me.
(Behold, it is between Kadesh and Bered.)
15 Then Hagar gave birth to a son for Abram, and Abram
named his son, whom Hagar bore, Ishmael. 16 Abram was 86
years old when Hagar gave birth to Ishmael for Abram.

Covenant of Circumcision

Genesis 17 1 When Abram was 99 years old, ADONAI appeared to
Abram, and He said to him, “I am El Shaddai. Continually walk
before Me and you will be blameless. 2 My heart’s desire is to
make My covenant between Me and you, and then I will
multiply you exceedingly much.”
3 Abram fell on his face, and God spoke with him, saying,
4 “For My part, because My covenant is with you, you will be
the father of a multitude of nations. 5 No longer will your name
be Abram, but your name will be Abraham, because I make you
the father of a multitude of nations. 6 Yes, I will make you
exceedingly fruitful, and I will make you into nations, and kings
will come forth from you. 7 Yes, I will establish My covenant
between Me and you and your seed after you throughout their
generations for an everlasting covenant, in order to be your
God and your seed’s God after you. 8 I will give to you and to
your seed after you the land where you are an outsider—the
whole land of Canaan—as an everlasting possession, and I will
be their God.”
9 God also said to Abraham, “As for you, My covenant you
must keep, you and your seed after you throughout their
generations. 10 This is My covenant that you must keep between
Me and you and your seed after you: all your males must be
circumcised. 11 You must be circumcised in the flesh of your
foreskin, and this will become a sign of the covenant between
Me and you. 12 Also your eight-day-olds must be circumcised,
every male, throughout your generations, including a house-
born slave or a slave bought with money from any foreigner
who is not of your seed. 13 Your house-born slave and your
purchased slave must surely be circumcised. So My covenant
will be in your flesh for an everlasting covenant. 14 But the
uncircumcised male who is not circumcised in the flesh of his
foreskin—that person will be cut off from his people; he has
broken My covenant.”

15 God also said to Abraham, “As for Sarai your wife, you shall
not call her by the name Sarai. Rather, Sarah is her name.
16 And I will bless her, and moreover, I will give you a son from
her. I will bless her and she will give rise to nations. Kings of
the peoples will come from her.”
17 Then Abraham fell on his face and laughed, and said to his
heart, “Will a son be born to a 100-year-old man? Or will Sarah
—who is 90 years old—give birth?” 18 So Abraham said to God,
“If only Ishmael might live before you!”
19 But God said, “On the contrary, Sarah your wife will bear
you a son and you must name him Isaac. So I will confirm My
covenant with him as an everlasting covenant for his seed after
him. 20 As for Ishmael, I have heard you. See, I have blessed
him and I will make him fruitful, and I will multiply him very
very much. He will father twelve princes and I will make him a
great nation. 21 But My covenant will I establish with Isaac
whom Sarah will bear to you at this set time next year.”
22 When He finished speaking with him, God went up from
Abraham.
23 Then Abraham took Ishmael his son and all of his house-
born slaves and all his purchased slaves—every male among
the men of Abraham’s house—and he circumcised the flesh of
their foreskin on this very same day, just as God had spoken
with him. 24 Abraham was 99 years old when he was
circumcised in the flesh of his foreskin, 25 and his son Ishmael
was 13 years old when he was circumcised in the flesh of his
foreskin. 26 On this very same day Abraham and Ishmael his son
were circumcised. 27 Also all the men of his house, house-born
slaves and slaves purchased from a foreigner, were
circumcised with him.

Parashat Vayera

The Promise of a Son

Genesis 18 [1] Then ADONAI appeared to him at Mamre's large trees
while he was sitting in the entrance of his tent during the heat
of the day. [2] When he lifted up his eyes to see, suddenly, three
men were standing right by him. When he saw them, he ran
from the entrance of his tent to meet them and bowed down to
the ground. [3] Then he said, "My Lord, if now I have found favor
in your eyes, please do not pass by your servant. [4] Please let a
little water be brought so you can wash your feet, and make
yourselves comfortable under the tree. [5] And let me bring a bit
of bread so that you can refresh yourselves—then you can pass
on—since you have passed by your servant.

They said, "Do just as you have said." [6] So Abraham hurried
into the tent to Sarah and said, "Quick! Knead three measures
of fine flour and prepare bread loaves!" [7] Then to the herd
Abraham ran and took a young ox, tender and good, and he
gave it to the servant, who prepared it quickly. [8] Then he took
butter and milk and the young ox that he had prepared and set
it before them. While he was standing by them under the tree,
they ate.

[9] Then they said to him, "Where is Sarah your wife?"

"There, in the tent," he said.

[10] Then He said, "I will most surely return to you in about a
year's time, surprisingly, Sarah your wife will have a son."

Sarah was listening at the entrance of the tent, which was
behind Him. [11] Now Abraham and Sarah were old, advanced in
years—Sarah had stopped having the way of women. [12] So
Sarah laughed to herself, saying, "After I've grown decrepit,
can I have desire—and my lord so old?"

[13] Then ADONAI said to Abraham, "Why is it that Sarah
laughed, saying, 'Can I really give birth when I am so old?' [14] Is
anything too difficult for ADONAI? At the appointed time I will
return to you—in about a year—and Sarah will have a son."

[15] Sarah denied it saying, "I didn't laugh!" For she was afraid.

But He said, "No—for you did laugh."

Abraham Intercedes

16 Then the men got up from there and looked down over
Sodom. Abraham was walking with them to send them off,
17 when ADONAI said, “Should I keep secret from Abraham what
I am about to do, 18 seeing that Abraham will most certainly
become a great and mighty nation and in him all the nations of
the earth will be blessed? 19 For I have made myself known to
him so that he will command his sons and his household after
him to keep the way of ADONAI by doing righteousness and
justice, so that ADONAI may bring upon Abraham what He has
spoken about him.” 20 Then ADONAI said, “The outcry against
Sodom and Gomorrah is great indeed, and their sin is very
grievous indeed. 21 I want to go down now, and see if they
deserve destruction, as its outcry has come to Me. And if not, I
will know.”

22 Then the men turned from there and went toward Sodom,
but Abraham was still standing before ADONAI. 23 Abraham drew
near and said, “Will you really sweep away the righteous with
the wicked? 24 Suppose there are fifty righteous within the city.
Will you really sweep away and not spare the place for the sake
of fifty righteous who are in it? 25 Far be it from You to do such
a thing—to cause the righteous to die with the wicked, so that
the righteous and the wicked share the same fate! Far be it
from You! Shall the Judge of the whole world not exercise
justice?”

26 Then ADONAI said, “If I find in Sodom fifty righteous people
within the city, I will spare the whole place for their sake.”

27 Then Abraham answered and said, “Look, pray, I have
decided to speak to my Lord, though I am dust and ashes.
28 Suppose the fifty righteous people are lacking five. Will You
destroy the whole city for lack of five?”

And He said, “I will not destroy it if I find forty-five there.”

29 So he spoke to Him yet again and said, “Perhaps forty will
be found there?”

And He said, “I will not do it for the sake of the forty.”

30 Then he said, “Please, let my Lord not be angry, so I may speak. Perhaps thirty will be found there?”
And He said, “I will not do it if I find thirty there.”
31 Then he said, “Look, pray, I have decided to speak to my Lord: Perhaps twenty will be found there?”
And He said, “I will not destroy it for the sake of the twenty.”
32 Then he said, “Please, let not my Lord be angry, so I may speak once more. Perhaps ten will be found there?”
And He said, “I will not destroy it for the sake of the ten.”
33 Now when He had finished speaking to Abraham, ADONAI left, and Abraham returned to his place.

Sodom and Gomorrah

Genesis 19 1 Now the two angels came to Sodom in the evening,
while Lot was sitting at the gate of Sodom. When Lot saw them,
he got up to meet them, and bowed down with his face to the
ground. 2 Then he said, “Here, please my lords, please turn
aside to your servant’s house, spend the night and wash your
feet. Then you can get up early and go on your way.”

But they said, “No. We will spend the night in the open
plaza.”

3 But he urged them strongly, so they turned aside to him and
they came into his house. He prepared a feast for them and
baked matzot, and they ate. 4 They had not yet lain down when
the men of the city (the men of Sodom) surrounded the house—
from youth to elderly, all the people without exception. 5 And
they called out to Lot and said to him, “Where are the men who
came to you tonight? Bring them out to us so that we can have
relations with them!”

6 But Lot went out to them at the doorway and shut the door
behind him, 7 and said, “Please, my brothers, don’t act
wickedly. 8 Look, I have two daughters who haven’t been
intimate with a man. Please let me bring them out to you—do to
them whatever is good in your eyes! However, do nothing to
these men—since they have come under the protection of my
roof.”

9 “Get out of the way!” they said, and they said, “This one
came as an outsider and dares to judge! Now we’ll treat you
worse than them!”

So they strongly pressed against the man, Lot, and moved in
close to break the door down. 10 But the men reached out their
hands, brought Lot into the house with them, and shut the
door. 11 Then they struck the men at the doorway of the house
with blindness—from youth to elderly—so that they gave up
trying to find the doorway.

12 Then the men said to Lot, “Who else related to you is still
here? A son-in-law, your sons and your daughters, whoever else

is related to you in the city—bring them out of the place! 13 For
we are about to destroy this place, because their outcry has
become so great before ADONAI that ADONAI has sent us to
destroy it."
14 So Lot went out and spoke to his sons-in-law who were
going to marry his daughters, "Get up!" he said, "Get out of
this place! For ADONAI is about to destroy the city!" But in the
eyes of his sons-in-law, he was like a joker.
15 So when morning dawned the angels rushed Lot, saying,
"Get up! Take your wife and your two daughters who are here,
or else you will be swept away with the city's iniquity!" 16 But
he hesitated. So the men grabbed his hand, his wife's hand and
his two daughters' hands—because of ADONAI'S compassion for
him—and they brought him out and left him outside the city.
17 When they brought them outside, one said, "Flee for your
life! Do not look behind you, and do not stop anywhere in the
surrounding area! Escape to the hills, or else you'll be swept
away!"
18 But Lot said to them, "No, my Lord, please! 19 Look, please,
your servant has found favor in Your eyes and You have
magnified Your merciful loyalty, which You have shown me by
letting me live. But I can't escape to the hill country—for the
disaster will overtake me and I'll die! 20 Look, please, this city is
close enough to flee there, and it's little. Please let me escape
there. Isn't it small? And let me live!"
21 So He said to him, "Behold, I will grant your request
concerning this matter too—not to demolish the city of which
you have spoken. 22 Hurry! Flee to safety there, because I
cannot do anything until you arrive there." (This is why the
town is named Zoar.)
23 The moment the sun rose upon the land, Lot entered Zoar,
24 and ADONAI rained sulfur and fire upon Sodom and Gomorrah
from ADONAI out of the sky. 25 So He demolished these cities and
the whole surrounding area, all the inhabitants of the cities and
the vegetation of the ground.
26 But his wife looked behind him and she turned into a pillar
of salt.

[27] Now Abraham rose early in the morning to the place where he had stood before ADONAI, [28] and he looked down toward Sodom and Gomorrah, and toward the entire land of the surrounding area, and saw, behold, the smoke of the land ascended like smoke from a furnace. [29] So it was, as God destroyed the cities of the surrounding area, that God remembered Abraham, and sent Lot out of the midst of the upheaval, when He demolished the cities where Lot had dwelt.

Lot Fathers Moab and Ammon

30 Then Lot went up from Zoar and dwelled on the mountain,
his two daughters with him, because he was afraid to dwell in
Zoar. So he lived in a cave—he and his two daughters.
31 Then the firstborn said to the younger, “Our father is old,
and there is no man in the land to come to us as is the custom
of the whole land. 32 Come on! Let’s make our father drink wine
so that we can lie with him and keep the seed from our father
alive. 33 So they made their father drink wine that night, and
the firstborn came and lay down with her father. Yet he did not
know that she lay down and got up. 34 On the following day, the
firstborn said to the younger, “See! I slept with my father last
night. Let’s make him drink wine tonight as well. Come on!
Sleep with him so that we’ll keep the seed from our father
alive.” 35 So they made their father drink wine that night as
well, and the younger got up and lay down with him and he did
not know that she lay down and got up. 36 So Lot’s two
daughters become pregnant by their father. 37 Then the
firstborn gave birth to a son and named him Moab: he is the
ancestor of the Moabites to this day. 38 The younger also gave
birth to a son and named him Ben-Ammi: he is the ancestor of
the sons of Ammon to this day.

Sarah Renewed

Genesis 20 [1] Then Abraham journeyed from there to the land of
the Negev and settled between Kadesh and Shur. While he was
dwelling as an outsider in Gerar, [2] Abraham said of Sarah his
wife, “She is my sister.” So King Abimelech of Gerar sent for
and took Sarah. [3] But God came to Abimelech in a dream at
night and said to him, “Behold, you are as good as dead,
because of the woman whom you have taken—since she is a
married woman.”

[4] Now Abimelech had not come near her. So he said, “My
Lord, will You slay a nation, even though innocent? [5] Didn’t he
say to me, ‘She’s my sister’? And she herself even said, ‘He’s
my brother.’ I did this with integrity of my heart and
guiltlessness of my hands.”

[6] Then God said to him in a dream, “Yes, I myself knew that
you did this with integrity of your heart, so I, yes I Myself
prevented you from sinning against Me. That is why I did not
allow you to touch her. [7] So now, return the man’s wife, for he
is a prophet. And let him pray for you and you will live. But if
you do not return her, know that you will surely die—you and
all who are yours.”

[8] Abimelech rose early in the morning, called all his servants
and spoke all these words in their ears—and the men were very
frightened. [9] Then Abimelech called to Abraham and said to
him, “What have you done to us, and how have I sinned against
you, that you brought great sin upon me and my kingdom?
You’ve done to me things that should not be done!”
[10] Abimelech also said to Abraham, “What motivated you to do
this thing?”

[11] Abraham said, “Because I thought, ‘There is certainly no
fear of God in this place, so they’ll kill me, because of my wife.’
[12] And besides, she really is my sister. She’s my father’s
daughter, though not my mother’s daughter. Then she became
my wife. [13] So when God made me wander away from my

father’s house, I said to her, ‘This is your loyalty that you must show me: in every place we go, say of me, ‘He is my brother.’”
14 Then Abimelech took sheep, cattle, male slaves and female slaves and gave them to Abraham, and returned his wife Sarah to him. 15 Then Abimelech said, “Look, my land is before you. Dwell wherever it pleases you.” 16 At the same time he said to Sarah, “Look, I’ve given a thousand shekels to your brother. Look, it is compensation for everything that happened—so to everyone with you, you are vindicated.”
17 Then Abraham prayed to God and God healed Abimelech, his wife and his female slaves so that they could bear children. 18 For ADONAI had completely locked up every womb in Abimelech’s household because of Sarah, Abraham’s wife.

Birth of Isaac

Genesis 21 [1] Then ADONAI visited Sarah just as He had said, and ADONAI did for Sarah just as He had spoken. [2] So Sarah became pregnant and gave birth to a son for Abraham in his old age, at the appointed time that God had told him. [3] Abraham named his son who was born to him—whom Sarah bore for him—Isaac. [4] Then Abraham circumcised Isaac, his eight-day-old son, just as God had commanded him. [5] Abraham was 100 years old when Isaac his son was born to him.

[6] So Sarah said, “God has made laughter for me! Everyone who hears will laugh with me.” [7] She also said, “Who would have said to Abraham, ‘Sarah has nursed children’? For I have given birth to a son in his old age!”

Ishmael Banished, Yet Delivered

[8] The child grew and was weaned—Abraham made a big feast on the day Isaac was weaned. [9] But Sarah saw the son of Hagar the Egyptian whom she had born to Abraham—making fun. [10] So she said to Abraham, “Drive out this female slave and her son, for the son of this female slave will not be an heir with my son—with Isaac.”

[11] Now the matter was very displeasing in Abraham’s eyes on account of his son. [12] But God said to Abraham, “Do not be displeased about the boy and your slave woman. Whatever Sarah says to you, listen to her voice. For through Isaac shall your seed be called. [13] Yet I will also make the son of the slave woman into a nation, because he is your seed.”

[14] So Abraham got up early in the morning and took bread and a skin of water and gave them to Hagar, putting them on her shoulder, and the child, and sent her away. She went and wandered about in the wilderness of Beer-sheba.

[15] When the water from the skin was finished, she abandoned the child under one of the bushes. [16] Then she went and sat herself down opposite, about a bowshot away, for she had said,

“I can’t bear to see the child dying!” So she sat down opposite and lifted up her voice and wept.
17 Then God heard the boy’s voice and the angel of God called to Hagar from heaven, and He said to her, “What troubles you, Hagar? Do not be afraid, because God has heard the boy’s voice where he is. 18 Get up! Lift the boy up, and hold on to him with your hand, for I will make him a great nation.”
19 Then God opened her eyes and she saw a well of water, and she went and filled the water skin, and gave the boy a drink.
20 God was with the boy and he grew. He dwelled in the wilderness and became an archer. 21 He dwelled in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.

Covenant of Abimelech and Abraham

22 Now it came about at that same time that Abimelech—with
Phicol the commander of his army—said to Abraham, “God is
with you in all that you do. 23 So now, make a pledge to me
here, by God, that you will not violate your word with me or
with my descendants or with my offspring. As I have shown
loyalty to you, show the same to me, and to the land in which
you have lived as an outsider.”
24 Abraham said, “I make a pledge.” 25 Now Abraham had
rebuked Abimelech because of the well of water that
Abimelech’s servants had seized. 26 So Abimelech said, “I don’t
know who did this thing. Nor did you tell me, nor did I hear
about it until today.”
27 Then Abraham took a flock of sheep and cattle and gave
them to Abimelech, and the two of them made a covenant.
28 Abraham set seven young ewe-lambs apart from the flock of
sheep by themselves. 29 Abimelech said to Abraham, “What do
these seven ewe-lambs that you’ve set by themselves mean?”
30 He said, “You are to accept the seven ewe-lambs from my
hand, so that they may be a witness for me that I dug this
well.” 31 That is why that place is named Beer-sheba, because
there both of them made a pledge, 32 and they made a covenant
in Beer-sheba. Then Abimelech got up, with Phicol the
commander of his army, and they returned to the land of the
Philistines.
33 Then he planted a tamarisk tree in Beer-sheba and called
there on the Name of Adonai, the Everlasting God. 34 He lived
as an outsider in the land of the Philistines for many days.

The Binding of Isaac

Genesis 22 1 Now it was after these things that God tested
Abraham. He said to him, “Abraham.”[15]
“Hineni,” he said.
2 Then He said, “Take your son, your only son whom you
love[16]—Isaac—and go to the land of Moriah, and offer him
there as a burnt offering on one of the mountains about which I
will tell you.”
3 So Abraham got up early in the morning, saddled his donkey
and took two of his young men with him, and Isaac his son. He
split wood for the burnt offering, and got up and went to the
place about which God had told him. 4 On the third day,
Abraham lifted up his eyes and saw the place from a distance.
5 Abraham said to his young men, “Sit yourselves down here
with the donkey. As for me and the young man, we’ll go over
there, worship and return to you.”
6 Then Abraham took the wood for the burnt offering and put
it on Isaac his son. In his hand he took the fire and the knife. So
the two of them walked on together.
7 Then Isaac said to Abraham his father, “My father?”
Then he said, “Here I am, my son.”
He said, “Look. Here’s the fire and the wood. But where’s the
lamb for a burnt offering?”
8 Abraham said, “God will provide for Himself a lamb for a
burnt offering, my son.”
The two of them walked on together. 9 Then they came to the
place about which God had told him, and Abraham built the
altar there, laid out the wood, bound up Isaac his son, and laid
him on the altar, on top of the wood.[17] 10 Then Abraham
reached out his hand and took the knife to slaughter his son.
11 But the angel of ADONAI called to him from heaven and said,
“Abraham! Abraham!”
He said, “Hineni!”
12 Then He said, “Do not reach out your hand against the
young man—do nothing to him at all. For now I know that you

are one who fears God—you did not withhold your son, your only son, from Me.”
13 Then Abraham lifted up his eyes and behold, there was a ram, just caught in the thick bushes by its horns. So Abraham went and took the ram, and offered it up as a burnt offering instead of his son. 14 Abraham named that place, ADONAI Yireh, —as it is said today, “On the mountain, ADONAI will provide.”
15 The angel of ADONAI called to Abraham a second time from heaven 16 and said, “By myself I swear—it is a declaration of ADONAI—because you have done this thing, and you did not withhold your son, your only son,[18] 17 I will richly bless you and bountifully multiply your seed like the stars of heaven, and like the sand that is on the seashore, and your seed will possess the gate of his enemies. 18 In your seed all the nations of the earth will be blessed—because you obeyed My voice.”[19]
19 Then Abraham returned to his young men and they got up and went together to Beer-sheba. Then Abraham dwelled in Beer-sheba.
20 Now it was after these things that it was told to Abraham, “Look, Milcah has also borne sons to Nahor your brother: 21 Uz his firstborn, Buz his brother, Kemuel the father of Aram, 22 Chesed, Hazo, Pildash, Yidlaph and Bethuel.” 23 Then Bethuel fathered Rebekah. These eight Milcah bore to Nahor, Abraham’s brother. 24 His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash and Maacah.

Parashat Chayei Sarah

Abraham Purchases Machpelah

Genesis 23 1 Now Sarah's life was 127 years—the years of Sarah's
life. 2 Sarah died in Kiriath-arba (that is, Hebron), in the land of
Canaan. Abraham came to mourn for Sarah and to weep over
her.
3 Then Abraham rose from before his dead one and spoke to
the sons of Heth saying, 4 "I am an outsider and a sojourner
among you. Give me a gravesite among you so that I may bury
my dead from before my presence."
5 The sons of Heth answered Abraham, saying to him,
6 "Listen to us, my lord. You are a prince of God among us. Bury
your dead in the best of our graves. None among us will
withhold his grave from you, to bury your dead one."
7 Then Abraham got up and bowed down to the people of the
land, to the sons of Heth, 8 and spoke with them saying, "If you
are of a mind to let me bury my dead from before my presence,
listen to me. Plead with Ephron son of Zophar on my behalf,
9 that he may give me the cave of Machpelah that belongs to
him, that is at the end of his field. At the full price let him give
it to me in your midst for a gravesite."
10 Now Ephron was sitting in the midst of the sons of Heth.
And Ephron the Hittite answered Abraham in the ears of the
sons of Heth, all those who enter the gate of his city, saying,
11 "No, my lord, listen to me. The field—I hereby give it to you.
Also the cave that is in it—I hereby give it to you. In the eyes of
the sons of my people, I hereby give it to you. Bury your dead
one."
12 Then Abraham bowed down before the people of the land,
13 and spoke to Ephron in the ears of the people of the land
saying, "But if only you would please listen to me. I hereby give
the price of the field. Accept it from me that I may bury my
dead one there."
14 So Ephron answered Abraham, saying to him, 15 "My lord,
listen to me. A land worth 400 shekels of silver—what is that
between me and you? Bury your dead one."
16 Abraham heard Ephron. So Abraham weighed out to
Ephron the silver that he had spoken of in the ears of the sons

of Heth—400 shekels of silver at the merchant’s rate. 17 Now
Ephron’s field that is in Machpelah next to Mamre—the field
and the cave that is in it, and all the trees that are in the field
in all its surrounding territory—was handed over 18 to Abraham
as a purchased possession in the eyes of the sons of Heth,
before all those who enter the gate of his city.
19 Afterward, Abraham buried Sarah his wife in the cave of
the field of Machpelah next to Mamre (that is, Hebron), in the
land of Canaan. 20 So the field and the cave that was in it were
handed over to Abraham as a gravesite from the sons of Heth.

Courting of Rebekah

Genesis 24 1 Now Abraham was old, advanced in years, and
ADONAI blessed Abraham in everything. 2 Then Abraham said to
his servant, the oldest of his household who managed
everything that belonged to him, “Now put your hand under my
thigh, 3 so that I may make you take an oath by ADONAI, the God
of heaven and the God of earth, that you will not take a wife for
my son from among the daughters of the Canaanites among
whom I am dwelling. 4 On the contrary, to my land and to my
relatives you must go and get a wife for my son Isaac.

5 But the servant said to him, “Suppose the woman were
unwilling to follow after me to this land? Should I then have
your son go back to the land you came from?

6 Abraham said to him, “See to it that you don’t return my son
there. 7 ADONAI, the God of heaven, who took me from my
father’s house and from my native land and who spoke to me
and made a pledge to me saying, ‘To your seed I will give this
land’—He will send His angel before you and you will take a
wife for my son from there. 8 If the woman is not willing to
follow after you, then you will be free from this oath of mine.
Nevertheless, you must not return my son there.” 9 So the
servant put his hand under the thigh of Abraham his master,
and he made a pledge to him concerning this matter.

10 Then the servant took ten of his master’s camels and left
with all the best of his master’s things in his hand. Then he
arose and went to Aram-Naharaim, to Nahor’s city. 11 Then he
made the camels kneel down outside the city by the well of
water at evening time, the time for the going out to draw
water.

12 “ADONAI, the God of Abraham my master,” he said, “please
make something happen before me today, and show loyalty to
Abraham my master. 13 Look, I am standing by the spring of
water, and the daughters of the men of the city are going out to
draw water. 14 Now let it be that the young woman to whom I
say, ‘Please tip your jar so that I may drink,’ and she will say,

‘Drink—and I’ll also water your camels’—let her be the one You have appointed for your servant Isaac. So by this I’ll know that You have shown graciousness to my master.”
15 Now before he had finished speaking, behold there was Rebekah (who was born to Bethuel son of Milcah, the wife of Nahor, Abraham’s brother) going out with her jar on her shoulder. 16 Now the young woman was very good looking, a girl of marriageable age, and she was a virgin. She went down to the spring and filled her jar and came up. 17 Then the servant ran to meet her and said, “Please let me sip a little water from your jar.”
18 So she said, “Drink, my lord,” and she quickly lowered her jar onto her hand and gave him a drink. 19 Now when she finished giving him a drink, she said, “I’ll also draw water for your camels until they’ve finished drinking.” 20 So she quickly poured out her jug into the trough, ran back to the well to draw water, and drew water for all his camels, 21 while the man continued to pay close attention to her, keeping silent in order to know whether or not ADONAI had made his way successful.
22 Now after the camels had finished drinking, the man took out a nose ring of gold weighing a half-shekel and two bracelets on her hands weighing ten shekels of gold. 23 “Whose daughter are you?” he said. “Please tell me. Is there room in your father’s house for us to spend the night?”
24 She said to him, “I’m the daughter of Bethuel, son of Milcah, whom she bore to Nahor.” 25 She also said to him, “There’s both straw and plenty of feed with us, as well as room to spend the night.”
26 Then the man bowed down and worshipped ADONAI, 27 and he said, “Blessed be ADONAI, the God of my master Abraham, who has not forsaken His loyalty and His truth toward my master. As for me, ADONAI has guided me in the way to the house of my master’s brothers.”
28 Then the young woman ran and told her mother’s house these things.
29 Now Rebekah had a brother and his name was Laban, and Laban ran outside to the man at the spring. 30 As soon as he

saw the nose ring and the bracelets on his sister's hands, and when he heard the words of Rebekah his sister saying, "Thus the man said to me," he went to the man. There he was, standing by the camels at the spring. 31 So he said, "Come in, blessed of ADONAI. Why are you standing outside when I've tidied up the house and there is room for the camels?"

32 So the man came to the house and he unloaded the camels. Straw and feed were given to the camels and water to wash his feet and the feet of the men who were with him. 33 Food was placed before him to eat, but he said, "I won't eat until I've stated my business."

So he said, "Speak."

34 "I am Abraham's servant," he said. 35 ADONAI has blessed my master very much so that he has become great, and He has given to him flocks of sheep and cattle, silver and gold, male slaves and female slaves, camels and donkeys. 36 Now Sarah, my master's wife, gave birth to a son for my master after she was old, and He gave him everything he owns. 37 Then my master made me take an oath, saying, 'You must not take a wife for my son from among the daughters of the Canaanites in whose land I'm dwelling.' 38 Instead you must go to my father's house and to my family, and take a wife for my son.' 39 But I said to my master, 'Suppose the woman won't come back with me?' 40 So he said to me, 'ADONAI, before whom I've walked continually, will send His angel with you, and He will make your way successful, and you will take a wife for my son from my family and from my father's household. 41 Then you'll be free from my oath—if you come to my family and if they don't give her to you—then you'll be free from my oath.' 42 So I came today to the spring and I said, 'ADONAI, the God of Abraham my master, if You are really going to make my way upon which I am walking successful, 43 look, I'm standing by the spring of water. So let it be that the unmarried girl who is going out to draw water, to whom I'll say, "Please give me a little water to drink from your jug," 44 and she'll say to me, "You drink, and I'll also draw water for your camels"—let her be the woman whom ADONAI appoints for my master's son!' 45 I had not yet finished

speaking to my heart, and behold there was Rebekah going out
—her jug was on her shoulder and she went down to the spring
and drew water. So I said to her, ‘Please give me a drink.’
46 And she quickly lowered her jug off of her and said, ‘Drink,
and I’ll also water your camels.’ So I drank, and she also
watered the camels. 47 Then I asked her, ‘Whose daughter are
you?’ And she said, ‘The daughter of Bethuel, Nahor’s son,
whom Milcah bore to him.’ Then I placed the ring on her nose
and the bracelets on her hands. 48 I bowed down and
worshipped ADONAI and blessed ADONAI, the God of my master
Abraham, who guided me on the true way to take the daughter
of my master’s brother for his son. 49 So now, if you’re really
going to show loyalty and truth to my master, tell me. But if
not, tell me and I’ll turn to the right or to the left.”
50 Then Laban and Bethuel answered, and they said, “The
matter proceeds from ADONAI. We cannot speak to you bad or
good. 51 Rebekah is before you. Take her and go, and let her
become a wife for our master’s son, just as ADONAI has spoken.”
52 Now when Abraham’s servant heard their words, he bowed
down to the ground to ADONAI. 53 Then the servant brought out
articles of silver and gold, and garments, and gave them to
Rebekah. He also gave precious gifts to her brothers and to her
mother. 54 Then they ate and drank, he and the men who were
with him, and spent the night.
When they arose in the morning, he said, “Send me off to my
master.”
55 But her brother with her mother said, “Let the young
woman stay with us a few days—or ten. Afterwards she may
go.”
56 But he said to them, “Don’t delay me, since ADONAI has
made my way successful. Send me off so that I can go to my
master.”
57 So they said, “We’ll call the young woman and let’s ask her
opinion.” 58 Then they called Rebekah and said to her, “Will you
go with this man?”
She said, “I will go.”

59 So they sent Rebekah their sister off with her nanny, and
Abraham’s servant and his men, 60 and they blessed Rebekah
and said to her:

“Our sister, may you become
thousands of ten thousands,

and may your seed possess
the gate of those who hate him.”

61 Then Rebekah got up, with her maids, and they mounted
the camels and followed after the man. So the servant took
Rebekah and departed.
62 Now Isaac had come from visiting Beer-lahai-roi and was
living in the land of the Negev. 63 Isaac went out to meditate
strolling in the field at dusk. Then he lifted up his eyes and
saw, behold, camels were coming. 64 Rebekah also lifted up her
eyes and saw Isaac. Then she fell off her camel.
65 Then she said to the servant, “Who is that man there who is
walking in the field—to meet us?”
The servant said, “He is my master.”
So she took the veil and covered herself. 66 Then the servant
recounted to Isaac all the things he had done.
67 Then Isaac brought her into the tent of Sarah his mother,
took Rebekah and she became his wife—and he loved her. So
Isaac was comforted after the loss of his mother.

Abraham’s Old Age and Descendants

Genesis 25 [1] Now Abraham took another wife—her name was
Keturah. [2] She bore him Zimran, Jokshan, Medan, Midian,
Ishbak and Shuah. [3] Jokshan fathered Sheba and Dedan.
Dedan’s sons were Asshurim, Letushim and Leummim.
[4] Midian’s sons were Ephah, Epher, Hanoch, Abida and Eldaah.
All of these were Keturah’s sons. [5] Now Abraham gave
everything that he had to Isaac, [6] but to the sons of Abraham’s
concubines, Abraham had given gifts and sent them away from
his son Isaac while he was still living, eastward to the land of
the east.

[7] Now these are the days of the years of Abraham’s life that
he lived: 175 years. [8] So Abraham breathed his last and died at
a good old age, old and satisfied. Then he was gathered to his
peoples. [9] Then Isaac and Ishmael his sons buried him in the
cave of Machpelah in the field of Ephron son of Zohar the
Hittite, next to Mamre, [10] the field that Abraham bought from
the sons of Heth. There Abraham is buried along with Sarah his
wife.

[11] After Abraham’s death, God blessed Isaac his son, and
Isaac lived near Beer-lahai-roi.

[12] Now these are the genealogies of Ishmael, Abraham’s son,
whom Hagar, Sarah’s Egyptian slave-girl, bore to Abraham.
[13] These are the names of the sons of Ishmael, by their names
according to their descendants: Ishmael’s firstborn, Nebaioth,
then Kedar, Adbeel, Mibsam, [14] Mishma, Dumah, Massa,
[15] Hadad, Tema, Jetur, Naphish and Kedem. [16] These are
Ishmael’s sons and these are their names, by their unwalled
and walled settlements, twelve princes according to their clans.
[17] These are the years of Ishmael’s life: 137 years. He breathed
his last, died and was gathered to his peoples. [18] Then they
dwelled from Havilah to Shur, which is east of Egypt as you go
toward Assyria. Over against all his brothers he fell.

Parashat Toledot

Esau and Jacob

19 Now these are the genealogies of Isaac, Abraham's son.
Abraham fathered Isaac. 20 Isaac was 40 years old when he took
for himself Rebekah, the daughter of Bethuel the Aramean
from Paddan-aram, the sister of Laban the Aramean, to be his
wife. 21 Isaac prayed to ADONAI on behalf of his wife because she
was barren. ADONAI answered his plea and his wife Rebekah
became pregnant.
22 But the children struggled with one another inside her, and
she said, "If it's like this, why is this happening to me?" So she
went to inquire of ADONAI. 23 ADONAI said to her:

"Two nations are in your womb,
and two peoples from your body
will be separated.

One people will be stronger
than the other people,
but the older will serve the younger.”

24 When her time came to give birth, indeed there were twins
in her womb. 25 Now the first came out reddish, all of him was
like a fur coat, and they named him Esau. 26 Afterward his
brother came out with his hand holding onto Esau’s heel—so he
was named Jacob. Isaac was 60 years old when he fathered
them.
27 When the boys grew up, Esau became a man
knowledgeable in hunting, an outdoorsman, while Jacob was a
mild man, remaining in tents. 28 Now Isaac loved Esau because
he had a taste for wild game, but Rebekah loved Jacob.
29 Now Jacob cooked a stew. When Esau came in from the
field, he was exhausted, 30 so Esau said to Jacob, “Please feed
me some of this really red stuff, because I’m exhausted”—that
is why he is called Edom.
31 So Jacob said, “Sell your birthright to me today.”
32 Esau said, “Look, I’m about to die. Of whatever use is this
to me—a birthright?”
33 Jacob said, “Make a pledge to me now.”
So he made a pledge to him, and sold his birthright to Jacob.
[20] 34 Then Jacob gave Esau bread and lentil stew, and he ate
and drank, then got up and left. So Esau despised his
birthright.

Confirming the Covenant with Isaac

Genesis 26 1 Now there was a famine in the land—aside from the
previous famine that happened in Abraham's days. So Isaac
went to King Abimelech of the Philistines, to Gerar. 2 Then
ADONAI appeared to him and said, "Do not go down to Egypt.
Dwell in the land about which I tell you. 3 Live as an outsider in
this land and I will be with you and bless you—for to you and to
your seed I give all these lands—and I will confirm my pledge
that I swore to Abraham your father. 4 I will multiply your seed
like the stars of the sky and I will give your seed all these
lands. And in your seed all the nations of the earth will
continually be blessed, 5 because Abraham listened to My voice
and kept My charge, My mitzvot, My decrees, and My
instructions." 6 So Isaac stayed in Gerar.

7 Now the men of the place asked about his wife. So he said,
"She is my sister," because he was afraid to say, "my wife"—"or
else the men of the place would kill me on account of Rebekah,
because she's good looking."

8 Now after he had been there for a long time, King
Abimelech of the Philistines peered down through the window
and saw, behold, Isaac caressing his wife Rebekah. 9 So
Abimelech called Isaac and said, "So in fact she's your wife!
Now how could you say, 'She's my sister'?"

Isaac said to him, "Because I said, 'Or else I might die
because of her.'"

10 Then Abimelech said, "What is it that you've done to us?
One of the people could have easily slept with your wife and
you would've brought guilt on us."

11 So Abimelech commanded all the people saying, "Whoever
touches this man or his wife will surely die!"

ADONAI Blesses Isaac

12 Then Isaac sowed in that land and in that year reaped a
hundredfold. ADONAI blessed him 13 and the man became great

and continued to become greater until he became very great.
14 He acquired livestock of sheep and livestock of cattle, and
numerous servants. Then the Philistines envied him. 15 All the
wells that his father's servants had dug in the days of his father
Abraham the Philistines stopped up and filled with dirt. 16 So
Abimelech said to Isaac, "Go away from us, for you are much
more powerful than us."
17 So Isaac departed from there, camped in the Valley of
Gerar and dwelled there. 18 Then Isaac dug again the wells of
water that had been dug in the days of his father Abraham—the
Philistines had stopped them up after Abraham's death. He
gave them the same names that his father had given them.
19 Then Isaac's servants dug in the valley and found a well of
living water there. 20 But the shepherds of Gerar quarreled with
Isaac's shepherds saying, "The water is ours!" So he named the
well Quarrel, because they quarreled with him. 21 Then he dug
another well and they quarreled over it too, so he named it
Accusation. 22 Then he moved from there and dug another well,
and they did not quarrel over it. So he named it Wide Spaces
and said, "Because now ADONAI has created wide spaces for us
and we will be fruitful in the land."
23 He went up from there to Beer-sheba. 24 ADONAI appeared to
him that night and said, "I am the God of your father Abraham.
Do not be afraid, for I am with you, and I will bless you and
multiply your seed for the sake of Abraham my servant."
25 So he built an altar there and called on the Name of ADONAI.
He pitched his tent there and Isaac's servants hollowed out a
well there.

Covenant of Isaac and Abimelech

[26] Now Abimelech went to him from Gerar along with
Achuzzat his friend and Phicol the commander of his army.
[27] Isaac said to them, “Why have you come to me, since you
hate me and sent me away from you?”
[28] They said, “We’ve clearly seen that ADONAI has been with
you. So we said, ‘Let there now be an agreement between us—
between us and you—and let us make a covenant with you:
[29] that you will do us no harm, just as we haven’t touched you
and just as we did nothing to you but good, and sent you away
in shalom. You are now blessed by ADONAI.”
[30] Then he made a feast for them and they ate and drank.
[31] Then they got up early in the morning and made a pledge,
each to his brother. Then Isaac sent them away and they
departed from him in shalom. [32] Now it happened that on that
day Isaac’s servants came and told him about the well that they
dug, and said to him, “We’ve found water.” [33] So he called it
Pledge. That is why the city’s name is Beer-sheba to this day.
[34] When Esau was 40 years old, he took as wife Judith the
daughter of Be-eri the Hittite, and Basemath the daughter of
Elon the Hittite. [35] But they caused a bitterness of spirit for
Isaac and Rebekah.

Jacob Tricks Isaac

Genesis 27 1 Now it was when Isaac grew old and his eyes were
too dim to see, that he called Esau his elder son, and said to
him, “My son.”
“Here I am,” he said to him.
2 “Look, I’m old,” he said. “I don’t know the day of my death.
3 So now, please take your weapons, your quiver and your bow,
and go out to the field and hunt me some game. 4 Then prepare
me a delicious meal that I love, and bring it to me that I may
eat, so that my soul may bless you before I die.”
5 Now Rebekah was listening when Isaac was speaking to
Esau his son. So while Esau went to the field to hunt game to
bring in, 6 Rebekah said to Jacob her son, “Look, I heard your
father speaking to your brother Esau saying, 7 ‘Bring me some
game and prepare me a delicious meal that I may eat and bless
you in ADONAI’S presence before my death.’ 8 So now, my son,
listen to my voice, to what I am commanding you. 9 Go now to
the flock and bring me two good young goats from there, so
that I may prepare them as a delicious meal for your father—
that he’ll love. 10 Then you’ll bring it to your father to eat, so
that he may bless you before his death.”
11 But Jacob said to Rebekah his mother, “Look, my brother
Esau is a hairy man, but I’m a smooth man. 12 Perhaps my
father will touch me, and he’ll take me for a mocker, and I’ll
bring upon myself a curse and not a blessing.”
13 Then his mother said to him, “Let your curse fall on me, my
son. Just listen to me, and go, get them for me.”
14 So he went and got them, and brought them to his mother,
and his mother prepared a delicious meal that his father would
love. 15 Rebekah also took her elder son Esau’s favorite clothes
that were with her in the house, and she put them on her
younger son Jacob, 16 along with the skins of the young goats on
his hands and on the hairless part of his neck. 17 She put the
delicious meal and the bread that she had prepared in the hand
of Jacob her son.

18 Then he came to his father and said, “My father.”
And he said, “I’m here. Who are you, my son?”
19 Then Jacob said to his father, “I’m your firstborn, Esau. I’ve done just what you said to me. Sit up, please, and eat some of my wild game so that your soul may bless me.”
20 Then Isaac said to his son, “How in the world were you able to find it so quickly, my son?”
He said, “Because Adonai your God made it happen for me.”
21 Then Isaac said to Jacob, “Please come closer so I can feel you my son—whether or not you really are my son Esau.”
22 So Jacob came closer to his father Isaac, and he felt him. Then he said, “The voice is Jacob’s voice but the hands are Esau’s hands.” 23 He did not recognize him because his hands were like the hairy hands of his brother Esau. So he blessed him. 24 But he said, “Are you really my son Esau?”
So he said, “I am.”
25 Then he said, “Bring it to me and I’ll eat some of my son’s wild game, so that my soul may bless you.” So he brought it to him and he ate, and he brought him wine and he drank.
26 Then his father Isaac said to him, “Please come closer and kiss me my son.” 27 So he came closer and kissed him. When he smelled the smell of his clothes, he blessed him and said,

“Behold, the smell of my son
is like the smell of a field
that Adonai has blessed.
28 May God give you—
from the dew of the sky
and from the fatness of the land—
an abundance of grain and new wine.
29 May peoples serve you
and may nations bow down to you.
Be master over your brothers.
May your mother’s sons bow down to you.
May those who curse you be cursed
and may those who bless you be blessed.”

30 No sooner had Isaac finished blessing Jacob and Jacob had
just gone out from his father Isaac's presence, than Esau his
brother came in from his hunting. 31 Then he also prepared a
delicious meal and brought it to his father, and he said to his
father, "Let my father get up and eat of his son's wild game
that your soul may bless me."
32 His father Isaac said, "Who are you?"
And he said, "I am your son, your firstborn, Esau."
33 Then Isaac trembled with intense trembling and said, "Who
was it then that hunted wild game and brought it to me? I ate it
all just before you came and I blessed him—and yes, he will be
blessed."
34 When Esau heard his father's words, he shouted with an
intensely bitter groan. Then he said to his father, "Bless me, me
too, my father!"
35 Then he said, "Your brother came deceitfully and took your
blessing."
36 He said, "Is this why he was named Jacob—since he's
tricked me twice already? My birthright he's taken. Look! Now
he's taken my blessing!" Then he said, "Haven't you saved a
blessing for me?"
37 Isaac answered and said to Esau, "Behold, I've made him
master over you, and all your brothers I've given to him as
servants. I've provided him with grain and new wine. What
then can I do for you, my son?"
38 Esau said to his father, "Do you just have one blessing, my
father? Bless me too, my father!" And Esau lifted up his voice
and wept.
39 Then Isaac his father said to him,

"Behold, away from the land's fatness shall your
dwelling be,
away from the dew of the sky above.
40 By your sword shall you live,
and your brother shall you serve.
But when you tear yourself loose,
you will tear his yoke off your neck."

41 So Esau bore a grudge against Jacob because of the
blessing with which his father had blessed him, and Esau said
in his heart, “Let the time for mourning my father draw near,
so that I can kill my brother Jacob!”
42 Now to Rebekah was reported the words of Esau her elder
son. So she sent and called for Jacob her younger son, and said
to him, “Look, your brother Esau is consoling himself about you
with the thought of killing you. 43 So now my son, listen to my
voice. Get up—flee to Laban my brother in Haran! 44 Then stay
with him a few days, until your brother’s rage subsides, 45 until
your brother’s rage turns away from you and he forgets what
you’ve done to him. Then I’ll send for you and get you back
from there. Why should I lose both of you in one day?”
46 Then Rebekah said to Isaac, “I’m disgusted with my life
because of the daughters of Heth. If Jacob takes a wife from
the daughters of Heth like these women, from the daughters of
the land what is life to me?”

Jacob Sent to Laban

Genesis 28 [1] So Isaac called for Jacob, blessed him, commanded
him and said to him, “Don’t take a wife from the daughters of
Canaan. [2] Get up, go to Paddan-aram, to the house of Bethuel,
your mother’s father, and take for yourself a wife from there,
from the daughters of Laban, your mother’s brother. [3] Now may
El Shaddai bless you, and make you fruitful and multiply you so
that you will become an assembly of peoples. [4] And may he give
you the blessing of Abraham, to you and to your seed with you
that you may take possession of the land of your sojourn, which
God gave to Abraham.”
[5] Then Isaac sent Jacob away and he went toward Paddan-
aram, to Laban the son of Bethuel the Aramean, the brother of
Rebekah, the mother of Jacob and Esau. [6] Now Esau saw that
Isaac blessed Jacob when he sent him to Paddan-aram to take
for himself a wife from there, when he blessed him and
commanded him saying, “Don’t take a wife from the daughters
of Canaan.” [7] Jacob listened to his father Isaac and to his
mother and went toward Paddan-aram. [8] Then Esau saw that
the daughters of Canaan were contemptible in his father
Isaac’s eyes. [9] So Esau went to Ishmael and took Mahalath, the
daughter of Ishmael Abraham’s son, Nebaioth’s sister for his
wife, besides his other wives.

Parashat Vayetze

Jacob's Ladder From Heaven

10 Then Jacob left Beer-sheba and went toward Haran. 11 He
happened upon a certain place and spent the night there, for
the sun had set. So he took one of the stones from the place
and put it by his head and lay down in that place. 12 He
dreamed: All of a sudden, there was a stairway set up on the
earth and its top reaching to the heavens—and behold, angels
of God going up and down on it! 13 Surprisingly, ADONAI was
standing on top of it[21] and He said, "I am ADONAI, the God of
your father Abraham and the God of Isaac. The land on which
you lie, I will give it to you and to your seed. 14 Your seed will
be as the dust of the land, and you will burst forth to the west
and to the east and to the north and to the south. And in you all
the families of the earth will be blessed—and in your seed.
15 Behold, I am with you, and I will watch over you wherever
you go, and I will bring you back to this land, for I will not
forsake you until I have done what I promised you."
16 Jacob woke up from his sleep and said, "Undoubtedly,
ADONAI is in this place—and I was unaware." 17 So he was afraid
and said, "How fearsome this place is! This is none other than
the House of God—this must be the gate of heaven!"
18 Early in the morning Jacob got up and took the stone,
which he had placed by his head, and set it up as a memorial
stone and poured oil on top of it. 19 He called the name of that
place Beth-El (though originally the city's name was Luz).
20 Then Jacob made a vow saying, "If God will be with me and
watch over me on this way that I am going, and provide me
food to eat and clothes to wear, 21 and I return in shalom to my
father's house, then ADONAI will be my God. 22 So this stone
which I set up as a memorial stone will become God's House,
and of everything You provide me I will definitely give a tenth
of it to You."

Jacob Loves Rachel

Genesis 29 1 Then Jacob lifted up his feet and went to the land of
the peoples of the east. 2 When he looked, suddenly, there was
a well in the field, and there were three herds of sheep resting
by it. (For from that well they would water the flocks. The stone
on the mouth of the well was large. 3 When all the herds
gathered there, they would roll away the stone from the mouth
of the well and water the flocks, and put the stone back to its
place over the mouth of the well.)

4 Jacob said to them, "My brothers, where are you from?"

"We're from Haran," they said.

5 So he said to them, "Do you know Laban, Nahor's son?"

They said, "We know."

6 He said to them, "Is he well?"

"Well," they said. "Look, here comes his daughter Rachel
with the flock."

7 He said, "Since it's still the middle of the day, it's not time
for the livestock to be gathered. Water the flock and let them
go and graze."

8 But they said, "We can't, not until all the flocks are
gathered and the stone is rolled away from the mouth of the
well—then we water the flock."

9 While he was still speaking with them, Rachel came with the
flock that belonged to her father (for she was a shepherdess).
10 Now when Jacob saw Rachel (the daughter of Laban, his
mother's brother), Jacob stepped forward and rolled the stone
away from the mouth of the well and watered the flock of
Laban, his mother's brother. 11 Then Jacob kissed Rachel, and
lifted up his voice and wept. 12 Then Jacob told Rachel that he
was her father's relative and that he was Rebekah's son. So she
ran and told her father.

13 Now when Laban heard the news about Jacob, his sister's
son, he ran to meet him, hugged and kissed him, and brought
him to his house. Then he told Laban all these things. 14 Laban

said to him, “Surely you are my own bone and flesh.” And he stayed with him for a month.
15 Then Laban said to Jacob, “Should you, my relative, serve me for nothing? Tell me, what should your wages be?”
16 Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel. 17 Leah’s eyes were delicate, but Rachel was beautiful in form and appearance. 18 Jacob was in love with Rachel, so he said, “Let me serve you for seven years for Rachel your younger daughter.”
19 Laban said, “It’s better that I give her to you than I give her to another man! Stay with me.” 20 So Jacob worked for Rachel seven years, yet in his eyes it was like a few days, because of his love for her.
21 Then Jacob said to Laban, “Give me my wife, for my days are completed, so I may go to her.” 22 So Laban gathered all the men of the place and he prepared a feast. 23 When it was evening he took his daughter Leah and brought her to him, and he went to her. 24 Laban also gave her Zilpah his female servant to his daughter Leah as a female servant.
25 So when it was morning, behold there she was, Leah! So he said to Laban, “What is this you’ve done to me? Wasn’t it for Rachel that I worked with you? So why have you deceived me?”
26 But Laban said, “It’s not done so in our place—to give the younger before the first-born. 27 Complete the bridal week for this one. Then we’ll also give you this other—for work that you’ll do with me—another seven years more.”
28 So Jacob did; he also completed this one’s bridal week. Then he gave him his daughter Rachel to be his wife. 29 Laban also gave his daughter Rachel his female servant Bilhah, to be a servant for her.
30 Jacob also went to Rachel and indeed loved Rachel more than Leah. So he served with him for yet another seven years.

Rivalry Continues With Wives

31 Now ADONAI saw that Leah was unloved, so he opened her
womb; but Rachel was unable to conceive. 32 Leah became
pregnant and gave birth to a son and named him Reuben
because she said, “For ADONAI has seen my affliction. Surely
now my husband will love me.” 33 Then she became pregnant
again and gave birth to a son, and said, “For ADONAI heard that
I am hated, so He’s given me this one also,” and she named him
Simeon. 34 Then she became pregnant again and gave birth to a
son, and said, “Now this time my husband will join himself to
me because I’ve given birth to three sons for him.” For this
reason he was named Levi. 35 Then she became pregnant again
and gave birth to a son and said, “This time I praise ADONAI.”
For this reason she named him Judah. Then she stopped having
children.

Genesis 30 1 When Rachel saw that she bore no children for
Jacob, Rachel was jealous of her sister. So she said to Jacob,
“Give me sons—if there are none, I’ll die!”
2 But Jacob became furious with Rachel and said, “Am I,
instead of God, the one who withheld from you the fruit of the
womb?”
3 So she said, “Here’s my maid-servant Bilhah. Go to her and
let her give birth on my knees, so that from her I may also build
a family.” 4 Then she gave her maid-servant Bilhah to him for a
wife, and Jacob went to her. 5 Bilhah became pregnant and
gave birth to a son for Jacob. 6 So Rachel said, “God has judged
my cause and also heard my voice—and given me a son.”
Therefore she named him Dan. 7 Then Rachel’s female servant
became pregnant again and gave birth to a second son for
Jacob. 8 So Rachel said, “I’ve surely wrestled greatly with my
sister—also I’ve won.” So she named him Naphtali.
9 Now Leah saw that she stopped having children, so she took
Zilpah her female servant and gave her to Jacob as a wife.
10 Then Zilpah, Leah’s female servant, gave birth to a son for
Jacob. 11 Leah said, “How fortunate!” So she named him Gad.
12 Then Zilpah, Leah’s female servant, gave birth to a second
son for Jacob. 13 Leah said, “How happy am I, for daughters
have called me happy.” So she named him Asher.
14 Now during the days of the wheat harvest, Reuben went
and found mandrakes in the field and he brought them to his
mother Leah. Then Rachel said to Leah, “Please give me some
of your son’s mandrakes.”[22]
15 But she said to her, “Wasn’t it enough that you took my
husband away? You’d also take away my son’s mandrakes?”
So Rachel said, “That being so, let him lie with you tonight, in
exchange for your son’s mandrakes.”
16 So when Jacob came from the field in the evening, Leah
went out to meet him, and she said, “You must come to me. For
I’ve actually hired you with my son’s mandrakes.” So he lay
with her that very night. 17 Moreover, God heard Leah, and she
became pregnant and gave birth to a fifth son for Jacob. 18 Leah
said, “God gave me my reward[23] because I gave my female

servant to my husband.” So she named him Issachar. 19 Then
Leah became pregnant again and gave birth to a sixth son for
Jacob. 20 Leah said, “God has presented me a good gift. This
time my husband will honor me for I’ve borne six sons for him.”
So she named him Zebulun. 21 Afterwards she gave birth to a
daughter and named her Dinah.
22 Then God remembered Rachel and God listened to her and
opened her womb. 23 Then she became pregnant and gave birth
to a son. So she said, “God has taken away my disgrace.” 24 She
named him Joseph saying, “May ADONAI add another son for
me.”

Jacob Outwits Laban

25 Now it was after Rachel gave birth to Joseph that Jacob
said to Laban, “Send me away so that I can go to my place and
to my land. 26 Give me my wives and my children for whom I’ve
served you, and let me go. For you yourself know my labor—
that I’ve served you.”
27 But Laban said to him, “If I’ve found favor in your eyes—
I’ve looked for good omens, and Adonai has blessed me because
of you.” 28 Moreover he said, “Name your own price and I’ll pay
it.”
29 Then he said to him, “You yourself know how I’ve served
you and how your livestock fared with me. 30 For you had very
little before I came, and it has been busting at the seams in
abundance. So Adonai blessed you with my every step. So now,
when am I myself going to make something for my household
also?”
31 Then he said, “What can I pay you?”
Jacob said, “You don’t need to pay me anything. If you will do
this one thing for me, I will shepherd your flock again and
watch it: 32 let me pass through your flock today, removing
every colorfully spotted lamb from there and every dark-
colored lamb among the sheep as well as the colorfully spotted
among the goats—and that will be my salary. 33 So tomorrow
my honesty will testify on my behalf when you come to check
on my salary you agreed to. Every one that isn’t colorfully
spotted among the goats or dark-colored among the sheep with
me, it is stolen.”
34 So Laban said, “All right! May it be according to your
word.” 35 On that day he removed the colorfully striped and
colorful billy goats as well as all the colorfully spotted goats—
everyone with white on it—and every dark-colored one among
the lambs, and he put them in the hand of his sons. 36 Then he
put a three-day’s journey between them and Jacob, while Jacob
was shepherding Laban’s remaining flocks.

[37] But Jacob took fresh white poplar, almond, and plane tree
branches, peeled away white stripped sections on them,
exposing the white of the branches. [38] Then he set the branches
he had peeled in front of the flocks in the drinking troughs and
watering channels where the flocks come to drink. Since they
were in heat when they came to drink, [39] the flocks mated near
the branches, and the flocks gave birth to striped, spotted and
colorful ones. [40] Now Jacob separated the lambs and set the
faces of the flocks toward the striped ones as well as all the
dark-colored ones among Laban's flocks. Then he set aside the
herds for himself and did not put them with Laban's flocks.
[41] Whenever the strong flocks mated, Jacob put the branches in
the watering troughs before the eyes of the flocks, to have
them mate near the branches. [42] But when the flocks were
sickly, he did not put the branches down—so the sickly ones
became Laban's and the stronger ones became Jacob's. [43] And
the man grew exceedingly prosperous and had numerous
flocks, along with female and male servants, camels and
donkeys.

Jacob Secretly Leaves Laban

Genesis 31 1 Now Jacob heard the words Laban's sons were
saying, "Jacob has taken everything that belongs to our father,
and from what belongs to our father he has made all these
riches." 2 Then Jacob saw Laban's face, and he noticed that his
expression wasn't the same as it was just a day or two before.
3 Then ADONAI said to Jacob, "Return to the land of your fathers
and to your relatives, and I will be with you."

4 So Jacob sent and called for Rachel and Leah to come to the
field, to his flock. 5 He said to them, "I can see by your father's
face that his expression isn't the same as it was just a day or
two ago. But the God of my father has been with me. 6 Now you
yourselves know that I've served your father with all my
strength. 7 Yet your father has fooled around with me and has
changed my salary ten times—but God hasn't allowed him to
harm me. 8 If he would say, 'the spotted ones will be your
salary,' then the flocks would give birth to spotted ones. Or if
he would say, 'the striped ones will be your salary,' then all the
flocks would give birth to striped ones. 9 So God has taken
away your father's livestock and has given them to me. 10 Now
it happened when the flocks were in heat that I lifted up my
eyes and saw, in a dream, behold, the males going up to the
flocks were striped, spotted and speckled. 11 Then the angel of
God said to me in the dream, 'Jacob,' and I said, 'Hineni.' 12 He
said, 'Lift up your eyes and see that all the males going up to
the flocks are striped, spotted and speckled. For I have seen
everything Laban has done to you. 13 I am the God of Beth-El
where you anointed a memorial stone, where you made a vow
to Me. Get up now and leave this land, and return to the land of
your relatives.'"

14 Then Rachel answered along with Leah and they said to
him, "Is there still a portion and inheritance for us in our
father's house? 15 Aren't we considered foreigners to him? For
he has sold us and has also completely used up our bridal
price. 16 For all the riches that God has taken away from our

father is for us and for our children. So now, everything God said to you, do it!”
17 Then Jacob got up and put his children and wives on camels. 18 He drove away all his livestock and all his possessions that he had acquired—the livestock in his possession that he acquired in Paddan-aram—to go to his father Isaac, to the land of Canaan.
19 But while Laban went to shear his flocks, Rachel stole the idols that belonged to her father, 20 while Jacob stole the heart from Laban the Aramean by not telling him that he was fleeing. 21 He himself fled with everything that belonged to him, and he got up and crossed the River, and set his face toward the hill country of Gilead.

Laban Confronts Jacob and Makes Covenant

22 When Laban was told on the third day after Jacob had fled, 23 he took his relatives with him and pursued him a seven days’ journey. Then he overtook him in the hill country of Gilead. 24 But God came to Laban the Aramean in a dream at night and said to him, “Watch yourself—lest you say anything to Jacob, good or bad.”
25 So Laban caught up to Jacob. (Jacob had pitched his tent in the hill country, so Laban and his brothers pitched their tents in the hill country of Gilead as well). 26 Then Laban said to Jacob, “What have you done, that you’ve stolen my heart and have driven my daughters away like captives of the sword? 27 Why did you secretly flee away, and steal from me? Why didn’t you tell me, so I could send you away with joy and with songs, with tambourines and with lyres? 28 And you didn’t even let me kiss my sons and daughters!
“Now, you’ve behaved foolishly. 29 It is in the power of my hand to do evil with you, but yesterday the God of your fathers spoke to me, saying, ‘Watch yourself—lest you say anything to Jacob, good or bad.’ 30 So now, when you up and left because you really missed your father’s house, why did you steal my gods?”

31 In response, Jacob said to Laban, “Because I was afraid, for
I thought, ‘Suppose you snatch your daughters away from me.’
32 Anyone with whom you find your gods shall not live. In front
of our relatives, identify whatever is yours that is with me, and
take it back.” (But Jacob did not know that Rachel had stolen
them.)
33 So Laban went into Jacob’s tent, and Leah’s tent and into
the tent of the two maids, but he found nothing. Then he went
out of Leah’s tent and entered Rachel’s tent. 34 (Now Rachel
had taken the idols, put them in the camel’s saddlebag and sat
on them.) So Laban felt around the entire tent but did not find
them. 35 She said to her father, “Let not my lord be angry that I
cannot rise before you, for I am having the way of women.” So
he searched but did not find the idols.
36 Then Jacob got angry and argued with Laban. Jacob
answered and said to Laban, “What’s my crime? What’s my sin
that you’ve hotly pursued me? 37 For you’ve felt through all my
things. What did you find? Any of your household things? Put
them here, in front of my relatives and yours—so they can
decide between the two of us. 38 These past twenty years I’ve
been with you, your ewes and female goats have never
miscarried, and I’ve never eaten the rams of your flock. 39 I
didn’t bring you animals torn by wild beasts. I myself would
bear the loss. You would require it from my hand, whether
stolen by day or stolen by night. 40 I was consumed by heat
during the day, consumed by frost during the night, and my
sleep fled from my eyes. 41 This is how it’s been for me twenty
years in your house. I served you fourteen years for your two
daughters, and six years for your flocks—and you changed my
salary ten times! 42 Had I not had the God of my father, the God
of Abraham, and the fear of Isaac, you would have sent me
away empty-handed now. But God saw my misery and the toil
of my hands and last night He became the Judge.”
43 In response Laban said to Jacob, “The daughters are my
daughters, and the sons are my sons, and the flocks are my
flocks. Everything you see is mine. But what can I do for these,
my daughters, today, or for their sons to whom they’ve given

birth? 44 So now, come, let's make a covenant, you and I, and let
it be a witness between you and me."
45 So Jacob took a stone and set it up as a pillar, 46 and Jacob
said to his relatives, "Gather stones." So they took the stones
and made a pile. Then they ate there on the pile. 47 Laban called
it Jegar-sahadutha and Jacob called it Gal-ed. 48 And Laban said,
"This pile is a witness between me and you today." That is why
its name is Gal-ed, 49 or Mizpah, for he said, "Let ADONAI keep
watch between you and me when we are out of one another's
sight. 50 If you mistreat my daughters, and if you take wives
besides my daughters, though no one is with us, look! God is
the witness between you and me."
51 Laban said further to Jacob, "Behold, this pile, and this
pillar which I've set up between you and me: 52 this pile serves
as a witness, that I won't pass by this pillar to go to you, and
that you won't pass by this pile and this pillar to go to me—with
evil intent. 53 May the God of Abraham and the gods of Nahor,
the gods of their father, judge between us."
Jacob also made an oath by the fear of his father Isaac.
54 Then Jacob offered a sacrifice on the mountain and he invited
his relatives to eat bread. So they ate bread and spent the night
on the mountain.

Genesis 32 [1] Early in the morning Laban got up, kissed his
grandchildren and daughters and blessed them. Then Laban
left and returned to his place. [2] While Jacob left on his way, the
angels of God met him. [3] Then Jacob said when he saw them,
“This is God’s camp”, and he named that place Mahanaim.

Parashat Vayishlach

Jacob Prepares to Meet Esau

4 Then Jacob sent messengers before him to his brother Esau,
to the land of Seir, the field of Edom. 5 He also commanded
them saying, “This is what you should say to my lord, to Esau:
‘This is what your servant Jacob said: I’ve been staying with
Laban, and have lingered until now. 6 Now I’ve come to possess
oxen and donkeys, flocks, male servants and female servants. I
sent word to tell my lord, in order to find favor in your eyes.’”
7 The messengers returned to Jacob saying, “We went to your
brother, to Esau, and he’s also coming out to meet you—and
400 men with him.”
8 So Jacob became extremely afraid and distressed. He
divided the people with him, along with the flocks and herds
and camels, into two camps, 9 for he thought, “If Esau comes to
one camp and strikes it, the camp that’s left will escape.”
10 Then Jacob said, “O God of my father Abraham, and God of
my father Isaac, ADONAI, who said to me, ‘Return to your land
and to your relatives and I will do good with you.’ 11 I am
unworthy of all the proofs of mercy and of all the dependability
that you have shown to your servant. For with only my staff I
crossed over this Jordan, and now I’ve become two camps.
12 Deliver me, please, from my brother’s hand, from Esau’s
hand, for I’m afraid of him that he’ll come and strike me—the
mothers with the children. 13 You Yourself said, ‘I will most
certainly do good with you, and will make your seed like the
sand of the sea that cannot be counted because of its
abundance.’”
14 So he stayed overnight there. Then from all that had come
into his possession he took an offering for Esau his brother:
15 200 female goats, 20 billy goats, 200 ewes, 20 rams, 16 30
milking camels with their young, 40 cows, 10 bulls, 20 female
donkeys and 10 male donkeys. 17 He put them in the hands of
his servants, each herd by itself, and he said to his servants,
“Pass over before me, and put a gap between each of the
herds.” 18 Then he commanded the first one saying, “When my
brother Esau meets you and asks you saying, ‘To whom do you
belong, and where are you going, and to whom do all these

before you belong?’ 19 then you are to say, ‘To your servant, to
Jacob—it’s an offering sent to my lord, to Esau. And look, he’s
also behind us.’” 20 And he also commanded the second one, the
third one, and all those who were going behind the flocks,
saying, “Say the same exact thing to Esau when you find him.
21 Then you are to say, ‘Look, your servant Jacob is also behind
us.’” For he thought, “Let me appease him with the offering
that goes ahead of me, and afterward see his face, perhaps
he’ll lift up my face.” 22 So the offering passed over ahead of
him, while he spent that night in the camp.

23 Then he got up that night and took his two wives, his two
female servants, and his eleven sons, and crossed over the ford
of the Jabbok. 24 He took them and sent them across the stream,
and he sent across whatever he had.

Jacob Wrestles With God

25 So Jacob remained all by himself. Then a man wrestled with
him until the break of dawn.[24] 26 When He saw that He had not
overcome him, He struck the socket of his hip, so He dislocated
the socket of Jacob's hip when He wrestled with him. 27 Then
He said, "Let Me go, for the dawn has broken."
But he said, "I won't let You go unless You bless me."
28 Then He said to him, "What is your name?"
"Jacob," he said.
29 Then He said, "Your name will no longer be Jacob, but
rather Israel, for you have struggled with God and with men,
and you have overcome."
30 Then Jacob asked and said, "Please tell me Your name."
But He said, "What's this—you are asking My name?" Then
He blessed him there.
31 So Jacob named the place Peniel, "for I've seen God face to
face, and my life has been spared."
32 Now the sun rose upon him just as he crossed by Peniel—
limping because of his hip. 33 That is why the children of Israel
do not eat the tendon of the hip socket, to this very day,
because He struck the socket of Jacob's thigh on the tendon of
the hip.

Jacob Meets Esau

Genesis 33 1 Then Jacob glanced up and saw, behold, there was
Esau coming—and 400 men with him. So he divided the
children among Leah, Rachel and the two female servants. 2 He
put the female servants and their children first, then Leah and
her children behind them, then Rachel and Joseph behind
them. 3 But he himself passed on ahead of them, and bowed to
the ground seven times until he came near to his brother.

4 But Esau ran to meet him, hugged him, fell on his neck and
kissed him—and they wept. 5 His eyes glanced up and he saw
the women and the children, and said, “Who are these with
you?”

“The children whom God has graciously given your servant,”
he said. 6 Then the female servants approached, they and their
children, and bowed down. 7 Leah also approached, along with
her children, and they bowed down, and finally, Joseph and
Rachel approached and bowed down.

8 “What do you mean by this whole caravan that I’ve met?”

So he said, “To find favor in your eyes, my lord.”

9 But Esau said, “I have plenty! O my brother, do keep all that
belongs to you.”

10 Yet Jacob said, “No, please! If I have found favor in your
eyes, then you will take my offering from my hand. For this is
the reason I’ve seen your face—it is like seeing the face of God
—and you’ve accepted me! 11 Please, take my blessing that was
brought to you, because God has been gracious to me, and
because I have everything.” So he kept urging him until he
accepted.

12 Then he said, “Let’s journey and be on our way, and I’ll go
ahead of you. 13 He continued, “My lord knows that the children
are tender, and that the flocks and the cattle in my care are
nursing. So if they were pushed hard just one day, all the flocks
would die. 14 Please, let my lord pass on ahead of your servant,
and I’ll move on further gradually, at a pace suited to the

livestock that are before me and at a pace suited to the children, until I come to my lord in Seir.”
15 Then Esau said, “Please let me leave with you some of the people who are with me.”
But he said, “What’s this? Let me find favor in my lord’s eyes.”
16 So on that day Esau returned on his way to Seir, 17 but Jacob journeyed to Sukkot and built a house for himself, and for his livestock he made booths. That is the reason that place is called Sukkot.
18 So Jacob arrived in shalom to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram, and camped right in front of the city. 19 He purchased the portion of the field there where he had pitched his tent from the sons of Hamor, Shechem’s father, for 100 pieces of money. 20 There he set up an altar, and he called it, El is Israel’s God.

Dinah Defiled by Shechem

Genesis 34 1 Now Dinah, Leah's daughter whom she bore for
Jacob, went out to look at the daughters of the land. 2 When
Shechem the son of Hamor the Hivite, the prince of the land,
saw her, he took her and lay with her and raped her. 3 But his
soul clung to Dinah, Jacob's daughter, and he loved the young
woman and spoke reassuringly to the young woman. 4 So
Shechem said to his father Hamor saying, "Get me this girl for
a wife."
5 Now Jacob had heard that he had defiled his daughter
Dinah while his sons were with his livestock in the field, so
Jacob kept quiet until they came in. 6 Meanwhile Shechem's
father Hamor went out to Jacob in order to speak with him.
7 Jacob's sons had already come in from the field when they
heard, and the men were deeply grieved and furious, because
he had committed a vile deed in Israel by lying with Jacob's
daughter, which ought never to be done.
8 But Hamor spoke with them saying, "My son Shechem—he's
very attached to your daughter. Please give her to him for a
wife. 9 Intermarry with us. You can give your daughters to us,
and you can take our daughters for yourselves. 10 You can live
with us, and the land will be open to you: live in it, move about
freely in it, and settle down in it."
11 Shechem also said to her father and to her brothers,
"Would that I find favor in your eyes! Whatever you say to me
I'll give. 12 Set the dowry and the presents as high as you like
and I'll give whatever you say to me. But give me the young
woman as a wife."
13 But Jacob's sons answered Shechem and his father Hamor
deceitfully as they spoke, because he had defiled their sister
Dinah. 14 They said to them, "We can't do this thing—give our
sister to a man who is uncircumcised—for this is a disgrace to
us. 15 Only by this will we consent to you: if you will become like
us, by circumcising every male. 16 Then we'll give you our
daughters and take your daughters for ourselves, and live with

you, and become one people. 17 But if you don't listen to us and
be circumcised, we'll take our daughter and leave."
18 Now their words seemed good to Hamor as well as Hamor's
son Shechem. 19 So the young man did not hesitate to do it,
since he delighted in Jacob's daughter. Now he was honored
above everyone else in his father's house. 20 So Hamor and his
son Shechem came into the gate of their city and spoke to the
men of their city, saying: 21 "These men are enjoying a peaceful
relationship with us and they are living in the land and moving
about freely in it. As for the land, look, it's spread out on both
sides before us. We can take their daughters to be our wives,
and we can give our daughters to them. 22 But by this did these
men consent to us, to live with us and to become one people—
when all our males are circumcised as they are circumcised.
23 Their livestock and their possessions: won't they be ours?
Only let us consent to them so that they'll live with us."
24 Now everyone who went out of the gate of his city listened
to Hamor and to his son Shechem, and every male was
circumcised, every one who went out the gate of his city.
25 Then on the third day while they were in pain, two of Jacob's
sons, Simeon and Levi, Dinah's brothers, each took his sword
and came against the city undisturbed and killed every male.
26 Hamor and his son Shechem they killed with the sword, then
took Dinah from Shechem's house and left. 27 Jacob's sons came
upon the slain and plundered the city because they defiled
their sister. 28 They took their flocks, their cattle and their
donkeys, those that were in the city as well as those that were
in the field. 29 All their wealth, their little children, and their
wives they captured and plundered, as well as everything that
was in the houses.
30 But Jacob said to Simeon and Levi, "You've brought trouble
on me, making me a stench among the inhabitants of the land,
among the Canaanites and the Perizzites. I am but a few men—
they'll gather against me and strike me—then I'll be destroyed,
my household and I."
31 But they said, "Should he treat our sister like a prostitute?"

Rededication at Beth-El

Genesis 35 1 Then God said to Jacob, “Get up! Go up to Beth-El
and stay there. Make an altar there to the God who appeared to
you when you fled from your brother Esau.”
2 So Jacob said to his household and to everyone who was
with him, “Get rid of the foreign gods that are among you.
Cleanse yourselves and change your clothes. 3 Now let’s get up
and go up to Beth-El so that I can make an altar there to God,
who answered me in the day of my distress, and has been with
me in the way that I have gone.”
4 So they gave Jacob all the foreign gods in their hand and the
rings in their ears, and Jacob hid them under the oak tree near
Shechem. 5 Then they journeyed, and the terror of God was on
the cities that were around them, so they did not pursue
Jacob’s sons. 6 Then Jacob arrived at Luz in the land of Canaan
(that is Beth-El), he and all the people who were with him. 7 He
built an altar there and called the place El-Beth-El because God
had revealed Himself to him there when he fled from the
presence of his brother.
8 Then Rebekah’s nurse Deborah died, and was buried below
Beth-El, under the oak—so it was named Oak of Weeping.
9 God appeared to Jacob again, after he returned from
Paddan-aram, and He blessed him. 10 God said to him:

“Your name was Jacob.
No longer will your name be Jacob, for your name will
be Israel.”
So He named him Israel.

11 God also said to him:
“I am El Shaddai.
Be fruitful and multiply.
A nation and an assembly of nations will come from
you.
From your loins will come forth kings.

12 The land that I gave to Abraham and to Isaac—
I give it to you, and to your seed after you
I will give the land.”

13 Then God went up from him at the place where He had spoken with him. 14 Jacob set up a memorial stone in the place where He had spoken with him—a stone pillar—and he poured a drink offering on it and poured oil on it. 15 Jacob named the place where God spoke with him Beth-El.

Rachel’s Death in Childbirth

16 Then they traveled from Beth-El, and while they were still a distance from entering Ephrath, Rachel began to give birth, but her labor was difficult. 17 While she was struggling to give birth, the midwife said to her, “Don’t be afraid, for this is also a son for you.” 18 Now as her soul was departing (for she died), she named him Ben-Oni, but his father named him Benjamin.
19 Then Rachel died and was buried on the way to Ephrath (that is, Bethlehem). 20 Jacob set up a memorial stone over her grave. (It is the memorial stone over Rachel’s grave to this day.)

Israel Returns to Isaac

21 Then Israel journeyed on and set up his tent beyond the
tower of Eder. 22 While Israel was living in that land, Reuben
went and slept with his father's concubine Bilhah, and Israel
heard about it.

Now Jacob had twelve sons. 23 Leah's sons were Jacob's
firstborn Reuben, Simeon, Levi, Judah, Issachar and Zebulun.
24 Rachel's sons were Joseph and Benjamin. 25 The sons of
Bilhah, Rachel's female servant, were Dan and Naphtali, 26 and
the sons of Zilpah, Leah's female servant, were Gad and Asher.
These are Jacob's sons, who were born to him in Paddan-aram.

27 Then Jacob came to his father Isaac at Mamre of Kiriat-arba
(that is, Hebron), where Abraham and Isaac had stayed.

28 Now Isaac's days were 180 years. 29 Then Isaac breathed
his last and died, and was gathered to his peoples, old and full
of days. So his sons Esau and Jacob buried him.

Esau Fathers the Edomites

Genesis 36 1 Now these are the genealogies of Esau (that is,
Edom). 2 Esau took his wives from the daughters of Canaan:
Adah daughter of Elon the Hittite, Oholibamah daughter of
Anah, daughter of Tzivion the Hivite, 3 and Basemath daughter
of Ishmael, sister of Nebaioth. 4 Adah bore Eliphaz to Esau,
Basemath bore Reuel, 5 and Oholibamah bore Jeush, Jalam and
Korah. These were Esau's sons, who were born to him in the
land of Canaan.

6 Now Esau took his wives, his sons, his daughters and all the
people of his household, as well as his livestock, all his cattle,
and all his possessions that he had acquired in the land of
Canaan, and went to a land away from his brother Jacob. 7 For
their possessions were too numerous for them to dwell
together, and the land where they were residing was unable to
support them because of their livestock. 8 So Esau lived in
Mount Seir (Esau is Edom).

9 So these are the genealogies of Esau, the father of Edom in
the hill country of Seir. 10 These are the names of Esau's sons:
Eliphaz son of Esau's wife Adah and Reuel son of Esau's wife
Basemath. 11 The sons of Eliphaz were Teman, Omar, Zepho,
Gatam and Kenaz. 12 Now Timna was a concubine to Esau's son
Eliphaz, and she bore Amalek to Eliphaz. These are the sons of
Esau's wife Adah. 13 These are Reuel's sons: Nahath, Zerah,
Shammah and Mizzah. These were the sons of Esau's wife
Basemath. 14 These were the sons of Oholibamah, daughter of
Anah, daughter of Esau's wife Zibion—she bore to Esau Jeush,
Jalam and Korah.

15 These are the chiefs from Esau's sons. The sons of Eliphaz,
Esau's firstborn were chief Teman, chief Omar, chief Zepho,
chief Kenaz, 16 chief Korah, chief Gatam, chief Amalek. These
are the chiefs from Eliphaz in the land of Edom. These are the
sons of Adah. 17 These are the sons of Esau's son Reuel: chief
Nahath, chief Zerah, chief Shammah, chief Mizzah. These are
chiefs from Reuel in the land of Edom. These are the sons of

Esau’s wife Basemath. 18 These are the sons of Esau’s wife
Oholibamah: chief Jeush, chief Jalam, chief Korah. These are
the chiefs from Oholibamah, daughter of Esau’s wife Anah.
19 These are Esau’s sons, and these are their chiefs (that is,
Edom).
20 These are the sons of Seir the Horite, the inhabitants of the
land: Lotan, Shobal, Zibeon, Anah, 21 Dishon, Ezer and Dishan.
These are the chiefs of the Horites, the sons of Seir in the land
of Edom. 22 The sons of Lotan were Hori and Hemam. Lotan’s
sister is Timna. 23 These are Shobal’s sons: Alvan, Manahath,
Ebal, Shepho and Onam. 24 These are Zibeon’s sons: Aiah and
Anah (that is, the Anah who found the hot springs in the desert
while he was pasturing the donkeys of his father Zibeon).
25 These are the children of Anah: Dishon and Oholibamah,
Anah’s daughter. 26 These are Dishon’s sons: Hemdan, Eshban,
Itran and Cheran. 27 These are Ezer’s sons: Bilhan, Zaavan and
Akan. 28 These are Dishan’s sons: Uz and Aran. 29 These are the
chiefs of the Horites: chief Lotan, chief Shobal, chief Tzivion,
chief Anah, 30 chief Dishon, chief Ezer, chief Dishan—these are
the chiefs of the Horites according to their chiefly divisions in
the land of Seir.
31 Now these are the kings who reigned in the land of Edom
before any king reigned over the sons of Israel. 32 Bela son of
Beor reigned in Edom—the name of his city was Dinhabah.
33 When Bela died, Jobab son of Zerah from Bozrah reigned in
his place. 34 When Jobab died, Husham from the land of the
Temanites reigned in his place. 35 When Husham died, Haddad
son of Bedad, who struck down the Midianites in the field of
Moab, reigned in his place—the name of his city was Avit.
36 When Hadad died, Samlah from Masrekah reigned in his
place. 37 When Samlah died, Shaul from Rehovot by the River
reigned in his place. 38 When Shaul died, Baal-hanan son of
Achbor reigned in his place. 39 When Baal-hanan son of Achbor
died, Hadar reigned in his place—the name of his city is Pau,
and his wife’s name is Mehetabel, daughter of Matred,
daughter of Me-zehab.

40 Now these are the names of the chiefs from Esau according
to their family divisions, according to their places, by their
names: chief Timna, chief Alvah, chief Jetheth, 41 chief
Oholibamah, chief Elah, chief Pinon, 42 chief Kenaz, chief
Teman, chief Mibzar, 43 chief Magdiel, chief Iram. These are the
chiefs of Edom according to their places of residence in the
land of their possession. This is Esau, the father of Edom.

Parashat Vayeshev

Joseph, Favored Son

Genesis 37 1 Now Jacob dwelled in the land where his father had
sojourned, in the land of Canaan. 2 These are the genealogies of
Jacob.

When Joseph was 17 years old (he was a youth), he was shepherding the flocks with his brothers—with the sons of his father's wives Bilhah and Zilpah. Joseph brought back a bad report about them to their father.

3 Now Israel loved Joseph more than all his other sons because he was the son of his old age. So he had made him a long-sleeved tunic. 4 When his brothers saw that their father loved him more than all his brothers, they hated him and could not speak to him in shalom.

5 Then Joseph dreamed a dream and told his brothers—and they hated him even more. 6 He said to them, "Please listen to this dream I dreamed. 7 There we were binding sheaves in the middle of the field. All of a sudden, my sheaf arose and stood upright. And behold, your sheaves gathered around and bowed down to my sheaf."

8 "Will you truly be a king over us?" his brothers said to him. "Will you really rule over us?" So they hated him even more because of his dreams and because of his words.

9 But then he dreamed another dream and told it to his brothers, saying, "I have just dreamed another dream. Suddenly, there was the sun and the moon and the eleven stars bowing down to me!" 10 He told it to his father as well as his brothers.

Then his father rebuked him and said to him, "What's this dream you dreamed? Will we really come—your mother and I with your brothers—to bow down to the ground to you?" 11 So his brothers were jealous of him, but his father kept the speech in mind.

Joseph Betrayed

12 Then his brothers went to graze their father's flocks at
Shechem. 13 Israel said to Joseph, "Aren't your brothers grazing
the flocks in Shechem? Come, let me send you to them."
"Here I am," he said to him.
14 Then he said to him, "Go now, and check on the welfare of
your brothers and the welfare of the flocks and bring word
back to me."
So he sent him from the valley of Hebron and he went to
Shechem. 15 A man found him there, wandering in the field, and
the man asked him, "What are you looking for?"
16 "I'm looking for my brothers," he said. "Please tell me
where they're grazing."
17 The man said, "They moved on from here. For I heard them
saying, 'Let's go to Dothan.'" So Joseph went after his brothers
and found them in Dothan.
18 Now they saw him from a distance. Before he was close to
them they plotted together against him in order to kill him.
19 They said to one another, "Here comes the master of dreams!
20 Come on now! Let's kill him and throw him into one of those
pits, so we can say that an evil animal devoured him. Then let's
see what becomes of his dreams."
21 But Reuben heard and rescued him out of their hands,
saying, "We must not beat him to death." 22 In order to rescue
him from their hand and to return him to his father, Reuben
said to them, "Don't shed blood! Throw him into this pit here in
the wilderness, but don't lay a hand on him!"
23 So as soon as Joseph came up to his brothers they stripped
Joseph of his tunic (the long sleeved tunic that he had on).
24 Then they took him and threw him into the pit. (Now the pit
was empty, with no water in it.)
25 Then they sat down to eat bread. When they looked up,
behold, there was a caravan of Ishmaelites coming from Gilead,
with their camels carrying gum, balsam, and myrrh—going to
bring them down to Egypt.

[26] Then Judah said to his brothers, “What profit is there if we
kill our brother and cover up his blood? Come on! [27] Let’s sell
him to the Ishmaelites. Let’s not lay our hand on him—since
he’s our brother, our own flesh.” His brothers listened to him.
[28] When some men, Midianite merchants, passed by, they
dragged Joseph up and out of the pit and they sold Joseph to
the Ishmaelites for 20 pieces of silver, and they brought Joseph
to Egypt. [29] When Reuben returned to the pit and saw that
Joseph was not in the pit, he tore his clothes. [30] Then he
returned to his brothers and said, “The boy is gone! And I—
where should I go?”

[31] So they took Joseph’s tunic, slaughtered a billy goat, and
they dipped the tunic into the blood. [32] Then they sent the long-
sleeved tunic, and it was brought to their father, and they said,
“We found this. Do you recognize whether or not it is your
son’s tunic?”

[33] He did recognize it and said, “My son’s tunic! An evil
animal has devoured him! Joseph must be torn to pieces!”
[34] Jacob tore his clothing and put on sackcloth and mourned for
his son many days. [35] All his sons got up along with all his
daughters to console him, but he refused to be comforted. He
said, “For I will go down to Sheol to my son, mourning.” So his
father kept weeping for him.

[36] Meanwhile the Midianites sold him into Egypt, to Potiphar
an official of Pharaoh, the commander of the bodyguards.

Judah and Tamar

Genesis 38 1 About that time Judah went down from his brothers
and he camped near an Adullamite man, whose name was
Hirah. 2 There Judah saw the daughter of a Canaanite man
whose name was Shua, and he took her as wife and slept with
her. 3 Then she became pregnant and gave birth to a son, and
he named him Er. 4 She became pregnant again and gave birth
to a son, and she named him Onan. 5 She gave birth to yet
another son and she called him Shelah. He was in Chezib when
she gave birth to him.

6 Then Judah got a wife for Er, his firstborn, and her name
was Tamar. 7 But Er, Judah's firstborn, was evil in ADONAI'S
eyes, so ADONAI put him to death. 8 Then Judah said to Onan, go
to your brother's wife to perform the duty of a brother-in-law to
her, and raise up a seed for your brother. 9 But Onan knew that
the seed would not be his. So every time he went to his
brother's wife he would destroy it on the ground so as not to
provide a seed for his brother. 10 What he did was evil in
ADONAI'S eyes, so He put him to death also.

11 Then Judah said to his daughter-in-law Tamar, "Stay as a
widow in your father's house until my son Shelah grows up,"
because he thought, "Otherwise he too might die, like his
brothers." So Tamar went and stayed in her father's house.

12 Now the days became many, and Shua's daughter, Judah's
wife, died. After Judah consoled himself, he went up to Timnah
to his sheepshearers, he and his friend Hirah the Adullamite.
13 Then Tamar was told, "Look! Your father-in-law is going up to
Timnah to shear his flocks." 14 And she removed her widow's
clothes from herself, covered herself with a veil, wrapped
herself, and sat by the entrance to the springs on the way to
Timnah (for she saw that Shelah had grown up and she had not
been given to him as a wife).

15 When Judah saw her, he thought she was a prostitute
because she had covered her face. 16 So he turned aside to her

along the way and said, “Please let me sleep with you” (for he did not know that she was his daughter-in-law).

“What,” she asked, “will you give me to sleep with me?”

17 “I will send you a young goat from the flock,” he said,

“Provided you give a pledge until you send it,” she said.

18 “What kind of pledge shall I give you?” he asked.

“Your seal, and your cord, and your staff in your hand,” she said. So he gave them to her and he slept with her, and she got pregnant by him. 19 After she got up and left, she removed her veil from herself and put on her widow’s clothes.

20 When Judah sent the young goat by the hand of his friend the Adullamite to take back the pledge from the woman’s hand, he could not find her. 21 He asked the men of her area saying, “Where is the cult prostitute? She was at the springs along the way.”

But they said, “There hasn’t been a cult prostitute here.”

22 So he returned to Judah and said, “I couldn’t find her, and the people of that place also said, ‘There hasn’t been a cult prostitute here.’”

23 Then Judah said, “Let her take them for herself, or we’ll be held in contempt. Behold, I did send this young goat, but you couldn’t find her.”

24 About three months later, Judah was told, “Your daughter-in-law Tamar has been a prostitute—look, she’s even pregnant by prostitution.”

“Bring her out!” Judah said, “and let her be burned.”

25 As she was being brought out, she sent word to her father-in-law saying, “I’m pregnant by the man to whom these things belong.” Then she said, “Do you recognize whose these are—the seal, the cords and the staff?”

26 Then Judah recognized them and said, “She is more righteous than I, since I didn’t give her to my son Shelah.” He was not intimate with her again.

27 Now when it was time for her to give birth, behold there were twins in her womb. 28 While she was giving birth, one stuck out his hand, and the midwife took a scarlet thread and tied it to his hand saying, “This one came out first.” 29 But as he

was pulling his hand back in, behold, his brother came out. So she said, “How you have broken through! The breach is because of you.” And he named him Perez. 30 Afterward his brother, on whose hand was the scarlet thread, came out. And he named him Zerah.

Joseph Succeeds in Adversity

Genesis 39 1 Now Joseph had been brought down to Egypt.
Potiphar, an official of Pharaoh, commander of the bodyguards,
bought him from the hand of the Ishmaelites, who had brought
him down there. 2 But ADONAI was with Joseph. So he became a
successful man in the house of his master, the Egyptian. 3 His
master saw that ADONAI was with him and that ADONAI made
everything he set his hand to successful. 4 Joseph found favor in
his eyes, so he served him as a personal servant and he made
him an overseer over his household; everything that was his he
entrusted into his hand. 5 From the time that he made him an
overseer in his house and over everything that belonged to
him, ADONAI blessed the Egyptian's house because of Joseph;
ADONAI'S blessing was on everything that belonged to him, in
the house and in the field. 6 So he released everything he
owned into Joseph's hand. With him in charge, he did not think
about anything except the food he ate.

Now Joseph was handsome in form and handsome in
appearance.

7 Now after these things, the master's wife lifted up her eyes
at Joseph and said, "Come, lie down with me!"

8 But he refused. "Look," he said to his master's wife, "my
master doesn't think about anything in the house with me in
charge, and everything that belongs to him he's entrusted into
my hand. 9 No one in this house is greater than I, and he has
withheld nothing from me—except you, because you are his
wife. So how could I commit this great evil and sin against
God?"

10 So whenever she spoke to Joseph, day after day, he did not
listen to her invitation to lie down beside her, to be with her.
11 Now on one such day, he came into the house to do his work,
and none of the people of the house were there in the house.
12 Then she grabbed him by his garment saying, "Come, lie with
me!" But he left his garment in her hand, fled and went
outside. 13 When she saw that he had left his garment in her

hand and fled outside, 14 she screamed to the men of her house
and said to them, “Look! Someone brought a Hebrew man to us
to fool with us. He approached me to lie with me so I screamed
out loud. 15 When he heard me raise my voice and scream, he
left his garment with me, fled and went outside.”
16 Then she kept the garment with her until his master came
home. 17 She spoke the same words to him saying, “The Hebrew
slave that you brought us approached me to fool with me.
18 When I raised my voiced and screamed, he left his garment
with me and fled outside.”
19 Now when his master heard the words his wife spoke to
him saying, “Such are the things your slave did to me,” his
anger burned. 20 Then Joseph’s master took him and put him in
prison, the place where the king’s prisoners were confined. So
there he was, in the prison.
21 But Adonai was with Joseph and extended kindness to him
and gave him favor in the eyes of the commander of the prison.
22 The commander of the prison entrusted into Joseph’s hand all
the prisoners who were in the prison, so that everything that
was done there, he was responsible for it. 23 The commander of
the prison did not concern himself with anything at all under
his care, because Adonai was with him, and Adonai made
whatever he did successful.

Interpreter of Dreams

Genesis 40 1 Now it was after these things that the cupbearer and
the baker of the king of Egypt offended their master, the king
of Egypt. 2 Pharaoh was angry with his two officials, with the
chief of the cupbearers and with the chief of the bakers. 3 So he
put them in custody of the house of the commander of the
bodyguards—in the prison, the place where Joseph was
confined. 4 The commander of the bodyguards assigned Joseph
to be with them and served them as their personal servant.
They were in custody for some time.

5 Then the two of them each dreamed a dream on the same
night. The dream of each man—the cupbearer and the baker of
the king of Egypt, who were confined in the prison—each had
its own interpretation. 6 When Joseph came to them in the
morning, he observed them, and there they were, looking
miserable. 7 So he asked Pharaoh's officials who were with him
in the custody of the house of his master saying, "Why are your
faces so sad today?"

8 They said to him, "We dreamed a dream and there is no one
to interpret it."

Then Joseph said to them, "Don't interpretations belong to
God? Please tell me."

9 So the chief of the cupbearers told his dream to Joseph,
saying to him, "In my dream, suddenly, there was a vine in
front of me. 10 On the vine were three branches, and as it was
budding, its blossoms came out, its clusters ripened into
grapes. 11 Pharaoh's cup was in my hand and I took the grapes,
pressed them into Pharaoh's cup and put the cup in Pharaoh's
palm."

12 "This is its interpretation," Joseph said to him. "The three
branches: they are three days. 13 In another three days,
Pharaoh will lift up your head and restore you to your position.
Then you'll put Pharaoh's cup in his hand just as you used to do
before when you were his cupbearer. 14 But if you remember
me, that I was with you, when it goes well with you, please

show me kindness and mention me to Pharaoh and get me out
of this house. 15 For I was forcibly kidnapped from the land of
the Hebrews, and even here I have done nothing at all that
they should put me in this pit.”
16 When the chief of the bakers saw that the interpretation
was good, he said to Joseph, “I also was in my dream.
Expectantly, there were three baskets of white bread on my
head. 17 In the top basket was food for Pharaoh—all kinds of
baked goods. But the birds were eating them from the basket
on my head.”
18 Then Joseph answered and said, “This is its interpretation.
The three baskets: they are three days. 19 In another three days
Pharaoh will lift up your head—off of you—and will hang you on
a tree. Then the birds will eat your flesh off of you.”
20 Then it happened on the third day—Pharaoh’s birthday—
that he held a banquet for all his servants. He lifted up the
head of the chief of the cupbearers and the head of the chief of
the bakers among his servants. 21 He restored the chief of the
cupbearers as his cupbearer, and he put the cup on the palm of
Pharaoh’s hand. 22 But the chief of the bakers he hung. It was
just as Joseph had interpreted for them. 23 Yet the chief of the
cupbearers did not remember Joseph—indeed, he forgot him.

Parashat Miketz

Exalted by Pharaoh

Genesis 41 [1] Now at the end of two whole years, Pharaoh was
dreaming. Behold, there he was standing by the Nile. [2] Then
behold, there were seven cows, good-looking and beefy, and
they grazed in the reeds. [3] Then behold, there were seven other
cows coming up after them from the Nile, ugly and emaciated,
and they stood beside the cows at the edge of the Nile. [4] Then
the ugly emaciated cows ate the seven good-looking beefy cows
—and Pharaoh woke up.

[5] Then he slept and dreamed a second time: behold, there
were seven ears of corn coming up on one stalk, plump and
good. [6] Then behold, there were seven ears of corn, thin and
scorched by the east wind, sprouting up after them. [7] Then the
seven thin ears of corn swallowed up the seven plump and full
ears of corn. Then Pharaoh woke up—it was a dream.

[8] But in the morning he was disturbed in his spirit. So he sent
and called for the fortune-telling priests of Egypt and all its
wise men and Pharaoh told them his dream. But no one could
interpret them for Pharaoh.

[9] Then the chief of the cupbearers spoke with Pharaoh saying,
“I am reminded of my sins today. [10] Pharaoh had been angry
with his servants and put me in the custody of the house of the
commander of the bodyguards—me and the chief of the bakers.
[11] Then we each dreamed a dream on the same night, he and I,
we both dreamed, yet each dream had its own interpretation.
[12] Now there with us was a Hebrew youth—a slave belonging to
the commander of the bodyguards. When we told him, he
interpreted our dreams for us, each man’s dream he
interpreted. [13] Then it came about, just as he interpreted for us,
so it happened. Me he restored to my position, but him he
hung.

[14] Then Pharaoh sent and called for Joseph. So they quickly
fetched him from the pit. He shaved, changed his clothes, and
came to Pharaoh. [15] Then Pharaoh said to Joseph, “I dreamed a
dream and there’s no one to interpret it. I heard about you—it’s
said that you can listen to a dream to interpret it.”

16 Then Joseph answered Pharaoh saying, “It’s not within me.
God will answer with shalom for Pharaoh.”
17 So Pharaoh said to Joseph: “In my dream, there I was,
standing by the bank of the Nile. 18 And to my surprise, out of
the Nile seven cows were coming up, beefy and good-looking,
and they grazed in the reeds. 19 Then all of a sudden, there
were seven other cows coming up after them, feeble, very ugly
and emaciated. I’ve never seen the likes of these in the whole
land of Egypt for ugliness. 20 Then the emaciated and ugly cows
ate the first seven beefy cows. 21 When they were devoured, one
couldn’t tell that they had been devoured. Their appearance
was as ugly as it was at first. Then I woke up. 22 Then I saw in
my dream, there were seven ears of corn coming up on one
stalk, plump and good. 23 Then suddenly, there were seven ears
of corn, dried up, thin, and scorched by the east wind,
sprouting up after them. 24 Then the thin ears of corn
swallowed up the seven good ears of corn. So I told the fortune-
telling priests, but no one could provide me with an
explanation.”
25 Then Joseph said to Pharaoh, “Pharaoh’s dream is one. God
has told Pharaoh what He is about to do. 26 The seven good
cows: they are seven years. Also the seven ears of corn: they’re
seven years. It is one dream. 27 The seven emaciated and ugly
cows coming up after them: they’re seven years. Also the seven
empty ears of corn scorched by the east wind: there will be
seven years of famine. 28 It is the word that I have already said
to Pharaoh: what God is about to do, he has shown to Pharaoh.
29 Seven years of abundance are about to come in the whole
land of Egypt. 30 Then seven years of famine will come up after
them and all the abundance in the land of Egypt will be
forgotten and the famine will consume the land. 31 So the
abundance in the land will be unknown because of the famine
that follows, for it will be a very oppressive famine.
32 “Now as for repeating Pharaoh’s dream twice: it’s because
the matter has been settled by God and God will quickly make
it happen. 33 So now, let Pharaoh select a man discerning and
wise and set him in authority over the land of Egypt. 34 Let

Pharaoh act by appointing administrators over the land and take a fifth portion from the land of Egypt during the seven years of abundance. 35 Then let them gather all the food from these good years that are coming, and let them store up grain under Pharaoh's hand as food for the cities, so they may preserve it. 36 Let the food be held in reserve for the land for the seven years of famine that is coming upon the land of Egypt. Then the land will not be annihilated by the famine."

37 Now the plan seemed good in the eyes of Pharaoh as well as all his servants. 38 Then Pharaoh said to his servants, "Can a man like this be found, one in whom is God's Spirit?"

39 Then Pharaoh said to Joseph, "Since God has made all this known to you, there is no one as discerning and wise as you. 40 You! You will be over my house, and all my people will pay homage to you[25]. Only in relation to the throne will I be greater than you."

41 Then Pharaoh said to Joseph, "See, I appoint you over the whole land of Egypt." 42 Then Pharaoh removed his signet ring from his hand and put it on Joseph's hand, clothed him with fine linen garments, and put a chain of gold around his neck. 43 Then he had him ride in the chariot as second-in-command, the one that belonged to him, and they called out before him, "Kneel down!" So he appointed him over the whole land of Egypt. 44 Pharaoh also said to Joseph, "I am Pharaoh, yet without your permission no one will lift up his hand or his foot in the whole land of Egypt." 45 Then Pharaoh named Joseph Zaphenath-paneah and gave him Asenath daughter of Potiphera, priest of On, as his wife. Then Joseph went out, in charge of the land of Egypt.

46 Now Joseph was 30 years old when he began serving as representative of Pharaoh, king of Egypt. Joseph went out from Pharaoh's presence and passed throughout the whole land of Egypt. 47 During the seven years of abundance, the land produced in heaps. 48 So he gathered all the food in the land of Egypt during the seven years, and put food in the cities; the food from the city fields surrounding the cities he put in each city. 49 So Joseph stored up grain like the sand of the sea, vast

amounts, until he stopped keeping record because it was beyond counting.

50 Two sons also had been born to Joseph before the year of famine came, born to him by Asenath, daughter of Potiphera, priest of On. 51 Joseph named his first-born Manasseh, “because God has caused me to forget all my trouble and all my father’s house.” 52 And the second he named Ephraim, “because God has made me fruitful in the land of my oppression.”

53 Then the seven years of abundance in the land of Egypt came to an end, 54 and the seven years of famine started to come—just as Joseph had said. So there was famine in all the lands, but in the whole land of Egypt there was bread. 55 When the whole land of Egypt suffered famine, the people cried out to Pharaoh for food, and Pharaoh said to all of Egypt, “Go to Joseph. Do whatever he tells you.” 56 The famine was over all the entire land, so Joseph opened up all that was among them and sold grain to Egypt. Then the famine became severe in the land of Egypt. 57 Yet the whole world came to Egypt to buy grain—to Joseph—because the famine was severe in the whole world.

Joseph Meets His Brothers

Genesis 42 1 Now Jacob saw that there was grain in Egypt, so
Jacob said to his sons, “Why are you looking at each other?”
2 Then he said, “Look! I’ve heard that there’s grain in Egypt. Go
down there and buy some grain for us there so that we’ll live
and not die.”
3 So Joseph’s brothers went down, ten of them, to buy grain
from Egypt. 4 But Benjamin, Joseph’s brother, Jacob did not
send, for he said, “An accident might happen to him.”
5 The sons of Israel went to buy grain among the others who
were coming, because the famine was in the land of Canaan.
6 Now Joseph was the ruler over the land. He was the provider
of grain for all the people of the earth. 7 Then Joseph’s brothers
came and bowed down to him with faces to the ground. When
Joseph saw his brothers, he recognized them, but he made
himself unrecognizable to them. Then he spoke harshly and
said to them, “Where have you come from?”
“From the land of Canaan,” they said, “to buy grain as food.”
8 Though Joseph recognized his brothers, they did not
recognize him. 9 Then Joseph remembered the dreams he had
dreamed about them. He said to them, “You’re spies! You’ve
come to see the undefended places in the land.”
10 “No, my lord!” they said to him. “Your servants came to buy
grain as food. 11 All of us—we are sons of one man. We’re
honest. Your servants have never been spies.”
12 “Not so,” he said to them. “Rather, you’ve come to see the
undefended places in the land.”
13 But they said, “We your servants are twelve brothers, sons
of one man in the land of Canaan. Look, the youngest is with
our father today and the other one is no more.”
14 Joseph said to them, “It’s just like I told you when I said,
‘You’re spies.’ 15 By this you’ll be tested: by the life of Pharaoh,
you’ll not leave from here until your youngest brother comes
here! 16 Send one from among yourselves to get your brother,
while you remain confined, in order to test your words, to see

whether the truth is with you. If not, by the life of Pharaoh, you're definitely spies!"
17 So he put them together in custody for three days. 18 Then Joseph said to them on the third day, "Do this and you will live. I fear God. 19 If you're honest, let one of your brothers remain as a prisoner in the guardhouse where you've been, while you, go and bring grain for the hunger in your homes. 20 And your youngest brother, bring to me so that your words can be verified—and you won't die." So they did.
21 Then each man said to his brother, "We're truly guilty for our brother. We saw the distress of his soul when he begged us for mercy, but we didn't listen. That's why this distress has come to us."
22 Reuben answered them and said, "Didn't I tell you, 'Don't sin against the boy'? But you didn't listen. Now, see how his blood is now being accounted for."
23 They did not know that Joseph was listening, since there was an interpreter between them. 24 He turned away from them and wept. When he turned back to them and spoke to them, he took Simeon from them and tied him up before their eyes.
25 Then Joseph gave orders to fill their bags with grain, to return each man's money to his sack, and to give them provisions for the journey. So it was done for them. 26 Then they loaded their grain on their donkeys and left from there. 27 As one of them opened his sack to give fodder to his donkey at the lodge, he saw his money—behold, it was in the opening of his bag. 28 So he said to his brothers, "My money has been returned! Look, it's in my bag."
Their hearts sank. Trembling, each one turned to his brother and said, "What is this that God has done to us?"
29 When they came to their father Jacob, in the land of Canaan, they told him all that had happened to them, saying, 30 "The man, the lord of the land, spoke with us harshly, and took us as spies of the land. 31 But we said to him, 'We're honest. We've never been spies. 32 We are twelve brothers, sons of our father. One is no more and the youngest is with our father today in the land of Canaan.' 33 Then the man, the lord of

the land, said to us, ‘By this I’ll know if you’re honest: leave one of your brothers with me. As for the hunger of your homes: take and go! 34 Then bring your youngest brother to me, so that I may know you are not spies, but you are honest. I’ll give you back your brother and you can move about freely in the land.’”

35 Now as they were emptying their sacks, behold, there was each man’s bundle of money in his sack. When they saw their money bundles, they and their father, they were afraid.

36 Then their father Jacob said to them, “You’ve made me childless! Joseph is no more. Now Simeon is gone, and next you’ll take Benjamin! Everything is against me!”

37 Then Reuben spoke to his father, saying, “You can put my two sons to death if I don’t bring him back to you. Put him in my hand and I—I will return him to you.”

38 But he said, “My son will not go down with you—for his brother is dead and he alone remains. And if harm should happen to him along the way you’re going, you’ll bring my grey hair down to Sheol in grief.”

Judah Pledges for Benjamin

Genesis 43 1 Now the famine was severe in the land. 2 When they
finished eating the grain they had brought from Egypt their
father said to them, “Go back. Buy us a little food.”
3 But Judah said to him, “The man warned us firmly saying,
‘You won’t see my face unless your brother is with you.’ 4 If you
send our brother with us, we will go down and buy grain for
you for food. 5 But if you won’t send him, we won’t go down,
because the man said to us, ‘You won’t see my face unless your
brother is with you.’”
6 Then Israel said, “Why did you do evil to me by telling the
man that you have another brother?”
7 They said, “The man questioned particularly about us and
about our relatives saying, ‘Is your father still alive? Do you
have a brother?’ So we spoke to him on the basis of these
words. How could we possibly know that he would say, ‘Bring
your brother down’”?
8 Then Judah said to his father Israel, “Please, send the boy
with me and we’ll get up and go, so that we’ll live and not die—
we and you, and our children. 9 I myself will be his pledge. You
can demand him back from my own hand. If I don’t bring him
back to you and place him before you, then you can blame me
all my days. 10 If we had not delayed, we could have returned
twice by now.”
11 Then their father Israel said to them, “If it must be so, then
do this: take some of the best products of the land in your bags,
and bring an offering down to the man—a little balsam and a
little honey, gum and myrrh, pistachios and almonds. 12 Also
take in your hand a double portion of silver, and bring back in
your hand the silver that had been returned in the mouth of
your sacks. Perhaps it was a mistake. 13 Take your brother too—
now, get up, go back to the man! 14 May El Shaddai grant you
mercy before the man, so that he may release your other
brother to you, along with Benjamin. As for me, if I am
bereaved, I am bereaved.”

The Brothers Return With Benjamin

15 Then the men took this offering. They also took the double
portion of silver in their hand, as well as Benjamin. So they got
up and went down to Egypt, and stood before Joseph. 16 When
Joseph saw Benjamin with them, he said to the one over his
house, “Bring the men into the house. Slaughter an animal and
prepare it, for the men will eat with me this afternoon. 17 So the
man did as Joseph said, and the man brought the men into
Joseph’s house. 18 But the men were afraid, because they had
been brought into Joseph’s house. They said, “It’s because of
the silver that was returned to our sacks the first time that we
are being brought in—to pounce on us and fall on us and take
us as slaves, along with our donkeys.”

19 So they approached the man who was over Joseph’s house
and spoke to him at the entrance of the house. 20 “I beg your
pardon, my lord!” they said. “We indeed came down on the
previous occasion to buy grain for food. 21 When we came to the
lodge and opened our sacks, behold, there was each man’s
money at the opening of the sack, the full amount of our
money. So we’ve returned it in our hand. 22 Moreover, we’ve
brought down other money in our hand to buy grain for food.
We didn’t know who put our money into our sacks.”

23 “Be at peace,” he replied. “Don’t be afraid. Your God and
the God of your father has given you treasure in your sacks.
Your money had come to me.”

Then he brought Simeon out to them, 24 and the man brought
the men into Joseph’s house, gave them water and they washed
their feet. He also provided fodder for their donkeys. 25 So they
prepared the offering for Joseph’s coming at noon, for they had
heard that they were going to eat there. 26 When Joseph came
home, they brought him the offering in their hand into the
house, and they bowed down to the ground to him. 27 Then he
asked if they were well, and said, “Is he well—your elderly
father that you told me about? Is he still alive?”

[28] “Your servant, our father, is well,” they said. “He’s still alive.” Then they knelt and bowed down.
[29] Then he lifted his eyes and saw his brother Benjamin, his mother’s son, and said, “Is this your youngest brother whom you mentioned to me?” Then he said, “May God be gracious to you, my son.” [30] Then Joseph hurried out because his compassion grew warm and tender toward his brother so that he wanted to cry. So he went into an inner room and wept there.
[31] Then he washed his face, came out, and controlled himself. “Serve the food,” he said. [32] So they served him by himself, them by themselves, and the Egyptians who were eating with him by themselves (for Egyptians could not eat with the Hebrews because it was an abomination to Egyptians). [33] They were seated before him, the firstborn according to his birthright and the youngest according to his youth. The men looked at each other in astonishment. [34] Then portions were brought to them from before him—and Benjamin’s portion was five times larger than any of their portions. Yet they drank and made merry with him.

Joseph Tests His Brothers

Genesis 44 1 Then he commanded the one over his household
saying, “Fill the men’s sacks with as much food as they are able
to carry and put money in the opening of each man’s sack. 2 Put
my cup, the silver cup, in the opening of the sack of the
youngest along with his grain money.” So he did as Joseph told
him.

3 When the morning dawned, the men were sent off, they and
their donkeys. 4 They left the city and did not get far, when
Joseph said to the one over his household, “Get up, go after the
men. When you catch up to them, say to them, “Why have you
repaid evil for good? 5 Isn’t this the one from which my lord
drinks? He even uses it especially to discern by divination.
What you’ve done is evil!” 6 So he caught up to them and spoke
these words to them.

7 They said to him, “Why does my lord say such things? Far
be it from your servants to do such a thing as this. 8 Look, the
money we found in the opening of our bags, we brought back to
you from the land of Canaan. So how could we steal silver or
gold from your lord’s house? 9 Whoever among your servants is
found with it, let him die! And we, we’ll also be my lord’s
slaves.”

10 “Even now let it be according to your words,” he said. “The
one with whom it is found shall be my slave. But the rest of you
shall be innocent.”

11 Then each man quickly lowered his sack to the ground and
each man opened his sack. 12 He searched them beginning with
the eldest and finishing with the youngest, and the cup was
found in Benjamin’s sack. 13 Then they tore their clothing, and
each one loaded up his donkey and they returned to the city.

14 When Judah and his brothers entered Joseph’s house, he
was still there. They fell to the ground before him. 15 “What’s
this deed you’ve done?” Joseph said to them, “Didn’t you know
that a man like me can discern by divination?”

16 Then Judah said, “What can we say to my lord? What can
we speak? How can we justify ourselves? God has exposed your
servants’ guilt. We are now my lord’s slaves—both we as well
as the one in whose hand the cup was found.”
17 But he said, “Far be it from me to do this. The one in whose
hand the cup was found—he will be my slave. But you, go up to
your father in peace.”

Parashat Vayigash

Judah Pleads for Benjamin

18 Then Judah approached him and said, “I beg your pardon,
my lord. Please let your servant say a word in my lord’s ears,
and don’t be angry with your servant, since you are like
Pharaoh. 19 My lord asked his servants saying, ‘Do you have a
father or a brother?’ 20 So we said to my lord, ‘We have a father
who is old, a child born to him of his old age is young. Now his
brother is dead, so he is the only one of his mother’s children
left, and his father loves him.’ 21 Then you said to your servants,
‘Bring him down to me so that I can look at him.’ 22 But we said
to my lord, ‘The boy cannot leave his father. If he were to leave
his father, he would die.’ 23 Then you said to your servants,
‘Unless your youngest brother comes down with you, you won’t
see my face again.’

24 “Now when we went up to your servant, my father, we told
him my lord’s words. 25 Then our father said, ‘Go back, buy us a
little grain for food.’ 26 So we said, ‘We won’t go down unless
we have our youngest brother with us—then we’ll go down. For
we won’t see the man’s face unless our youngest brother is
with us.’

27 “Then your servant my father said to us, ‘You yourselves
know that my wife bore me two sons. 28 One went out from me,
so I said, “He must have been torn to shreds,” and I haven’t
seen him since. 29 And if you also take this one away from
before me and an accident happens to him, then you’ll bring
my grey hair down to the evil of Sheol.’

30 “Now if I come to your servant my father and the boy isn’t
with us, since his life is bound to his life, 31 when he sees that
the boy is no more, he’ll die. Then your servants will bring the
grey hair of your servant our father down to Sheol in grief.
32 For your servant became pledge for the boy with my father
saying, ‘If I don’t bring him back to you, I will bear the blame
before my father all my days.’ 33 So now, please let your servant
remain as my lord’s slave in the boy’s place, and let the boy go
up with his brothers. 34 For how can I go up to my father and
the boy is not with me? Else I must see the evil that would
come upon my father!”

Joseph Reveals Himself

Genesis 45 1 Now Joseph could no longer restrain himself in front
of all those who were standing by him, so he cried out, “Get
everyone away from me!” So no one stood with him when
Joseph made himself known to his brothers. 2 But he gave his
voice to weeping so that the Egyptians heard, and Pharaoh’s
household heard. 3 Joseph said to his brothers, “I am Joseph! Is
my father still alive?” And his brothers were unable to answer
him because they were terrified at his presence.

4 Then Joseph said to his brothers, “Please come near me.” So
they came near. “I’m Joseph, your brother—the one you sold to
Egypt,” he said. 5 “So now, don’t be grieved and don’t be angry
in your own eyes that you sold me here—since it was for
preserving life that God sent me here before you. 6 For there
has been two years of famine in the land, and there will be five
more years yet with no plowing or harvesting. 7 But God sent
me ahead of you to ensure a remnant in the land and to keep
you alive for a great escape. 8 So now, it wasn’t you, you didn’t
send me here, but God! And He made me as a father to
Pharaoh, lord over his whole house and ruler over the entire
land of Egypt.

9 “Go up quickly to my father and say to him, ‘Thus says your
son, Joseph: God has made me lord over all Egypt. Come down
to me. Don’t delay. 10 Then you’ll live in the land of Goshen, and
be close to me, you and your children and your children’s
children, your flocks and your cattle, and everything that
belongs to you. 11 I’ll provide food for you there—for the famine
will last another five years—otherwise you’ll lose everything,
you and your household, and everything that belongs to you.’
12 And look, you and my brother Benjamin can see with your
own eyes that it’s my mouth that’s speaking to you. 13 You must
tell my father about all my honor in Egypt, and about all that
you’ve seen. And you must quickly bring my father down here.”

14 Then he fell upon his brother Benjamin’s neck and wept
while Benjamin wept upon his neck, 15 and he kissed all his

brothers and wept upon them. Finally after this, his brothers talked with him.

16 When the commotion was heard in Pharaoh's house
—"Joseph's brothers have come!"—it was good in the eyes of
Pharaoh and his servants, 17 So Pharaoh said to Joseph, "Say to
your brothers: 'Do this! Load your animals and go to the land of
Canaan. 18 Then get your father, your households, and come to
me. I'll give you the best of the land of Egypt, and you will eat
the fat of the land.' 19 You are also commanded to say: "Do this!
Take for yourselves wagons from the land of Egypt for your
little children and for your wives, and pick up your father and
come. 20 Don't be concerned about your goods, because the
best of all the land of Egypt is yours.'"

21 So the sons of Israel did so. Joseph gave them carts by
Pharaoh's command and he gave them provisions for the
journey. 22 To each of them he gave a change of clothes, while
to Benjamin he gave 300 pieces of silver and five sets of
clothes. 23 Also to his father he sent the following: ten donkeys
carrying from the best of Egypt, and ten female donkeys
carrying grain and food and provisions for his father's journey.
24 Then he sent his brothers off, and as they departed, he said
to them, "Don't be anxious on the way."

25 Then they went up from Egypt and came to the land of
Canaan, to Jacob their father. 26 They told him saying, "Joseph
is still alive and he is ruler of the whole land of Egypt!"

His heart went numb, for he did not believe them. 27 But they
told him all of Joseph's words that he had told them. When he
saw the wagons that Joseph had sent to pick him up, the spirit
of their father Jacob revived. 28 Then Israel said, "Enough! My
son Joseph is still alive. I must go and see him, before I die."

Jacob Goes to Egypt

Genesis 46 1 So Israel set out, along with everything that
belonged to him. When he came to Beersheba, he offered
sacrifices to the God of his father Isaac. 2 In visions of the night
God said to Israel, “Jacob, Jacob.”

“Hineni,” he said.

3 “I am God, the God of your father,” He said. “Do not be
afraid to go down to Egypt, for I will turn you into a great
nation there. 4 I Myself will go down with you to Egypt and I
Myself will also most certainly bring you up. Joseph will put his
hands on your eyes.”

5 Then Jacob arose from Beersheba and Israel’s sons carried
Jacob their father, their little children, and their wives in the
carts that Pharaoh had sent to carry him. 6 They also took their
livestock and their possessions they had acquired in the land of
Canaan and they came to Egypt, Jacob and all his offspring
with him. 7 His sons and his grandsons with him, his daughters
and his granddaughters, and all his offspring, he brought with
him to Egypt. 8 Now these are the names of the sons of Israel
who came to Egypt, Jacob and his sons: Jacob’s firstborn,
Reuben, 9 and Reuben’s sons: Hanoch, Pallu, Hezron and
Carmi. 10 Simeon’s sons: Jemuel, Jamin, Ohad, Jachin, Zochar
and Shaul the son of the Canaanite woman. 11 Levi’s sons:
Gershon, Kohath and Merari. 12 Judah’s sons: Er, Onan, Shelah,
Perez and Zerah. Er died along with Onan in the land of
Canaan. Perez’s sons were Hezron and Hamul. 13 Issachar’s
sons: Tola, Puvah, Iob and Shimron. 14 Zebulun’s sons: Sered,
Elon and Jahleel. 15 These are Leah’s sons whom she bore to
Jacob in Paddan-aram, along with his daughter Dinah. The tally
of all of his sons and daughters was 33 people.

16 Gad’s sons: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi and
Areli. 17 Asher’s sons: Imnah, Ishvah, Ishvi, Beriah, and Serah
their sister. Beriah’s sons: Heber and Malchiel. 18 These are the
sons of Zilpah, whom Laban gave to Leah his daughter. She
bore these to Jacob: 16 people.

19 The sons of Jacob’s wife Rachel: Joseph and Benjamin.
20 Manasseh and Ephraim were born to Joseph in the land of
Egypt—Asenath the daughter of Potiphera priest of On bore
them to him. 21 Benjamin’s sons: Bela, Becher, Ashbel, Gera,
Naaman, Ehi, Rosh, Muppim, Huppim and Ard. 22 These are
Rachel’s sons who were born to Jacob. The tally of all the
people was 14.
23 The sons of Dan: Hushim 24 Naphtali’s sons: Yachzeel, Guni,
Yezer and Shillem. 25 These are the sons of Bilhah whom Laban
gave to Rachel his daughter and she bore these to Jacob. The
tally of all the people was seven. 26 All the people belonging to
Jacob who came to Egypt—those coming from his loins (not
counting the wives of Jacob’s sons)—the tally of all the people
was 66. 27 The sons of Joseph who were born to him in Egypt
was a tally of two people. The tally of all the people belonging
to Jacob’s house who came to Egypt was 70.
28 Now he sent Judah before him to Joseph to show him the
way to Goshen. When they came to the land of Goshen,
29 Joseph harnessed his chariot and went up to Goshen to meet
his father Israel. As soon as he appeared before him, he fell
upon his neck, and wept on his neck for some time.
30 Then Israel said to Joseph, “At this time I am ready to die,
after seeing your face in person—for you’re still alive!”
31 Then Joseph said to his brothers and to his father’s
household, “I’ll go up and tell Pharaoh, and say to him, ‘My
brothers and my father’s household who were in the land of
Canaan have come to me. 32 The men are shepherds, for they’ve
been men who handle livestock, who have brought their flocks
and cattle and everything that they possess.’ 33 So when
Pharaoh calls you and says, ‘What is your occupation?’ 34 you
must say, ‘Your servants have been men who handle livestock
since the time of our youth until now, both we and our fathers,’
so that you can live in the land of Goshen, because every
shepherd is loathsome to the Egyptians.”

Jacob Blesses Pharaoh

Genesis 47 1 Then Joseph came and informed Pharaoh, “My father
and my brothers and their flocks and their cattle and
everything that belongs to them have come from the land of
Canaan, and behold, they are in the land of Goshen.”
2 From among his brothers he took five men and presented
them before Pharaoh. 3 Pharaoh said to his brothers, “What is
your occupation?”
So they said to Pharaoh, “Your servants are shepherds, both
we and our fathers.” 4 Then they said to Pharaoh, “We came to
dwell temporarily in the land, since there is no pasture for the
flocks that belong to your servants, for the famine is severe in
the land of Canaan. So now, please let your servants live in the
land of Goshen.”
5 Pharaoh said to Joseph saying, “Your father and your
brothers came to you. 6 The land of Egypt is before you—settle
your father and your brothers in the best part of the land. Let
them live in the land of Goshen. If you know of any capable
men among them, make them overseers of the livestock—over
those that are mine.”
7 Then Joseph brought his father Jacob and presented him
before Pharaoh, and Jacob blessed Pharaoh. 8 Pharaoh asked
Jacob, “How many days are the years of your life?”
9 Jacob said to Pharaoh, “The days of the years of my sojourn
are 130 years. Few and evil have been the days of the years of
my life. Moreover, the days of the years of my life have not
attained the days of the years of the lives of my fathers, in the
days of their sojourn.”
10 And Jacob blessed Pharaoh and went out from Pharaoh’s
presence. 11 Joseph settled his father and his brothers and gave
them property in the land of Egypt, in the best part of the land,
in the land of Rameses, just as Pharaoh commanded. 12 And
Joseph supported his father and his brothers and his father’s
entire household with food for the mouths of the little ones.

Joseph's Leadership in the Famine

13 Now there was no food in all the land because the famine
was very severe. Both the land of Egypt and the land of Canaan
languished because of the famine. 14 Joseph collected all the
money that could be found in the land of Egypt and in the land
of Canaan for the grain that they bought, and Joseph brought
the money into Pharaoh's house. 15 Then the money of the land
of Egypt and of the land of Canaan ran out and all of Egypt
came to Joseph saying, "Give us food. Why should we die in
front of you because the money is gone?"
16 Joseph said, "Give your livestock and I'll give it to you for
your livestock, if the money is gone." 17 So they brought their
livestock to Joseph and Joseph gave them food in exchange for
horses, for flocks of sheep, for herds of cattle and for donkeys.
He provided them with food in exchange for all their livestock
that year. 18 When that year came to an end, they came to him
in the second year and said to him, "We won't hide from my
lord that the money has run out and the livestock and the
domestic animals are my lord's. There is nothing left in my
lord's sight except our bodies and our land. 19 Why should we
die before your eyes—both we and our land? Buy us and our
land for food—we and our land will become Pharaoh's slaves.
Provide seed so that we may live and not die, and the land
won't be deserted."
20 So Joseph bought all the land of Egypt for Pharaoh because
the Egyptians, each one, sold his field, for the famine overcame
them. Thus the land became Pharaoh's. 21 He made the people
slaves from one end of Egypt's border to the other. 22 Only he
did not buy the land belonging to the priests, because the
priests had an allotment from Pharaoh, and they ate their
allotment that Pharaoh gave them. Therefore they did not sell
their land.
23 Then Joseph said to the people, "Behold, I have bought you
and your land today for Pharaoh. Here is seed for you, so that
you can sow the land. 24 During the harvest you must give a
fifth part to Pharaoh and four-fifths will be for you, for seed for

the field and for your food, and for those in your houses, and for food for your little ones.”

25 “You’ve saved our lives,” they said. “We find favor in the eyes of my lord, and we’ll be Pharaoh’s slaves.” 26 So Joseph set it as a statute until this very day concerning the land of Egypt: a fifth-part goes to Pharaoh. Only the priests’ land did not become Pharaoh’s.

27 Meanwhile, Israel settled in the land of Egypt in the land of Goshen, acquired property in it, and were fruitful and multiplied greatly.

Parashat Vayechi

Joseph’s Promise to Jacob

28 Now Jacob lived in the land of Egypt for 17 years, so the
days of Jacob, the years of his life, were 147 years. 29 As the
time of Israel’s death drew near, he called for his son Joseph
and said to him, “If I have found favor in your eyes, please put
your hand under my thigh and show me faithful kindness.
Please do not bury me in Egypt. 30 When I lie down with my
fathers, you must carry me out of Egypt and bury me in their
burial place.”

So he said, “I myself will do according to your word.”

31 “Swear to me,” he said. So he swore to him. Then Israel
bowed down in worship on the head of his staff.[26]

Blessing of Ephraim and Manasseh

Genesis 48 1 After these things, someone told Joseph, “Behold,
your father is sick.” So he took his two sons, Manasseh and
Ephraim, with him. 2 When someone told Jacob, saying,
“Behold, your son Joseph has come to you,” Israel summoned
his strength and sat up in the bed.
3 Then Jacob said to Joseph, “El Shaddai appeared to me in
Luz, in the land of Canaan, and blessed me.” 4 He said to me, ‘I
am going to make you fruitful and multiply you and turn you
into an assembly of peoples, and I will give this land to your
seed after you as an everlasting possession.’ 5 So now, your two
sons, who were born to you in the land of Egypt before I came
to you in Egypt, they are mine. Ephraim and Manasseh will be
mine, just like Reuben and Simeon. 6 Any descendent of yours
whom you father after them will be yours; they will be
identified by the names of their brothers for their inheritance.
7 “Now as for me, when I came from Paddan, to my sorrow
Rachel died along the way, in the land of Canaan, while we
were still a distance from entering Ephrath. And I buried her
there on the way to Ephrath (that is, Bethlehem).”
8 Then Israel saw Joseph’s sons and said, “Who are these?”
9 Joseph said to his father, “They’re my sons, whom God has
given me here.”
Then he said, “Please bring them to me, so I may bless
them.”
10 Now Israel’s eyes had grown heavy with old age—he could
not see. So he brought them near to him, and he kissed them
and hugged them. 11 Then Israel said to Joseph, “To see your
face, I didn’t expect—and look, God has let me see your
offspring as well!”
12 Then Joseph took them from his knees and bowed with his
face down to the ground. 13 Then Joseph took the two of them—
Ephraim with his right hand across from Israel’s left, and
Manasseh with his left hand across from Israel’s right—and
brought them close to him. 14 But Israel stretched out his right

hand and placed it upon Ephraim's head (though he was the younger), and his left hand upon Manasseh's head, crossing his hands (though Manasseh was the firstborn). 15 Then he blessed Joseph and said, "The God before whom my fathers Abraham and Isaac walked,

> The God who has shepherded me throughout my life to this day, 16 The Angel who redeemed me from all evil,
>
> May He bless the boys,
>
> and may they be called by my name, and by the name of my fathers, Abraham and Isaac.
>
> May they multiply to a multitude in the midst of the land."

17 When Joseph saw that his father placed his right hand upon Ephraim's head, it was wrong in his eyes. So his took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. 18 Joseph said to his father, "Not like that, my father, because this one's the firstborn. Put your right hand upon his head."

19 But his father refused and said, "I know, my son, I know. He also will become a people, and he also will become great. But his younger brother will become greater than he and his seed will be the fullness of the nations." 20 Then he blessed them that day saying, "In you shall Israel bless by saying: 'May God make you

> like Ephraim and like Manasseh.'"

Thus he put Ephraim before Manasseh.

21 Then Israel said to Joseph, "Look, I am about to die. But God will be with you and will bring you back to the land of your fathers. 22 Now I myself give you one portion more than your brothers, that which I took from the hand of the Amorites with my sword and my bow."

Jacob Speaks Over His Sons

Genesis 49 [1] Jacob called his sons and said to them: Gather
together so that I can tell you what will happen to you in the
last days.

[2] Be assembled and listen, sons of Jacob, and listen to
Israel your father.

[3] Reuben, my firstborn are you, my vigor and firstborn
of my power,
endowed with extra dignity,
endowed with extra strength—
[4] like water boiling over you will not have extra,
for you got up into your father's bed, when you
defiled a maid's couch.

[5] Simeon and Levi are brothers, instruments of violence
are their knives.
[6] In their secret counsel may my soul not enter.
In their contingent may my honor
never be united.
For in their anger they slew men,
and in their self-will they maimed oxen.
[7] Cursed be their anger for it was strong and their rage
for it was cruel— I will disperse them in Jacob,
I will scatter them in Israel.

[8] Judah, so you are— your brothers will praise you:
Your hand will be on your enemies' neck.
Your father's sons will bow down to you.
[9] A lion's cub is Judah— from the prey, my son,
you have gone up.
He crouches, lies down like a lion,
or like a lioness—

who would rouse him?[27]
10 The scepter will not pass from Judah, nor the ruler’s
staff from between his feet,[28]
until he to whom it belongs will come.
To him will be the obedience of the peoples.[29]
11 Binding his foal to the vine, his donkey’s colt to the
choice vine,[30]
he washes his garments in wine,
and in the blood of grapes his robe.[31]
12 His eyes are darker than wine, and teeth that are
whiter than milk.

13 Zebulun will dwell by the seashore, and be by a
harbor for ships— his distant border reaches Sidon.

14 Issachar is a strong-boned donkey, lying down
between two saddlebags.
15 He saw that a resting place was good, and that the
land was pleasant.
He leaned his shoulder to bear a burden, and became
a forced laborer.

16 Dan will judge his people, as one of the tribes of
Israel.
17 Let Dan be a serpent beside a road, a viper beside a
path,
who strikes a horse’s heels,
so that its rider falls backward.
18 For your salvation I wait, ADONAI!

19 Gad—attackers will attack him, but he will attack
their heels.

20 Asher—rich is his food— he will provide delicacies fit
for a king.

21 Naphtali is a doe let loose, who offers words of
beauty.

22 A fruitful son is Joseph, a fruitful son beside a spring
— daughters walk along a wall.
23 The archers were bitter and shot arrows and were
hostile towards him.
24 Yet his bow was always filled, and his arms quick-
moving— by the hands of the Mighty One of Jacob.
From there a Shepherd,
the Stone of Israel,[32]
25 from the God of your father who helps you,
and Shaddai who blesses you, with blessings of
heavens above,
blessings of the deep that lies below, blessings of
breasts and womb.
26 The blessings of your father surpassed the blessings
of the ancient mountains, the desire of the
everlasting hills.
May they be upon Joseph’s head,
upon the crown of the one set apart from his
brothers.

27 Benjamin is a ravening wolf— in the morning he
devours spoils,
and in the evening divides plunder.

28 These are the tribes of Israel, twelve in all, and this is what
their father spoke to them. He blessed them, each one he
blessed with a suitable blessing. 29 Then he charged them and
said to them, “I am about to be gathered to my people. Bury me
with my fathers in the cave that is in the field of Ephron the
Hittite, 30 in the cave that is in the field of Machpelah, that is
next to Mamre in the land of Canaan—the field that Abraham
bought from Ephron the Hittite as a property for burial.
31 There they buried Abraham and his wife Sarah. There they

buried Isaac and Rebekah, and there I buried Leah. 32 The field
was purchased along with the cave in it from the sons of Het.”
33 When Jacob finished commanding his sons, he drew his feet
up into the bed, then breathed his last and was gathered to his
peoples.

Lamentation for Jacob

Genesis 50 1 Joseph fell upon his father's face, wept over him and
kissed him. 2 Then Joseph commanded his servants the
physicians to embalm his father, so the physicians embalmed
Israel. 3 They took 40 days for him, because that is how long
embalming takes, and Egypt wept 70 days.
4 When the days of formal weeping passed, Joseph spoke to
Pharaoh's house saying, "If I've found favor in your eyes,
please say in Pharaoh's ears, 5 "My father made me take an
oath saying, 'Behold, I am about to die. In my tomb—which I
dug for myself in the land of Canaan—there you must bury me.'
So now, please allow me to go up and bury my father, and then
return."
6 Pharaoh said, "Go up and bury your father just as he made
you swear on oath."
7 So Joseph went up to bury his father. Also all of Pharaoh's
servants, the elders of his household and all the elders of the
land of Egypt went up with him, 8 along with all of Joseph's
house, his brothers, and his father's household. Only their
children and their flocks and cattle were left in the land of
Goshen. 9 Chariots and horsemen also went up with him—it was
a very impressive company.
10 When they came to the threshing floor of the bramble on
the other side of the Jordan, they mourned there—a very great
and solemn lamentation. He observed seven days of mourning
for his father. 11 When the inhabitants of the land, the
Canaanites, saw the mourning ritual at the threshing floor of
the prickly bush, they said, "A solemn mourning ritual this is
for the Egyptians." That is why it is named Abel-Mizraim, which
is on the other side of the Jordan.
12 So Jacob's sons did for him just as he commanded them.
13 His sons carried him to the land of Canaan and buried him in
the cave of the field of Machpelah, the field that Abraham
bought as a property for burial from Ephron the Hittite, next to
Mamre.

14 After burying his father, Joseph returned to Egypt, he and his brothers and all those who went up with him to bury his father.

Joseph Comforts His Brothers

15 When Joseph's brothers saw that their father had died, they
said, "Maybe Joseph will be hostile towards us and pay us back
in full for all the evil we showed him. 16 So they charged Joseph
saying, "Before his death, your father gave a command, saying,
17 "Thus you must say to Joseph: 'Please forgive, I beg you, the
transgression of your brothers and their sin because they
treated you wrongly.' Therefore, please forgive the
transgression of the servants of the God of your father."
Then Joseph wept when they spoke to him, 18 and his brothers
also came and fell down before him and said, "Behold, we are
your slaves!"
19 But Joseph said to them, "Don't be afraid. For am I in the
place of God? 20 Yes, you yourselves planned evil against me.
God planned it for good, in order to bring about what it is this
day—to preserve the lives of many people. 21 So now, don't be
afraid. I myself will provide food for you and your little ones."
So he reassured them, speaking kindly to them.
22 Joseph remained in Egypt—he and his father's household—
and Joseph lived 110 years. 23 Joseph saw the third generation
of Ephraim's sons. Also the sons of Machir, Manasseh's son,
were born upon Joseph's knees.
24 Then Joseph said to his brothers, "I'm about to die. But God
will surely take notice of you and will bring you up from this
land to the land that He swore to Abraham, to Isaac, and to
Jacob." 25 Then Joseph made Israel's sons swear an oath saying,
"When God takes notice of you, you will bring my bones up
from here."
26 So Joseph died at 110 years old, and they embalmed him
and he was placed in a coffin in Egypt.

Exodus

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30
31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40

Parashat Shemot

Oppression in Egypt

Exodus 1 [1] Now these are the names of Bnei-Yisrael who came
into Egypt with Jacob, each man with his family: [2] Reuben,
Simeon, Levi and Judah; [3] Issachar, Zebulun and Benjamin;
[4] Dan, Naphtali, Gad and Asher. [5] The souls that came out of the
line of Jacob numbered 70 in all, while Joseph was already in
Egypt.

[6] Then Joseph died, as did all his brothers and all that
generation. [7] Yet Bnei-Yisrael were fruitful, increased
abundantly, multiplied and grew extremely numerous—so the
land was filled with them.

[8] Now there arose a new king over Egypt, who did not know
Joseph. [9] He said to his people, “Look, the people of Bnei-
Yisrael are too numerous and too powerful for us. [10] Come, we
must deal shrewdly with them, or else they will grow even
more numerous, so that if war breaks out, they may join our
enemies, fight against us, and then escape from the land.”

[11] So they set slave masters over them to afflict them with
forced labor, and they built Pithom and Raamses as storage
cities for Pharaoh. [12] But the more they afflicted them, the more
they multiplied and the more they spread. So the Egyptians
dreaded the presence of Bnei-Yisrael. [13] They worked them
harshly, [14] and made their lives bitter with hard labor with
mortar and brick, doing all sorts of work in the fields. In all
their labors they worked them with cruelty.

[15] Moreover the king of Egypt spoke to the Hebrew midwives,
one of whom was named Shiphrah and the other Puah, [16] and
said, “When you help the Hebrew women during childbirth,
look at the sex. If it’s a son, then kill him, but if it’s a daughter,
she may live.” [17] Yet the midwives feared God, so they did not
do as the king of Egypt commanded them, but let the boys live.
[18] So the king of Egypt summoned the midwives and said to
them, “Why have you done this—let the boys live?”

[19] The midwives told Pharaoh, “Because the Hebrew women
are not like Egyptian women. They are like animals,[1] and give
birth before the midwife comes to them.” [20] So God was good to
the midwives, and the people multiplied, growing very

numerous. [21] Because the midwives feared God, He gave them families of their own.

[22] But Pharaoh charged all his people saying, “You are to cast every son that is born into the river, but let every daughter live.”

Young Moses

Exodus 2 1 Now a man from the house of Levi took as his wife a
daughter of Levi. 2 The woman conceived and gave birth to a
son. Now when she saw that he was delightful, she hid him for
three months.[2] 3 But when she could no longer hide him, she
took a basket of papyrus reeds, coated it with tar and pitch, put
the child inside, and laid it in the reeds by the bank of the Nile.
4 His sister stood off at a distance to see what would happen to
him.

5 Then the daughter of Pharaoh came down to bathe, while
her maidens walked along by the riverside. When she saw the
basket[3] among the reeds, she sent her handmaiden to fetch it.
6 When she opened it, she saw the child—a baby boy crying!
She had compassion on him and said, “This is one of the
Hebrew children.”

7 Then his sister said to Pharaoh’s daughter, “Should I go and
call a nurse from the Hebrews to nurse the child for you?”

8 Pharaoh’s daughter told her, “Go!” So the girl went and
called the child’s mother. 9 Then Pharaoh’s daughter said to
her, “Take this child and nurse him for me, and I will pay you
your wages.” So the woman took the child and nursed him.
10 After the boy grew older she brought him to Pharaoh’s
daughter and he became her son. So she named him Moses
saying, “Because I drew him out of the water.”[4]

11 Now it happened in those days, after Moses had grown up,
that he went out to his brothers and saw their burdens. He
noticed an Egyptian beating a Hebrew, one of his own people.[5]
12 So he looked around and when he saw that there was nobody,
he killed the Egyptian and hid him in the sand. 13 Then he went
out the following day, and saw two Hebrew men fighting. So he
said to the guilty one, “Why are you beating your companion?”

14 But the man answered, “Who made you a ruler and a judge
over us? Are you saying you’re going to kill me—just as you
killed the Egyptian?”

Then Moses was afraid, and thought, “For sure the deed had become known.” 15 When Pharaoh heard about this, he tried to kill Moses.

But Moses fled from Pharaoh and settled in the land of Midian,[6] where he sat down by a well. 16 Now the priest of Midian had seven daughters who came and drew water. They filled the troughs to water their father’s flock. 17 But shepherds came and drove them away, so Moses stood up, helped them and watered their flock.

18 When they came to Reuel their father, he said, “How come you’ve returned so soon today?”

19 So they told him, “An Egyptian delivered us out of the hand of the shepherds. He also drew water for us and watered the flock.”

20 “Where is he then?” he said to his daughters. “Why did you leave the man behind? Invite him to have some food to eat!”

21 Moses was content to stay on with the man. Later he gave Moses his daughter Zipporah. 22 She gave birth to a son and he named him Gershom, saying, “I have been an outsider[7] in a foreign land.”

23 Now it came about over the course of those many days that the king of Egypt died. Bnei-Yisrael groaned because of their slavery. They cried out and their cry from slavery went up to God. 24 God heard their sobbing and remembered His covenant with Abraham, Isaac, and Jacob. 25 God saw Bnei-Yisrael, and He was concerned about them.

Angel of *Adonai* in a Burning Bush

Exodus 3 **1** Now Moses was tending the flock of his father-in-law
Jethro, the priest of Midian. So he led the flock to the farthest
end of the wilderness, coming to the mountain of God, Horeb.[8]
2 Then the angel of Adonai appeared to him in a flame of fire
from within a bush. So he looked and saw the bush burning
with fire, yet it was not consumed. **3** Moses thought, "I will go
now, and see this great sight. Why is the bush not burnt?"
4 When Adonai saw that he turned to look, He called to him
out of the midst of the bush and said, "Moses, Moses!"
So he answered, "Hineni."
5 Then He said, "Come no closer. Take your sandals off your
feet, for the place where you are standing is holy ground."
6 Moreover He said, "I am the God of your father, the God of
Abraham, Isaac and Jacob." So Moses hid his face, because he
was afraid to look at God.
7 Then Adonai said, "I have surely seen the affliction of My
people who are in Egypt, and have heard their cry because of
their slave masters, for I know their pains. **8** So I have come
down to deliver them out of the hand of the Egyptians, to bring
them up out of that land into a good and large land, a land
flowing with milk and honey, into the place of the Canaanites,
Hittites, Amorites, Perizzites, Hivites and Jebusites.[9] **9** Now
behold, the cry of Bnei-Yisrael has come to Me. Moreover I
have seen the oppression that the Egyptians have inflicted on
them. **10** Come now, I will send you to Pharaoh, so that you may
bring My people Bnei-Yisrael out from Egypt."
11 But Moses said to God, "Who am I, that I should go to
Pharaoh, and bring Bnei-Yisrael out of Egypt?"
12 So He said, "I will surely be with you. So that will be the
sign to you that it is I who have sent you. When you have
brought the people out of Egypt: you will worship God on this
mountain."
13 But Moses said to God, "Suppose I go to Bnei-Yisrael and
say to them, 'The God of your fathers has sent me to you,' and

they ask me, ‘What is His Name?’ What should I say to them?”
14 God answered Moses, “I AM WHO I AM.[10]” Then He said,
“You are to say to Bnei-Yisrael, ‘I AM’ has sent me to you.”
15 God also said to Moses: “You are to say to Bnei-Yisrael,
ADONAI, the God of your fathers, the God of Abraham, Isaac and
Jacob, has sent me to you. This is My Name forever, and the
Name by which I should be remembered from generation to
generation.
16 “Go now, gather the elders of Israel together, and say to
them: ‘ADONAI, the God of your fathers—the God of Abraham,
Isaac and Jacob—has appeared to me, saying, I have been
paying close attention to you and have seen what is done to you
in Egypt. 17 So I promise I will bring you up out of the affliction
of Egypt, into the land of the Canaanites, Hittites, Amorites,
Perizzites, Hivites and Jebusites, to a land flowing with milk
and honey.’
18 “They will listen to your voice. So you will go, you along
with the elders of Israel, to the king of Egypt, and say to him:
‘ADONAI, the God of the Hebrews, has met with us. Now please
let us take a three-day journey into the wilderness, so that we
may sacrifice to ADONAI our God.’ 19 Nevertheless, I know that
the king of Egypt will not let you go, except by a mighty hand.
20 So I will stretch out My hand and strike Egypt with all My
wonders that I will do in the midst of it. After that, he will let
you go.
21 “Then I shall grant these people favor in the eyes of the
Egyptians. So it will happen that when you go, you will not
leave empty-handed. 22 Every woman is to ask her neighbor and
the woman who lives in her house for silver and gold jewelry
and clothing. You will put them on your sons and your
daughters. So you will plunder the Egyptians.”

Objections and Excuses

Exodus 4 1 Then Moses said, “But look, they will not believe me
or listen to my voice. They will say, ‘ADONAI has not appeared to
you.’”
2 So ADONAI said to him, “What is that in your hand?”
“A staff,” he said.
3 Then He said, “Cast it on the ground.” When he cast it to
the ground, it became a serpent, so Moses fled from before it.
4 Then ADONAI said to Moses, “Stretch out your hand, and take
it by the tail.” So he put out his hand, laid hold of it, and it
became a staff in his hand.
5 “This is so that they may believe ADONAI, the God of their
fathers—the God of Abra-ham, Isaac and Jacob—has appeared
to you.”
6 ADONAI also said to him, “Now put your hand within your
cloak.” So he put his hand inside, and when he took it out, his
hand had tza-ra’at—white as snow. 7 Then He said, “Put your
hand back into your cloak.” So he put his hand back in, and
when he took it out it was restored again as the rest of his skin.
8 Then He said, “If they do not believe you, or listen to the
voice of the first sign, they will believe the message of the
latter sign. 9 But if they do not believe even these two signs nor
listen to your voice, you are to take the water of the river and
pour it on the dry land. The water which you take out of the
river will become blood on the ground.”
10 But Moses said to ADONAI, “ADONAI, I am not a man of words
—not yesterday, nor the day before, nor since You have spoken
to Your servant—because I have a slow mouth and a heavy
tongue.”
11 So ADONAI said to him, “Who made man’s mouth? Or who
makes a man mute or deaf, seeing or blind? Is it not I, ADONAI?
12 Now go! I will be with your mouth and teach you what to
say.”
13 But he said, “Please, please, send it by another hand.”

14 Then the anger of ADONAI was kindled against Moses, so He
said, “In fact, Aaron the Levite is your brother. I know that he
can speak well. Moreover, he is on his way to meet you! When
he sees you, he will be glad in his heart. **15** You are to speak to
him and put the words in his mouth. I will be with your mouth
and with his, and teach you what to do. **16** He will be your
spokesman to the people, so that he may act as a mouthpiece
for you, and it will be as if you were as God for him. **17** Now
then, you must take this staff in your hand to do the signs.”

Moses Returns to Egypt

18 So Moses went, returned to his father-in-law Jethro and
said to him, “Please let me go, so I may return to my kinsmen
who are in Egypt and see whether they are still alive.”
Jethro said to Moses, “Go in peace.”
19 Then Adonai said to Moses in Midian, “Go, return to Egypt,
for all the men that sought your life are dead.” 20 So Moses took
his wife and his sons, set them on a donkey and returned to the
land of Egypt. Moses took the staff of God in his hand.
21 Adonai said to Moses, “When you go back to Egypt, see that
you do all the wonders before Pharaoh that I have put in your
hand. Still, I will harden his heart, and he will not let the
people go. 22 You are to say to Pharaoh, “This is what Adonai
says: ‘Israel is My son, My firstborn. 23 So I have said to you,
Let My son go, that he may serve Me, but you have refused to
let him go. Behold, I will slay your son, your firstborn.’”
24 It happened along the way, at a lodging place, that Adonai
met him and sought to kill him! 25 But Zipporah took a flint, cut
off the foreskin of her son, and threw it at his feet, saying, “You
are surely a bridegroom of blood to me.” 26 She said, “A
bridegroom of blood” because of the circumcision. Then He let
him alone.
27 Now Adonai said to Aaron, “Go into the wilderness to meet
Moses.” So he went and met him at the mountain of God, and
kissed him. 28 Then Moses told Aaron all the words of Adonai
with which He had been sent, along with all the signs that He
had commanded him to do. 29 Then Moses and Aaron went and
assembled all the elders of Bnei-Yisrael. 30 Aaron spoke all the
words that Adonai had spoken to Moses and did the signs in the
sight of the people. 31 So the people believed. When they heard
that Adonai had remembered Bnei-Yisrael and had seen their
affliction, they bowed their heads and worshipped.

Pharaoh Will Not Let *Israel* Go

Exodus 5 1 Afterward, Moses and Aaron went and said to
Pharaoh, “This is what ADONAI, God of Israel, says: Let My
people go, so that they may hold a feast for Me in the
wilderness.”
2 But Pharaoh said, “Who is ADONAI, that I should listen to His
voice and let Israel go? I do not know ADONAI, and besides, I
will not let Israel go.”
3 They answered, “The God of the Hebrews has met with us.
Please let us take a three-day journey into the wilderness, so
we may sacrifice to ADONAI our God, or else He may strike us
with pestilence or with the sword.”
4 But the king of Egypt said to them, “Why do you, Moses and
Aaron, make the people break loose from their work? Go to
your labors!” 5 Then Pharaoh said, “Look, the people of the land
are now so numerous, yet you would have them rest from their
labors?”
6 Then on the same day Pharaoh commanded the slave
masters of the people and their foremen saying, 7 “You are not
to give the people any more straw to make bricks, as before.
Let them go and gather straw for themselves. 8 But impose on
them the quota of bricks that they made previously; don’t
reduce it. For they are lazy—that’s why they cry out saying,
‘Let us go and sacrifice to our God.’ 9 Let even heavier work be
laid upon the men, so that they must labor, paying no attention
to deceptive words.”
10 Then the slave masters of the people went out, along with
their officers, and they spoke to the people saying: “This is
what Pharaoh says: I will not give you straw. 11 Go and get
straw for yourselves wherever you can find it, for there will be
no reduction of your work.” 12 So the people were scattered
throughout all the land of Egypt to gather stubble for straw.
13 But the slave masters pressured, saying, “Fulfill your work,
your daily amount, just as when there was straw.” 14 Moreover
the foremen of Bnei-Yisrael, whom Pharaoh’s slave masters had

set over them, were beaten and asked, “Why haven’t you met your quota of bricks, both yesterday and today like before?”
15 The foremen of Bnei-Yisrael came and cried out to Pharaoh saying, “Why do you deal this way with your servants? 16 No straw is given to your servants, yet they say to us, ‘Make bricks!’ and look, your servants are beaten. But it is your own people at fault.”
17 But he said, “Lazy! You’re lazy! That’s why you were saying, ‘Let us go and sacrifice to ADONAI.’ 18 So go now and work! No straw will be given to you—but you must deliver the quota of bricks.”
19 So the foremen of Bnei-Yisrael saw that they were in trouble when they were told, “You are not to reduce the number of bricks from day to day.” 20 Then they met Moses and Aaron, who were waiting for them as they came from Pharaoh.
21 So they said to them, “May ADONAI look on you and judge, because you have made us a stench in the eyes of Pharaoh and in the eyes of his servants—putting a sword in their hand to kill us!”
22 So Moses returned to ADONAI and said, “ADONAI, why have You brought evil on these people? Is this why You sent me?
23 Ever since I came to Pharaoh to speak in Your Name, he has brought evil on these people. You have not delivered Your people at all.”

How Will Pharaoh Listen?

Exodus 6 [1] ADONAI said to Moses, “Now you will see what I am going to do to Pharaoh. By way of a strong hand he will let them go, and drive them out of his land.”

Parashat Va’eira

[2] God spoke further to Moses and said to him, “I am ADONAI. [3] I appeared to Abraham, to Isaac and to Jacob, as El Shaddai. Yet by My Name, ADONAI, did I not make Myself known to them. [4] I also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage where they journeyed. [5] Furthermore, I have heard the groaning of Bnei-Yisrael, whom the Egyptians are keeping in bondage. So I have remembered My covenant. [6] Therefore say to Bnei-Yisrael: I am ADONAI, and I will bring you out from under the burdens of the Egyptians. I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great judgments. [7] I will take you to Myself as a people, and I will be your God. You will know that I am ADONAI your God, who brought you out from under the burdens of the Egyptians. [8] So I will bring you into the land that I swore to give to Abraham, to Isaac and to Jacob, and give it to you as an inheritance. I am ADONAI.”

[9] Moses spoke this way to Bnei-Yisrael, but they did not listen to him because of their broken spirit and cruel bondage. [10] So ADONAI told Moses, [11] “Go, speak to Pharaoh king of Egypt, so that will he let Bnei-Yisrael go out of his land.”

[12] But Moses said to ADONAI, “Bnei-Yisrael have not listened to me. So how would Pharaoh listen to me—I, who have uncircumcised lips?”

[13] Then ADONAI spoke to Moses and to Aaron and gave to them a charge for Bnei-Yisrael and Pharaoh king of Egypt, to bring Bnei-Yisrael out of the land of Egypt.

14 These are the heads of their father’s houses. The sons of
Reuben the firstborn of Israel were Hanoch, Pallu, Hezron and
Carmi. These are the families of Reuben. 15 The sons of Simeon
were Jemuel, Jamin, Ohad, Jachin, Zohar and Shaul the son of a
Canaanite woman. These are the families of Simeon.
16 These are the names of the sons of Levi according to their
generations: Gershon, Kohath and Merari. Levi lived 137 years.
17 The sons of Gershon were Libni and Shimei, according to
their families. 18 The sons of Kohath were Amram, Izhar,
Hebron and Uzziel. Kohath lived 133 years. 19 The sons of
Merari were Mahli and Mushi. These are the families of the
Levites according to their generations.
20 Amram married Jochebed, his father’s sister, and she bore
him Aaron and Moses. Amram lived 137 years. 21 The sons of
Izhar were Korah, Nepheg and Zichri. 22 The sons of Uzziel
were Mishael, Elzaphan and Sithri. 23 Aaron married Elisheba
daughter of Amminadav, sister of Nahshon, and she bore him
Nadab and Abihu, Eleazar and Ithamar. 24 The sons of Korah
were Assir, Elkanah and Abiasaph. These are the families of the
Korahites. 25 Eleazar, Aaron’s son, married one of the daughters
of Putiel and she bore him Phinehas. These are the heads of the
ancestral houses of the Levites according to their families.
26 These are the same Aaron and Moses to whom ADONAI said,
“Bring Bnei-Yisrael out from the land of Egypt according to
their divisions.” 27 These are the ones that spoke to Pharaoh
king of Egypt, to bring Bnei-Yisrael out from Egypt. These are
that same Moses and Aaron. 28 So it happened on the day when
ADONAI spoke to Moses in the land of Egypt, 29 that ADONAI said
to Moses, “I am ADONAI. Tell Pharaoh king of Egypt everything
that I tell to you.” 30 But Moses said to ADONAI, “I am of
uncircumcised lips, so how would Pharaoh listen to me?”

Exodus 7 1 So ADONAI said to Moses, “See, I have set you as God
to Pharaoh, and Aaron your brother will be your prophet. 2 You
are to speak all that I command you and Aaron your brother is
to speak to Pharaoh, so that he will let Bnei-Yisrael go out of
his land. 3 Yet I will harden Pharaoh’s heart, and multiply My
signs and wonders in the land of Egypt. 4 But Pharaoh will not
listen to you, so I will lay My hand upon Egypt, and bring forth
My armies, My people Bnei-Yisrael, out of the land of Egypt by
great judgments. 5 The Egyptians will know that I am ADONAI,
when I stretch out My hand against Egypt, and bring out Bnei-
Yisrael from among them.” 6 So Moses and Aaron did as ADONAI
commanded them. 7 Moses was eighty years old[11] and Aaron
eighty-three years old when they spoke to Pharaoh.

8 ADONAI told Moses and Aaron, 9 “When Pharaoh speaks to
you saying, ‘Prove yourselves with a miracle,’ then you are to
say to Aaron, ‘Take your staff and cast it down before Pharaoh,
so that it may become a serpent.’”

10 So Moses and Aaron went in to Pharaoh and did as ADONAI
had commanded. Aaron threw down his staff before Pharaoh
and before his servants, and it became a serpent. 11 Then
Pharaoh called for the wise men and the sorcerers, and they
too, the magicians of Egypt, did the same with their secret arts.
12 For each man threw down his staff, and they became
serpents. But Aaron’s staff swallowed up their staffs. 13 Yet
Pharaoh’s heart was hardened. So he did not listen to them—
just as ADONAI had said.

Ten Plagues Begin: Blood

14 Then ADONAI said to Moses, “Pharaoh’s heart is stubborn;
he refuses to let the people go. 15 Go to Pharaoh in the morning
as he is coming out to the water, and stand ready to meet him
by the bank of the Nile. Take the staff that was transformed
into a serpent in your hand. 16 You are to say to him: ADONAI,
God of the Hebrews, has sent me to you, saying, ‘Let My people
go, so they may serve Me in the wilderness,’ and behold, you
have not listened. 17 This is what ADONAI says: ‘By this you will

know that I am ADONAI. Behold, I will strike the waters that are in the river with the staff that is in my hand, and they will be turned to blood. 18 The fish that are in the river will die, the river will become foul, and the Egyptians will hate to drink water from the Nile.”’

19 ADONAI said to Moses, “Say to Aaron: Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their streams, over their pools and over all their ponds, so that they become blood. There will be blood throughout all the land of Egypt, even in wooden and stone containers.”

20 So Moses and Aaron did as ADONAI commanded. He lifted up the staff and struck the waters that were in the river in the sight of Pharaoh and his servants, and all the waters of the Nile turned to blood. 21 When the fish that were in the river died, the river became so foul that the Egyptians could not drink water from the river. The blood was throughout all the land of Egypt.

22 But the magicians of Egypt did the same with their secret arts. So Pharaoh’s heart was hardened, and he did not listen to them—just as ADONAI had said. 23 Pharaoh turned and went into his house, and did not even take it to heart. 24 So all the Egyptians dug around the river for water to drink, because they could not drink of the water from the Nile. 25 Seven days were fulfilled after ADONAI had struck the Nile.

26 [12] Then ADONAI said to Moses, “Go to Pharaoh and say to him: This is what ADONAI says: ‘Let My people go, so they may serve Me. 27 If you refuse to let them go, see, I will strike all your territory with frogs. 28 The river will swarm with frogs. They will go up and enter your house, into your bedroom, upon your bed, into the houses of your servants, upon your people, into your ovens, and in your kneading bowls. 29 The frogs will climb up on you, your people and all your servants.’”

Frogs, Gnats, Flies

Exodus 8 1 Then ADONAI told Moses, “Say to Aaron: Stretch out
your hand with your staff over the rivers, canals and pools, and
cause frogs to come up over the land of Egypt.” 2 So Aaron
stretched out his hand over the waters of Egypt, and the frogs
came up and covered the land. 3 But the magicians did the
same with their secret arts and brought up frogs over the land
of Egypt.

4 Then Pharaoh called for Moses and Aaron and said, “Pray to
ADONAI, that He would take the frogs away from me and from
my people. Then I will let the people go, so they may sacrifice
to ADONAI.”

5 Moses answered Pharaoh, “Boast about me after I pray for
you. When am I to pray for you, your servants and your people,
that the frogs would be cut off from you and your houses, and
remain only in the Nile?”

6 “Tomorrow,” he said.

So he said, “Let it happen according to your word, so that
you may know that there is none like ADONAI our God. 7 The
frogs will depart from you, from your houses, from your
servants and from your people. They will remain only in the
Nile.”

8 After Moses and Aaron went out from Pharaoh, Moses cried
out to ADONAI concerning the frogs, which He had brought upon
Pharaoh. 9 So ADONAI acted according to the word of Moses,
and the frogs died out in the houses, the courts and the fields.
10 They piled them together in large heaps, and the land stank.
11 But when Pharaoh saw that there was relief, he hardened his
heart and did not listen to them—just as ADONAI had said.

12 So ADONAI said to Moses, “Tell Aaron, ‘Stretch out your staff
and strike the dust of the earth, and it will become gnats[13]
throughout all the land of Egypt.’” 13 So they did. When Aaron
stretched out his hand with his staff and struck the dust of the
earth, there were gnats on men and animals. All the dust of the
earth became gnats throughout all the land of Egypt.

14 When the magicians attempted the same with their secret
arts to bring forth gnats, they could not. There were gnats on
men and animals. 15 So the magicians said to Pharaoh, “This is
the finger of God.” But Pharaoh’s heart was hardened, and he
did not listen to them—just as Adonai had said.
16 Then Adonai said to Moses, “Rise up early in the morning
and stand before Pharaoh. As he comes to the water say to him,
This is what Adonai says: Let My people go, that they may
serve Me. 17 Or else, if you do not let My people go, I will send
the swarm of flies[14] on you and on your servants, on your
people and into your houses. The houses of the Egyptians will
be full of the swarm of flies including the ground that they
stand on.
18 “But on that day I will set apart the land of Goshen, where
My people are dwelling—except no swarm of flies will be there
—so that you may know that I, Adonai, am in the midst of the
earth. 19 I will make a distinction between My people and your
people. By tomorrow this sign will happen.”
20 Adonai did just so. A massive swarm of flies went into the
house of Pharaoh and into his servant’s houses. All the land of
Egypt was ruined because of the swarm of flies.
21 So Pharaoh called for Moses and for Aaron and said, “Go!
Sacrifice to your God—in the land.”
22 But Moses said, “That would not be right. For the offerings
we intend to sacrifice to Adonai our God are an abomination to
the Egyptians. If we sacrifice what is an abomination to the
Egyptians, wouldn’t they stone us? 23 We must walk a three-day
journey into the wilderness and sacrifice to Adonai our God—
just as He tells us.”
24 Pharaoh said, “I will let you go, so that you may sacrifice to
Adonai your God in the wilderness. Only you must not go very
far away. Pray for me.”
25 So Moses said, “See, I am leaving you, and I will pray to
Adonai that the swarm of flies will depart from Pharaoh, his
servants and from his people tomorrow. However, let Pharaoh
no longer deal deceitfully by not letting the people go sacrifice
to Adonai.” 26 Then Moses went out from Pharaoh and prayed to

ADONAI. [27] ADONAI acted according to the word of Moses, and removed the swarm of flies from Pharaoh, from his servants and from his people. Nothing remained. [28] But Pharaoh hardened his heart this time also, and did not let the people go.

Livestock, Boils, Hail

Exodus 9 1 Then ADONAI said to Moses, “Go in to Pharaoh, and tell
him: This is what ADONAI, the God of the Hebrews, says: ‘Let My
people go, so they may serve Me.’ 2 For if you refuse to let them
go, and hold them still, 3 behold, the hand of ADONAI will fall
upon your livestock that are in the field—on the horses,
donkeys, camels, herds and flocks. There will be a crushing
plague. 4 But ADONAI will make a distinction between the cattle
of Israel and the cattle of Egypt, and nothing will die that
belongs to Bnei-Yisrael.”

5 Also ADONAI set a specific time, saying, “Tomorrow ADONAI
will do this thing in the land.”

6 Then the next day, ADONAI did the deed. All the cattle of
Egypt died, yet of the cattle of Bnei-Yisrael, not one died.
7 When Pharaoh inquired, there was not so much as one of the
cattle of Bnei-Yisrael dead. But the heart of Pharaoh was
stubborn, and he did not let the people go.

8 Then ADONAI said to Moses and Aaron, “Take handfuls of
soot from the furnace, and have Moses throw it heavenward in
the sight of Pharaoh. 9 It will become fine dust over all the land
of Egypt, and will become boils erupting with sores on both
men and animals throughout all the land.”

10 So they took soot from the furnace and stood before
Pharaoh. When Moses threw it heavenward, it became boils
erupting with sores on both men and animals. 11 Moreover, the
magicians could not stand before Moses because of the boils,
because they were on the magicians, as on all the Egyptians.
12 But ADONAI hardened the heart of Pharaoh, so he did not
listen to them—just as ADONAI had said to Moses.

13 Then ADONAI said to Moses, “Rise up early in the morning,
stand before Pharaoh and say to him: This is what ADONAI the
God of the Hebrews says: ‘Let My people go, so they may serve
Me. 14 For this time I will send all My plagues to your heart, and
on your servants and your people, so that you may know that
there is none like Me in all the earth. 15 Surely by now I could

have stretched out My hand and struck you and your people with a plague that would have wiped you off the earth.
16 However, I have let you stand for this reason: to show you My power, and that My Name might be proclaimed throughout all the earth. 17 Yet still you exalt yourself over My people, by not letting them go. 18 Behold, tomorrow at about this time, I will cause it to rain a very severe hailstorm, the likes of which has not occurred in Egypt since the day it was founded until now.
19 Send word, shelter your cattle and all that you have in the field. For every person and animal found in the field and not brought home, when the hail comes down on them, they will die.'"
20 Whoever feared the word of ADONAI among the servants of Pharaoh had his own servants and cattle flee into the houses,
21 but whoever disregarded the word of ADONAI left his servants and cattle in the field.
22 Then ADONAI said to Moses, "Stretch out your hand toward heaven and let there be hail in all the land of Egypt, on people, animals and every plant of the field, throughout all the land."
23 So Moses stretched out his staff toward heaven, and ADONAI sent thunder and hail. Fire came down on the earth, as ADONAI rained hail on the land of Egypt. 24 The hail fell very severely, with fire flashing up amidst the hail, the likes of which had not occurred in all the land of Egypt since it became a nation.
25 The hail struck down everything that was in the fields, both men and animals, all throughout the land of Egypt. It also struck every plant of the field and broke down every tree.
26 Only in the land of Goshen, where Bnei-Yisrael were, was there no hail.
27 So Pharaoh sent, called for Moses and Aaron and said to them, "I have sinned this time. ADONAI is righteous, while I and my people are wicked. 28 Pray to ADONAI—there has been enough of God's thunders and hail! I will let you go. You don't have to stay any longer."
29 Moses said to him, "As soon as I am gone out of the city, I will stretch out my hands to ADONAI. The thunder will cease and there will be no more hail—so you may know that the earth is

ADONAI’S. 30 But as for you and your servants, I know that you do not yet fear ADONAI Elohim.”

31 (The flax and the barley were destroyed, because the barley was in the ear, and the flax was in bloom. 32 But the wheat and the spelt were not destroyed, because they ripen later.)

33 Moses went out of the city, away from Pharaoh, and stretched out his hands to ADONAI. Then the thunder and hail ceased, and rain no longer poured down on the earth. 34 But when Pharaoh saw that the rain, the hail and the thunder had ceased, he increased his sin and hardened his heart, both he and his servants. 35 So Pharaoh’s heart was hardened and he did not let Bnei-Yisrael go—just as ADONAI had said by Moses’ hand.

Parashat Bo

Locusts, Darkness

Exodus 10 1 Then ADONAI said to Moses, “Go to Pharaoh, because
I have hardened his heart and the heart of his servants, so that
I might show these My signs in their midst, 2 and so you may
tell your son and your grandchildren what I have done in
Egypt, as well as My signs that I did among them, so you may
know that I am ADONAI.”

3 So Moses and Aaron went to Pharaoh and said to him, “This
is what ADONAI, the God of the Hebrews, says: How long would
you refuse to humble yourself before Me? Let My people go, so
they may serve Me. 4 Or else, if you refuse to let My people go,
behold, tomorrow I will bring locusts into your borders. 5 Then
they will cover the face of the earth, so that no one will be able
to see the ground. They will eat the remainder of what escaped
—whatever is left from the hail—and eat every tree that grows
for you out in the field. 6 Your houses will be filled, as will the
houses of all your servants and the houses of all the Egyptians,
as neither your fathers nor your grandfathers have seen since
the day they were on the earth until today!” Then he turned
and went out from Pharaoh.

7 Pharaoh’s servants said to him, “How long will this man be
a snare to us? Send the men, so they may serve ADONAI their
God. Don’t you realize yet that Egypt is being destroyed?”

8 So Moses and Aaron were brought to Pharaoh again. “Go,
serve ADONAI your God,” he said. “But who will be going?”

9 Moses answered, “We will go with our young and our
elderly, our sons and our daughters. We will go with our flocks
and our herds—for we must have ADONAI’S feast for Him.”

10 But he said to them, “So may ADONAI be with you, if I ever
do let you go, with your little ones. See clearly now! Evil is in
your face. 11 Not so! Go now—the men—and serve ADONAI! For
that’s what you were seeking.” Then they were driven out from
Pharaoh’s presence.

12 Then ADONAI said to Moses, “Stretch out your hand over the
land of Egypt for the locusts, so they may come up onto Egypt
and eat every plant in the land—everything the hail has left.”
13 So Moses stretched out his staff over the land of Egypt, and
ADONAI brought an east wind over the land all that day and all
night. When it was morning, the east wind brought the locusts.
14 The locusts came up over all the land of Egypt and rested on
the entire territory of Egypt. So dense—there was nothing like
it before them, nor will there ever be again. 15 For they covered
the face of the whole earth so that the land was darkened, and
they ate every plant in the land and all the fruit from the trees
that the hail had left. No green thing remained, not a tree or a
plant of the field throughout all the land of Egypt.
16 Then Pharaoh quickly called for Moses and Aaron and said,
“I have sinned against ADONAI your God and against you. 17 Now
forgive my sin, only this once, please! So pray to ADONAI your
God—just so He would take this death away from me!”
18 So he went out from Pharaoh and prayed to ADONAI. 19 Then
ADONAI turned the wind from the west, very strong, and it
carried off the locusts and drove them into the Sea of Reeds.
Not one locust remained in all the territory of Egypt. 20 But
ADONAI hardened Pharaoh’s heart, and he did not let Bnei-
Yisrael go.
21 Then ADONAI said to Moses, “Stretch out your hand toward
heaven, and there will be darkness over the land of Egypt—a
darkness that may be felt.”
22 So Moses stretched out his hand toward heaven, and there
was a thick darkness in all the land of Egypt for three days.
23 They could not see one another, nor could anyone rise from
his place for three days. Yet all Bnei-Yisrael had light within
their dwellings.
24 Pharaoh called Moses and said, “Go, serve ADONAI. Only let
your flocks and your herds remain. Your little ones may also go
with you.”
25 But Moses said, “You must also put sacrifices and burnt
offerings into our hand, then we will do it for ADONAI our God.
26 Our cattle must also go with us—not a hoof may be left

behind. We must take from them to serve ADONAI our God. We ourselves will not know how we will serve ADONAI until we arrive there.”

27 But ADONAI hardened Pharaoh’s heart, and he was unwilling to let them go. **28** So Pharaoh said to him, “Go away from me! Take heed never to see my face again, because on the day you do, you will die!”

29 “Right!” Moses said. “You said it! May I never see your face again!”

Final Plague: Death

Exodus 11 1 Now ADONAI had said to Moses, “I will bring one more
plague upon Pharaoh and on Egypt. After that, he will let you
go from here. When he lets you go, he will surely thrust you out
altogether from here. 2 Speak now into the ears of the people,
and let every man ask from his neighbor and every woman
from her neighbor for articles of silver and gold.” 3 ADONAI gave
the people favor in the eyes of the Egyptians. Indeed, the man
Moses was very great in the land of Egypt, in the eyes of
Pharaoh’s servants and in the eyes of the people.

4 So Moses said, “This is what ADONAI says: At around
midnight I will go out into the midst of Egypt, 5 and all the
firstborn in the land of Egypt will die—from the firstborn of
Pharaoh sitting on his throne to the firstborn of the
maidservant behind the mill, along with all the firstborn cattle.
[15] 6 There will be a great cry throughout all the land of Egypt,
the likes of which has never been before nor will ever be again.
7 But not so much as a dog will growl against any of Bnei-
Yisrael, neither man nor beast—so that you may know that
ADONAI makes a distinction between the Egyptians and Israel.
8 All these servants of yours will come down to me and bow
down to me, saying, ‘Get out, you and all the people who follow
you!’ After that, I will go.” Then he went out from Pharaoh hot
with anger.

9 ADONAI had said to Moses, “Pharaoh will not listen to you, so
that My wonders may be multiplied in the land of Egypt.” 10 So
Moses and Aaron did all these wonders before Pharaoh, yet
ADONAI hardened Pharaoh’s heart, so he did not let Bnei-Yisrael
go out of his land.

The Passover Lamb

Exodus 12 1 Now ADONAI spoke to Moses and Aaron in the land of
Egypt saying, 2 "This month will mark the beginning of months
for you; it is to be the first month of the year for you. 3 Tell all
the congregation of Israel that on the tenth day of this month,
each man is to take a lamb for his family one lamb for the
household. 4 But if the household is too small for a lamb, then
he and his nearest neighbor are to take one according to the
number of the people. According to each person eating, you are
to make your count for the lamb. 5 Your lamb is to be without
blemish, a year old male.[16] You may take it from the sheep or
from the goats. 6 You must watch over it until the fourteenth
day of the same month. Then the whole assembly of the
congregation of Israel is to slaughter it at twilight.[17] 7 They are
to take the blood and put it on the two doorposts and on the
crossbeam of the houses where they will eat it. 8 They are to
eat the meat that night, roasted over a fire. With matzot and
bitter herbs[18] they are to eat it. 9 Do not eat any of it raw or
boiled with water, but only roasted with fire—its head with its
legs and its innards. 10 So let nothing of it remain until the
morning. Whatever remains until the morning you are to burn
with fire. 11 Also you are to eat it this way: with your loins
girded, your shoes on your feet and your staff in your hand. You
are to eat it in haste. It is ADONAI'S Passover.

12 "For I will go through the land of Egypt on that night and
strike down every firstborn, both men and animals, and I will
execute judgments against all the gods of Egypt. I am ADONAI.
13 The blood will be a sign for you on the houses where you are.
[19] When I see the blood, I will pass over you. So there will be
no plague among you to destroy you when I strike the land of
Egypt.

14 "This day is to be a memorial for you.[20] You are to keep it
as a feast to ADONAI. Throughout your generations you are to
keep it as an eternal ordinance. 15 For seven days you are to eat
matzot, but on the first day you must remove hametz from your

houses,[21] for whoever eats hametz from the first day until the seventh day, that soul will be cut off from Israel. 16 The first day is to be a holy assembly for you as well as the seventh day. No manner of work is to be done on those days, except what is to be eaten by every person—that alone may be prepared by you. 17 So you are to observe the Feast of Matzot, for on this very same day have I brought your ranks out of the land of Egypt. Therefore you are to observe this day throughout your generations as an eternal ordinance.

18 During the first month in the evening of the fourteenth day of the month, you are to eat matzot, until the evening of the twenty-first day of the month. 19 For seven days no hametz is to be found in your houses, for whoever eats hametz, that soul will be cut off from the congregation of Israel, whether he is an outsider or one who is born in the land. 20 You are to eat no hametz; in all your houses you are to eat matzot.”

21 Then Moses called for all the elders of Israel and said to them, “Go, select lambs for your families and slaughter the Passover lamb.[22] 22 You are to take a bundle of hyssop, dip it in the blood that is in the basin, and apply it to the crossbeam and two doorposts with the blood from the basin. None of you may go out the door of his house until morning. 23 ADONAI will pass through to strike down the Egyptians, but when He sees the blood on the crossbeam and the two doorposts, ADONAI will pass over that door, and will not allow the destroyer to come into your houses to strike you down. 24 Also you are to observe this event as an eternal ordinance, for you and your children.

25 “When you come into the land which ADONAI will give you as He has promised, you are to keep this ceremony. 26 Now when it happens that your children ask you, ‘What does this ceremony mean to you?’ 27 You are to say, ‘It is the sacrifice of ADONAI’S Passover, because He passed over the houses of Bnei-Yisrael in Egypt, when He struck down the Egyptians, but spared our households.’” So the people bowed their heads and worshipped.

28 Then Bnei-Yisrael went and did it. They did just as ADONAI had commanded Moses and Aaron. 29 So it came about at

midnight that ADONAI struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn cattle.[23]

30 Then Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was loud wailing in Egypt. For there was not a house where someone was not dead. 31 So he called for Moses and Aaron at night and said, “Rise up, go out from my people, both you and Bnei-Yisrael, go, serve ADONAI as you have said. 32 Take your flocks and your herds, as you said, and be gone! But bless me, too.”

33 Now the Egyptians urged the people, sending them out of the land quickly, for they thought, “We will all be dead!” 34 So the people took their dough before it was leavened, with their kneading bowls bound up in their clothes on their shoulders. 35 So Bnei-Yisrael acted according to the word of Moses. They asked the Egyptians for articles of silver and gold, and for clothing. 36 ADONAI gave the people favor in the eyes of the Egyptians and let them have what they asked for. So they plundered the Egyptians.

37 Then Bnei-Yisrael journeyed from Rameses to Succoth, about 600,000 men on foot, as well as children. 38 Also a mixed multitude went up with them, along with the flocks, herds and heavy livestock. 39 They had baked matzot cakes from the dough that they brought out of Egypt. It had no hametz, because they were thrust out of Egypt and could not delay, so they had not made provisions for themselves.

40 Now the time that Bnei-Yisrael lived in Egypt was 430 years. 41 So it happened at the end of 430 years, to the very day, that all the armies of ADONAI went out from the land of Egypt. 42 It was a night of watching for ADONAI to bring them out of the land of Egypt. This same night is a night of vigil for ADONAI, for all Bnei-Yisrael throughout their generations.

43 Then ADONAI said to Moses and Aaron, “This is the ordinance of the Passover. No foreigner may eat it, 44 but every man’s servant that is bought for money, after you have circumcised him, may eat it. 45 Nor should a visitor or hired

servant eat it. 46 It is to be eaten inside a single house. You are
not to carry the meat out of the house, nor are you to break any
of its bones.[24] 47 All the congregation of Israel must keep it.
48 But if an outsider dwells with you, who would keep the
Passover for ADONAI, all his males must be circumcised. Then
let him draw near and keep it. He will be like one who is native
to the land. But no uncircumcised person may eat from it.
49 The same Torah applies to the native as well as the outsider
who dwells among you.”
50 So all Bnei-Yisrael did so. They did just as ADONAI
commanded Moses and Aaron. 51 It was on that very day that
ADONAI brought Bnei-Yisrael out of the land of Egypt as armies.

Redemption of the Firstborn

Exodus 13 1 ADONAI spoke to Moses saying, 2 “Consecrate to Me
all the firstborn, from every womb of Bnei-Yisrael, both men
and animals—this is Mine.”[25]

3 Moses said to the people, “Remember this day, on which
you came out from Egypt, out of the house of bondage. For by a
strong hand ADONAI brought you out from this place. No hametz
may be eaten. 4 This day, in the month of Aviv, you are going
out. 5 When ADONAI brings you into the land of the Canaanites,
the Hittites, the Amorites, the Hivites and the Jebusites, which
He swore to your fathers to give you, a land flowing with milk
and honey, you are to observe this service during this month.
6 For seven days you are to eat matzah, and the seventh day is
to be a feast to ADONAI. 7 Matzot is to be eaten throughout the
seven days, and no hametz is to be seen among you, nor within
any of your borders.

8 “You are to tell your son on that day saying, ‘It is because of
what ADONAI did for me when I came out of Egypt. 9 So it will be
like a sign on your hand and a reminder between your eyes, so
that the Torah of ADONAI may be in your mouth. For with a
strong hand ADONAI has brought you out of Egypt. 10 You are to
keep this ordinance as a moed from year to year.

11 “Now when ADONAI brings you into the land of the
Canaanite, as He swore to you and your fathers and gives it
you, 12 you are to set apart to ADONAI every firstborn from the
womb, and every firstborn male animal you have will be
ADONAI’S. 13 Every firstborn donkey you are to redeem with a
lamb, and if you do not redeem it, then you are to break its
neck. But you are to redeem every firstborn male among your
sons.

14 “So when your son asks you in times to come, ‘What is
this?’ say to him, ‘By a strong hand ADONAI brought us out from
Egypt, the house of bondage, 15 and when Pharaoh refused to
let us go, ADONAI slew all the firstborn in the land of Egypt,
both men and animals. So I sacrifice to ADONAI all firstborn

males, but I redeem the firstborn of my sons.’ 16 So it will be
like a sign on your hand and like frontlets between your eyes,
for by a strong hand ADONAI brought us out of Egypt.”

Parashat Beshalach 17 After Pharaoh had let the people go, God did not lead them along the road to the land of the Philistines, although that was nearby, for God said, “The people might change their minds if they see war and return to Egypt.” 18 So God led the people around by the way of the wilderness to the Sea of Reeds, and Bnei-Yisrael went up out of the land of Egypt armed.

19 Moses also took the bones of Joseph with him, for he had
made Bnei-Yisrael swear an oath saying, “God will surely
remember you, and then you are to carry my bones away with
you.”[26]

20 So they journeyed from Succoth and encamped in Etham,
on the edge of the wilderness. 21 ADONAI went before them in a
pillar of cloud by day to lead the way and in a pillar of fire by
night to give them light. So they could travel both day and
night.[27] 22 The pillar of cloud by day and the pillar of fire by
night never departed from the people.

Sea of Reeds Showdown

Exodus 14 1 ADONAI spoke to Moses saying, 2 “Speak to Bnei-
Yisrael, so that they turn back and encamp before Pi-hahiroth,
between Migdol and the sea. You are to camp by the sea,
opposite Baal-zephon. 3 Pharaoh will say concerning Bnei-
Yisrael, ‘They are wandering aimlessly in the land—the
wilderness has shut them in!’ 4 I will harden Pharaoh’s heart, so
he will follow after them. Then I will be glorified over Pharaoh
along with all his army, and the Egyptians will know that I am
ADONAI.” So they did so.

5 When the king of Egypt was told that the people had fled,
Pharaoh and his servants had a change of heart toward the
people, and they said, “What is this we have done, that we let
Israel go from serving us?” 6 So he prepared his chariots and
took his people with him. 7 He took 600 of the finest chariots,
along with all other chariots of Egypt, and captains over them.
8 ADONAI hardened the heart of Pharaoh king of Egypt, so he
pursued Bnei-Yisrael, for Bnei-Yisrael went out with a high
hand. 9 But the Egyptians pursued them with all the horses and
chariots of Pharaoh, as well as his charioteers and his army,
and overtook them as they were encamped by the sea, beside
Pi-hahiroth opposite Baal-zephon.

10 When Pharaoh drew near, Bnei-Yisrael lifted up their eyes,
and behold, the Egyptians were marching after them! So they
were terrified, and Bnei-Yisrael cried out to ADONAI. 11 They said
to Moses, “Have you taken us away to die in the wilderness
because there were no graves in Egypt? Why have you dealt
this way with us, to bring us out of Egypt? 12 Did we not say to
you in Egypt, ‘Let us alone, so that we may serve the
Egyptians?’ It was better for us to serve the Egyptians than to
die in the wilderness!”

13 But Moses said to the people, “Don’t be afraid! Stand still,
and see the salvation of ADONAI, which He will perform for you
today. You have seen the Egyptians today, but you will never

see them again, ever! 14 ADONAI will fight for you, while you hold
your peace."
15 Then ADONAI said to Moses, "Why are you crying to Me?
Tell Bnei-Yisrael to go forward. 16 Lift up your staff, stretch out
your hand over the sea, and divide it. Then Bnei-Yisrael will go
into the midst of the sea on dry ground. 17 Then I, behold, I will
harden the hearts of the Egyptians, and they will go in after
them, so that I will be glorified over Pharaoh and all his army,
his chariots and his horsemen. 18 Then the Egyptians will know
that I am ADONAI, when I have been glorified over Pharaoh, his
chariots and his horsemen."
19 Then the angel of God, who went before the camp of Israel,
moved and went behind them. Also the pillar of cloud moved
from in front and stood behind them, 20 and so came between
the camp of Egypt and the camp of Israel—there was the cloud
and the darkness over here, yet it gave light by night over
there—neither one came near the other all night long.
21 Then Moses stretched out his hand over the sea. ADONAI
drove the sea back with a strong east wind throughout the
night and turned the sea into dry land. So the waters were
divided. 22 Then Bnei-Yisrael went into the midst of the sea on
the dry ground, while the waters were like walls to them on
their right and on their left.[28]
23 But the Egyptians pursued and went in after them into the
midst of the sea, all Pharaoh's horses, his chariots and his
horsemen. 24 Now it came about during the morning watch that
ADONAI looked at the army of the Egyptians through the pillar of
fire and cloud and caused the army of the Egyptians to panic.
25 He took off their chariot wheels and caused them to drive
heavily, so that the Egyptians said, "Get away from the
presence of Israel! For ADONAI fights for them against the
Egyptians!"
26 Then ADONAI said to Moses, "Stretch out your hand over the
sea, so that the waters come back upon the Egyptians, over
their chariots and their horsemen." 27 So Moses stretched his
hand out over the waters, and the sea returned to its strength
at the break of dawn. The Egyptians were fleeing from it, but

ADONAI overthrew them in the midst of the sea.[29] 28 The waters returned and covered the chariots, the horsemen and the entire army of Pharaoh that went after them into the sea. Not one of them remained.

29 But Bnei-Yisrael had walked on dry land in the midst of the sea, and the waters were like walls to them on their right hand and on their left. 30 So ADONAI saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. 31 When Israel saw the great work that ADONAI did over the Egyptians, the people feared ADONAI, and they believed in ADONAI and in His servant Moses.

Song of Moses and Miriam

Exodus 15 1 Then Moses and Bnei-Yisrael sang this song to
ADONAI:[30]

I will sing to ADONAI, for He is highly exalted!
The horse and its rider He has thrown into the sea.
2 ADONAI is my strength and song, and He has become
my salvation.[31]
This is my God, and I will glorify Him,
my father's God, and I will exalt Him.
3 ADONAI is a warrior—ADONAI is His Name!
4 Pharaoh's chariots and his army He has hurled into
the sea,
and his chosen captains have sunk
into the Sea of Reeds.
5 The deeps cover them.
They sank to the depths like a stone.
6 Your right hand, ADONAI, is glorious in power.
Your right hand, ADONAI, dashes the enemy to
pieces.
7 In the greatness of Your excellency You overthrow
those who resist You.
You send forth Your wrath—
it consumes them as stubble.
8 With the blast of Your nostrils the waters piled up.
The floods stood upright as a heap.
The deeps became firm ground in the heart of the
sea.
9 The enemy said, "I will pursue, I will overtake, I will
divide the spoil.
My lust shall gorge on them!
I will draw my sword—my hand will destroy them."

10 You blew with Your wind, the sea covered them.
They sank like lead in the mighty waters.
11 Who is like You, ADONAI, among the gods?
Who is like You,
glorious in holiness,
awesome in praises,
doing wonders?[32]
12 You stretched out Your right hand, the earth
swallowed them.
13 You in Your lovingkindness led the people You have
redeemed.
You guided them in Your strength to Your holy
habitation.
14 When the peoples hear, they will tremble— anguish
will seize
the inhabitants of Philistia.
15 Then the chiefs of Edom are terrified.
Trembling grips Moab's mighty men.
All of Canaan's inhabitants will melt away.
16 Terror and dread will fall on them.
By the greatness of Your arm they become still as a
stone, till Your people cross over, ADONAI, till the
people whom You purchased cross over.
17 You bring them in, and plant them in the mountain of
Your inheritance, the place, ADONAI, that You have
made for Yourself to dwell in— the Sanctuary,
ADONAI, which Your hands have prepared.
18 ADONAI will reign forever and ever!

19 For Pharaoh's horses with his chariots and his horsemen went into the sea, but ADONAI brought the waters of the sea back over them. Yet Bnei-Yisrael walked in the midst of the sea on dry ground. 20 Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women went out

after her with tambourines and with dancing, [21] as Miriam sang to them: Sing to ADONAI, for He is highly exalted!

The horse and its rider He has thrown into the sea!

Bitter Waters Made Sweet [22] Then Moses led Israel onward from the Sea of Reeds. They went out into the wilderness of Shur. But they travelled three days in the wilderness and found no water. [23] When they came to Marah, they could not drink from the waters because they were bitter. On account of this it was called Marah. [24] So the people complained to Moses saying, "What are we going to drink?"

[25] So he cried out to ADONAI, and ADONAI showed him a tree. When he threw it into the waters, they were made sweet.

There He made a statute and an ordinance for them, and there He tested them. [26] He said, "If you diligently listen to the voice of ADONAI your God, do what is right in His eyes, pay attention to His mitzvot, and keep all His decrees, I will put none of the diseases on you which I have put on the Egyptians. For I am ADONAI who heals you."

[27] Then they came to Elim, where there were twelve springs of water and seventy palm trees. So they camped there by the waters.

Manna From Heaven

Exodus 16 1 They journeyed on from Elim, and the entire
community of Bnei-Yisrael came to the wilderness of Sin, which
is between Elim and Sinai, on the fifteenth day of the second
month after leaving the land of Egypt. 2 But the whole
congregation of Bnei-Yisrael murmured against Moses and
Aaron in the wilderness. 3 Bnei-Yisrael said to them, "If only we
had died by the hand of ADONAI in the land of Egypt, when we
sat by pots of meat, when we ate bread until we were full. But
you have brought us into the wilderness, to kill this entire
congregation with hunger."

4 Then ADONAI said to Moses, "Behold, I will rain bread from
heaven for you.[33] The people will go out and gather a day's
portion every day, so that I can test them to find out whether
they will walk according to My Torah or not. 5 So on the sixth
day, when they prepare what they bring in, it will be twice as
much as they gather day by day."

6 So Moses and Aaron said to all Bnei-Yisrael, "In the evening
you will know that ADONAI has brought you out from the land of
Egypt, 7 and in the morning, then you will see the glory of
ADONAI. For He heard your complaining against Him. What are
we? You complain against us?" 8 Then Moses said, "ADONAI will
give you meat to eat in the evening and enough bread to fill
you in the morning, since ADONAI hears your complaints that
you mutter against Him, what are we? Your complaining is not
against us, but against ADONAI!"

9 Moses said to Aaron, "Say to all the congregation of Bnei-
Yisrael, 'Come near before ADONAI, because He has heard your
complaining.'"

10 Then, as Aaron spoke to the whole congregation of Bnei-
Yisrael, they looked toward the wilderness, and the glory of
ADONAI appeared in the cloud. 11 ADONAI spoke to Moses saying,
12 "I have heard the complaining of Bnei-Yisrael. Speak to them
saying, 'At dusk you will eat meat, and in the morning you will

be filled with bread. Then you will know that I am ADONAI your God.’”

13 So when evening fell, quails came up and covered the
camp. Moreover, in the morning there was a layer of dew all
around the camp. 14 When the layer of dew was gone, on the
surface of the desert was a thin, flake-like frost, as fine as the
frost on the ground. 15 When Bnei-Yisrael saw it, they said one
to another, “What is it?”[34] For they did not know what it was.
Then Moses said to them, “It is the bread that ADONAI has given
you to eat. 16 This is the word that ADONAI has commanded.
Every man is to gather according to his needs, an omer[35] per
person, according to the number of people per household. Each
man is to take it for those who are in his tent.”

17 Bnei-Yisrael did so, and some gathered more, some less.
18 When they measured it with an omer, those who gathered
more had nothing left over, and those that gathered less did
not lack at all. Every man gathered according to his appetite.

19 Also Moses said to them, “Let no one save any of it until the
morning.”

20 However, they did not listen to Moses. Some of them
preserved it until the morning—but it bred worms and rotted.
So Moses was angry with them.

21 So they gathered it morning by morning, each man
according to his needs, and as the sun became hot it melted.
22 On the sixth day they gathered twice as much bread, two
omers for each individual. So all the leaders of the community
came and informed Moses. 23 But he said to them, “This is what
ADONAI has said. Tomorrow is a Shabbat rest, a holy Shabbat to
ADONAI. Bake whatever you would bake, and boil what you
would boil. Store up for yourselves everything that remains, to
be kept until the morning.”

24 So they set it aside until the morning, just as Moses
instructed, and it did not rot nor were there any worms. 25 Then
Moses said, “Eat that today, because today is a Shabbat to
ADONAI. Today you will not find it in the field. 26 You are to
gather it for six days, but the seventh day is the Shabbat, and
there will be none.”

27 Yet on the seventh day, some of the people went out to
gather and they found none. 28 ADONAI said to Moses, “How long
will you refuse to keep My mitzvot and My Torah? 29 See,
ADONAI has given you the Shabbat, so on the sixth day He gives
you the bread of two days. Let every man stay in his place, and
let no man go out on the seventh day.” 30 So the people rested
on the seventh day.
31 The house of Israel named it manna. It was white like
coriander seed and tasted like wafers made with honey. 32 Then
Moses said, “This is what ADONAI has commanded. Let a full
omer of it be kept throughout your generations, so that they
may see the bread with which I fed you in the wilderness, when
I brought you out from the land of Egypt.”
33 Moses said to Aaron, “Take a jar and put a full omer of
manna inside. Store it up before ADONAI, to be kept throughout
your generations.”
34 Just as ADONAI commanded Moses, Aaron stored it up in
front of the Testimony, to be preserved. 35 Bnei-Yisrael ate the
manna for 40 years. They ate the manna until they came to an
inhabited land, when they came to the borders of the land of
Canaan. 36 Now an omer is the tenth part of an ephah.[36]

Test and Quarreling

Exodus 17 1 All the congregation of Bnei-Yisrael journeyed from
the wilderness of Sin in stages, according to the command of
ADONAI, and camped in Rephidim, but there was no water for
the people to drink. 2 So the people quarreled with Moses and
said, “Give us water to drink.” And Moses said to them, “Why
do you quarrel with me? Why do you test ADONAI?”
3 But the people thirsted for water there, and they
complained against Moses and said, “Why have you brought us
up out of Egypt? To kill us with thirst, along with our children
and cattle?”
4 So Moses cried out to ADONAI saying, “What am I to do for
these people? They are about ready to stone me.”
5 ADONAI said to Moses, “Walk before the people, and take of
the elders of Israel with you, along with your staff with which
you struck the river. Take it in your hand and go. 6 Behold, I
will stand before you, there upon the rock in Horeb. You are to
strike the rock, and water will come out of it so that the people
can drink.” Then Moses did just so in the eyes of the elders of
Israel. 7 The name of the place was called Massah and Meribah,
because of the quarreling of Bnei-Yisrael, and because they
tested ADONAI saying, “Is ADONAI among us, or not?”

War Against Amalek **8 Then the Amalekites came and fought with
Israel at Rephidim. 9 Moses said to Joshua, “Choose men, go out, and
fight the Amalekites. Tomorrow I will stand on the top of the hill with
the staff of God in my hand.”**

10 So Joshua did as Moses said, and fought the Amalekites,
while Moses, Aaron and Hur went up to the top of the hill.
11 When Moses held up his hand, Israel prevailed. But when he
let down his hand, the Amalekites prevailed. 12 Moses’ hands
grew heavy, so they took a stone, put it under him, and he sat
down. Aaron and Hur held up his hands, one on each side. So
his hands were steady until the sun went down. 13 So Joshua

overpowered the Amalekites and his army with the edge of the sword.

14 ADONAI said to Moses, “Write this for a memorial in the book, and rehearse it in the hearing of Joshua, for I will utterly blot out the memory of the Amalekites from under heaven.”

15 Then Moses built an altar, and called the name of it ADONAI-Nissi.[37] **16** Then he said, “By the hand upon the throne of ADONAI, ADONAI will have war with Amalek from generation to generation.”

Parashat Yitro

Jethro's Advice

Exodus 18 1 Now Jethro, the priest of Midian and Moses' father-
in-law, heard about everything God had done for Moses and for
His people Israel, and how ADONAI had brought Israel out of
Egypt. (2 Jethro, Moses' father-in-law, had taken in Moses' wife
Zipporah, after he had sent her away 3 with her two sons. One
was named Gershom[38] because he said, "I have been an
outsider in a foreign land," 4 and the name of the other was
Eliezer because he said, "For my father's God is my help[39],
and delivered me from the sword of Pharaoh.")

5 So Jethro, Moses' father-in-law, came with his sons and his
wife to Moses into the wilderness where he was encamped at
the mountain of God. 6 He had told Moses, "I, Jethro your
father-in-law, am coming to you, along with your wife and her
two sons." 7 So Moses went out to meet his father-in-law, then
bowed down and kissed him. They asked each other about their
welfare, and went into the tent. 8 Moses told his father-in-law
all that ADONAI had done to Pharaoh and to the Egyptians for
Israel's sake, as well as all the travail that had come upon them
along the way, and how ADONAI delivered them.

9 Jethro rejoiced for all the goodness that ADONAI had shown
to Israel, since He had delivered them out of the hand of the
Egyptians. 10 Jethro said, "Blessed be ADONAI, who has delivered
you out of the hand of the Egyptians and out of the hand of
Pharaoh, and has delivered the people from under the hand of
the Egyptians. 11 Now I know that ADONAI is greater than all
gods, since they had acted arrogantly against them." 12 Then
Jethro, Moses' father-in-law, presented a burnt offering and
sacrifices to God. Aaron also came along with all the elders of
Israel to eat bread with Moses' father-in-law before God.

13 The next day, Moses sat to judge the people, and they stood
around Moses from morning till evening. 14 When Moses'
father-in-law saw all that he did for the people, he said, "What's

this you’re doing to the people? Why sit by yourself, alone, with all the people standing around from morning until evening?”
15 Moses answered his father-in-law, “It’s because the people come to me to inquire of God. 16 When they have an issue, it comes to me, and I judge between a man and his neighbor, so I make them understand God’s statutes and His laws.”
17 But Moses’ father-in-law said to him, “What you’re doing is no good. 18 You will surely wear yourself out, as well as these people who are with you, because the task is too heavy for you. You cannot do it alone, by yourself. 19 Now listen to my voice—I will give you advice, and may God be with you! You, represent the people before God, and bring their cases to God.
20 Enlighten them as to the statutes and the laws, and show them the way by which they must walk and the work they must do. 21 But you should seek out capable men out of all the people —men who fear God, men of truth, who hate bribery. Appoint them to be rulers over thousands, hundreds, fifties and tens.
22 Let them judge the people all the time. Then let every major case be brought to you, but every minor case they can judge for themselves. Make it easier for yourself, as they bear the burden with you. 23 If you do this thing as God so commands you, then you will be able to endure, and all these people will go to their places in shalom.”
24 So Moses listened to his father-in-law and did everything he said. 25 Moses chose capable men out of all Israel, and made them heads over the people, rulers of thousands, hundreds, fifties and tens. 26 They judged the people all the time. The hard cases they brought to Moses, but every small matter they judged themselves.
27 Then Moses let his father-in-law depart, and he went on his way to his own land.

Theophany at Sinai

Exodus 19 1 In the third month after Bnei-Yisrael had gone out of
the land of Egypt, that same day they arrived at the wilderness
of Sinai. 2 They travelled from Rephidim, came into to the
wilderness of Sinai, and set up camp in the wilderness. Israel
camped there, right in front of the mountain.
3 Moses went up to God, and ADONAI called to him from the
mountain saying, “Say this to the house of Jacob, and tell Bnei-
Yisrael, 4 ‘You have seen what I did to the Egyptians, and how I
carried you on eagle’s wings and brought you to Myself. 5 Now
then, if you listen closely to My voice, and keep My covenant,
then you will be My own treasure from among all people, for all
the earth is Mine. 6 So as for you, you will be to Me a kingdom
of kohanim and a holy nation.’ These are the words which you
are to speak to Bnei-Yisrael.”
7 So Moses went, called for the elders of the people, and put
before them all these words that ADONAI had commanded him.
8 All the people answered together and said, “Everything that
ADONAI has spoken, we will do.” Then Moses reported the
words of the people to ADONAI.
9 ADONAI said to Moses, “I am about to come to you in a thick
cloud, so that the people will hear when I speak with you, and
believe you forever.” Then Moses told the words of the people
to ADONAI.
10 ADONAI said to Moses, “Go to the people, and sanctify them
today and tomorrow. Let them wash their clothing. 11 Be ready
for the third day. For on the third day ADONAI will come down
upon Mount Sinai in the sight of all the people. 12 You are to set
boundaries for the people all around, saying, ‘Be very careful
not to go up onto the mountain, or touch the border of it.
Whoever touches the mountain will surely be put to death.
13 Not a hand is to touch it, but he will surely be stoned or shot
through. Whether it is an animal or a man, it will not live.’
When the shofar sounds, they may come up to the mountain.”

14 Then Moses went down from the mountain to the people,
consecrated them, and then, they washed their clothing. 15 He
said to the people, “Be ready for the third day. Do not draw
near your wives.”
16 In the morning of the third day, there was thundering[40]
and lightning, a thick cloud on the mountain, and the blast of
an exceedingly loud shofar. All the people in the camp
trembled. 17 Then Moses brought the people out of the camp to
meet God, and they stood at the lowest part of the mountain.
18 Now the entire Mount Sinai was in smoke, because ADONAI
had descended upon it in fire. The smoke ascended like the
smoke of a furnace. The whole mountain quaked greatly.
19 When the sound of the shofar grew louder and louder, Moses
spoke, and God answered him with a thunderous sound.
20 Then ADONAI came down onto Mount Sinai, to the top of the
mountain. ADONAI called Moses to the top of the mountain, so
Moses went up. 21 Then ADONAI said to Moses, “Go down and
warn the people, lest they break through to see ADONAI, and
many of them die. 22 Even the kohanim who come near to
ADONAI must consecrate themselves, so that ADONAI does not
break out against them.”
23 Moses said to ADONAI, “The people cannot come up to
Mount Sinai, for You are the One who warned us, saying, ‘Set
boundaries around the mountain, and consecrate it.’”
24 Then ADONAI said to him, “Go down. You are to come back
up, you and Aaron with you. But do not let the kohanim and the
people break through to come up to ADONAI, or He will break
out against them.” 25 So Moses went down to the people and
told them.

The Ten Words

Exodus 20 1 Then God spoke all these words saying,
2 “I am ADONAI your God, who brought you out of the land of
Egypt, out of the house of bondage.
3 “You shall have no other gods before Me. 4 Do not make for
yourself a graven image[41], or any likeness of anything that is
in heaven above or on the earth below or in the water under
the earth. 5 Do not bow down to them, do not let anyone make
you serve them. For I, ADONAI your God, am a jealous God,
bringing the iniquity of the fathers upon the children to the
third and fourth generations of those who hate Me, 6 but
showing lovingkindness to the thousands of generations of
those who love Me and keep My mitzvot.
7 “You must not take the Name of ADONAI your God in vain, for
ADONAI will not hold him guiltless that takes His Name in vain.
8 “Remember Yom Shabbat, to keep it holy. 9 You are to work
six days, and do all your work, 10 but the seventh day is a
Shabbat to ADONAI your God. In it you shall not do any work—
not you, nor your son, your daughter, your male servant, your
female servant, your cattle, nor the outsider that is within your
gates. 11 For in six days ADONAI made heaven and earth, the sea,
and all that is in them, and rested on the seventh day. Thus
ADONAI blessed Yom Shabbat, and made it holy.
12 “Honor your father and your mother, so that your days may
be long upon the land which ADONAI your God is giving you.
13 “Do not murder.
14 “Do not commit adultery.
15 “Do not steal.
16 “Do not bear false witness against your neighbor.
17 “Do not covet your neighbor’s house, your neighbor’s wife,
his manservant, his maidservant, his ox, his donkey, or
anything that is your neighbor’s.”
18 All the people witnessed the thundering and the lightning,
and the sound of the shofar, and the mountain smoking. When
the people saw it, they trembled and stood far off. 19 So they

said to Moses, “You, speak to us, and we will listen, but do not let God speak to us, or we will die.”
20 So Moses said to the people, “Do not be afraid, for God has come to test you, so that His fear may be in you, so that you do not sin.” 21 The people stood far off, while Moses drew near to the thick darkness where God was.
22 Then ADONAI said to Moses, “Say this to Bnei-Yisrael: You yourselves have seen that I have spoken to you from heaven. 23 Do not make gods of silver alongside Me, and do not make gods of gold for yourselves. 24 You are to make an altar of earth for Me, and there you will sacrifice your burnt offerings, your fellowship offerings—your sheep and your cattle. In every place where I cause My name to be mentioned I will come to you and bless you. 25 When you make for Me an altar of stones, do not build it from cut stone, for if you use a tool on it, you will have profaned it. 26 Nor are you to go up to My altar on steps, so that your nakedness would not be uncovered while on it.”

Parashat Mishpatim

Ordinances for the Covenant

Exodus 21 1 “Now these are the ordinances which you will set
before them.
2 “If you buy a Hebrew servant, he is to serve for six years,
and in the seventh he is to go free, without payment. 3 If he
comes in by himself, he is to go out by himself. If he was
married, then his wife will go out with him. 4 If his master gave
him a wife, and she bears him sons or daughters, the wife and
her children will be her master’s, and he will go free by
himself.
5 “But if the servant plainly states, ‘I love my master, my wife
and my children, and I will not go out free,’ 6 then his master is
to bring him to God,[42] then take him to a door or to a doorpost.
His master is to pierce his ear through with an awl, and he will
serve him forever.
7 “If a man sells his daughter to be a maidservant, she is not
to go free as the male servants do. 8 If she does not please her
master who has selected her for himself, then he is to allow her
to be redeemed. He will have no power to sell her to a foreign
people, seeing as he has dealt deceitfully toward her. 9 If he
betroths her to his son, he must give her the rights of a
daughter. 10 If he takes another wife, he is not to diminish her
food, her clothing, or her marriage rights. 11 If he does not
provide these three to her, then she is to go free without
payment.
12 “Whoever strikes a man so that he dies must surely be put
to death. 13 But if he did not hunt him down, yet God caused it
to happen, then I will appoint for you a place where he may
run. 14 If a man presumes to kill his neighbor with craftiness,
you are to take him from My altar and put him to death.
15 “Anyone who strikes his father or his mother must surely
be put to death.
16 “Anyone who steals a person and sells him, or is found with
him under his hand, must surely be put to death.
17 “Whoever curses his father or his mother must surely be
put to death.

18 “If people quarrel, and one strikes the other with a stone or
with his fist, and the other does not die but lies in bed, 19 if he
rises again and walks around on his staff, then the one that
struck him he will be cleared. But he must pay for the loss of
his time and help him to be thoroughly healed.
20 “If a man strikes his male or female servant with a staff,
who dies by his hand, he must surely be punished.
21 Notwithstanding, if the servant gets up in a day or two he will
not be punished, for he is his property.[43]
22 “If men fight, and hit a pregnant woman so that her child is
born early, yet no harm follows, the one who hit her is to be
strictly fined, according to what the woman’s husband
demands of him. He must pay as the judges determine. 23 But if
any harm follows,[44] then you are to penalize life for life, 24 eye
for an eye, tooth for a tooth, hand for hand, foot for foot, 25 burn
for burn, wound for wound, blow for blow.
26 “If a man strikes the eye of his male or female slave and
destroys it, he must let him go free for the sake of his eyesight.
27 If he strikes out his slave’s tooth, he must let him go free for
the sake of his tooth.
28 “If an ox gores a man or a woman so that they die, the ox
must surely be stoned, and its meat is not to be eaten, but the
owner of the ox will be cleared. 29 If the ox was given to goring
in times past, and a warning has been given to its owner, yet he
has not kept it pent up, and it has killed a man or a woman,
then the ox must be stoned and its owner must also be put to
death. 30 If instead a ransom is placed on him, then he is to pay
for the redemption of his life whatever is demanded. 31 Whether
it has gored a son or daughter, this rule is to be applied to him.
32 If the ox gores a male or female slave, he is to pay 30 shekels
of silver to their master, and the ox is to be stoned.
33 “If one uncovers a pit or digs a pit and does not cover it,
and an ox or a donkey falls in, 34 the owner of the pit must pay
compensation. He is to give money to the owner, and the dead
animal will be his.
35 “If one man’s ox hurts another’s ox so that it dies, they are
to sell the live ox and divide the price. They are also to divide

the dead one. 36 Or if it becomes known that the ox was given to violence in times past, and its owner has not kept it pent up, he must surely pay ox for ox, and the dead animal will be his own.
37 [45] If a man steals an ox or a sheep, and kills it or sells it, he is to pay five oxen for one ox or four sheep for one sheep.

Exodus 22 [1] “If a thief found breaking in is struck so that he dies,
there is no bloodguilt for him. [2] But if the sun has risen, there is
bloodguilt, and he is to make full restitution. If he has nothing,
then he must be sold for his theft. [3] If the item is found in his
hand alive—whether ox, donkey or sheep—he is to pay double.
[4] “If a man causes a field or vineyard to be eaten by letting
his animal loose, and it feeds in another man’s field, then he is
to make restitution from the best of his own field and the best
of his own vineyard.
[5] “If fire breaks out and spreads among thorns, so that stalks
of grain, standing grain or the fields themselves are consumed,
then the one who lit the fire must make full restitution.
[6] “If a man entrusts his neighbor with money or items for
safekeeping, and it is stolen out of the man’s house, when the
thief is found, he must pay double. [7] If the thief is not found,
then the master of the house is to present himself to God, to
see whether he has laid his hand on his neighbor’s goods. [8] For
any transgression—whether ox, donkey, sheep, clothing, or
anything else lost—when someone says, ‘This is mine!’ the case
of both parties is to be brought before God. The one whom God
convicts is to pay double to his neighbor.
[9] “If a man entrusts his neighbor with a donkey, ox, sheep or
any animal to care for, and it dies, is hurt or taken away with
no one seeing, [10] then there must be an oath before ADONAI
between the two of them, to determine whether or not he has
laid his hand on his neighbor’s goods. The owner is to accept it
with no restitution. [11] But if indeed it was stolen from him, he is
to make restitution to the owner. [12] If it is torn in pieces, let him
bring it as evidence. He is not required to pay for what has
been torn to pieces.
[13] “If a man borrows anything belonging to his neighbor, and
it is harmed or dies in the absence of the owner, he must make
full restitution. [14] But if the owner is present, he is not required
to pay restitution. If it was rented, it is covered by the rental
fee.
[15] “If a man seduces a virgin who is not engaged, and lies
with her, he must pay a dowry for her to be his wife. [16] But if

her father utterly refuses to give her to him, he must weigh out silver equal to the dowry for virgins.
17 “You must not permit a sorceress to live.
18 “Anyone who lies with an animal must surely be put to death.
19 “Anyone who sacrifices to the gods, except to ADONAI alone, is to be put under a ban of destruction.
20 “You must not exploit or oppress an outsider, for you were outsiders in the land of Egypt.
21 “You must not mistreat any widow or orphan. 22 If you mistreat them in any way, and they cry out to Me, I will surely hear their cry. 23 My wrath will burn hot, and I will kill you with the sword. So your wives will become widows and your children will become orphans.
24 “If you lend money to any of My people, to the poor among you, you are not to act like a debt collector with him, and you are not to charge him interest. 25 If you ever take your neighbor’s cloak as a pledge, you are to return it to him before the sun goes down, 26 for that is his only covering, his cloak for his skin. What will he sleep in? When he cries out to Me I will hear, because I am gracious.
27 “Do not despise God, or curse a ruler of your people.
28 “Do not hold back the fullness of your crops or your vintage. You are to present the firstborn of your sons to Me.
29 “Do the same with your cattle and with your sheep. For seven days it is to be with its mother, and on the eighth day you are to give it to Me.
30 “You are to be a holy people for Me. You must not eat any flesh torn by beasts in the field. You may throw it out to the dogs.

Exodus 23 [1] “Do not to spread a false report. Do not join hands
with the wicked by becoming a malicious witness. [2] “Do not
follow a crowd to do evil. Nor are you to testify in a case, to
follow a crowd and pervert justice. [3] On the other hand, nor
should you takes sides with a poor man in his case.

[4] “If you find your enemy’s ox or his donkey going astray, you
must surely bring it back to him again. [5] If you see the donkey
of the one that hates you lying down under its burden, do not
leave it. Rather, you are to release it with him.

[6] “You are not to pervert justice to your poor in his dispute.
[7] Stay far away from a false charge. Do not kill the innocent and
the righteous, for I will not justify the guilty. [8] Take no bribe,
for a bribe blinds those who have sight, and perverts the words
of the righteous.

[9] “Do not oppress an outsider, for you know the heart of an
outsider, since you were outsiders in the land of Egypt.

[10] “For six years you are to sow your land and gather the
increase. [11] But during the seventh year you are to let it rest
and lie fallow, so that the poor among your people may eat.
Whatever they leave behind, the animals of the field may eat.
You are to deal with your vineyard and your olive grove in the
same way.

[12] “You are to do your work for six days, but on the seventh
day you will rest, so that your ox and your donkey may have
rest, and also the son of your handmaid and the outsider may
be refreshed.

[13] “With all the things that I have said to you, take heed.
Make no mention of the names of other gods, and do not let
them be heard in your mouth.

Three Harvest Festivals

14 “Three times in the year you are to ce-lebrate a festival for
Me. 15 You are to observe the Feast of Matzot.[46] For seven days
you will eat matzot as I commanded you, at the time appointed
in the month Aviv, for that is when you came out from Egypt.
No one is to appear before Me empty-handed. 16 Also you are to
observe the Feast of Harvest, the firstfruits of your labors that
you sow in the field, as well as the Feast of the Ingathering at
the end of the year, when you gather your crops from the field.
17 Three times in the year all your men are to appear before
Adonai Elohim.

18 “Do not offer the blood of My sacrifice with hametz. Nor is
the fat of My feast to remain out all night until the morning.
19 Bring the choicest firstfruits of your land into the House of
Adonai your God.

“Do not boil a kid in its mother’s milk.

20 “Behold, I am sending an angel before you, to guard you on
the way and to bring you into the place that I have prepared.
21 Watch for Him and listen to His voice. Do not rebel against
Him because He will not pardon your transgression, for My
Name is in Him. 22 But if you listen closely to His voice, and do
everything I say, I will be an enemy to your enemies and an
adversary to your adversaries. 23 For My angel will go before
you, and bring you to the Amorites, Hittites, Perizzites,
Canaanites, Hivites and the Jebusites, and I will cut them off.
24 You are not to bow down to their gods or serve them, or do
what they do. Rather, you are to utterly overthrow them, and
break their pillars in pieces. 25 You are to serve Adonai your
God, and He will bless your food and your water. Moreover I
will take sickness away from your midst. 26 None will miscarry
nor be barren in your land, and I will fill up the number of your
days.

27 “I will send My terror before you and throw all the people
to whom you will come into panic, and make all your enemies
turn their backs to you. 28 I will send the hornet before you,

which will drive out the Hivites, the Canaanites and the Hittites, from before you. [29] I will not drive them out from before you in a single year. Otherwise the land would become desolate, and the animals of the field will multiply against you. [30] But little by little I will drive them out from before you, until you are fruitful. Then you will possess the land.

[31] “I will set your border from the Sea of Reeds to the sea of the Philistines, and from the wilderness to the Euphrates River. For I will deliver the inhabitants of the land into your hand, and you are to drive them out before you. [32] Make no covenant with them or with their gods. [33] They must not dwell in your land and cause you to sin against Me, for if you worship their gods, they will be a snare to you.”

Cutting the Covenant at Sinai

Exodus 24 1 Then to Moses He said, “Come up to ADONAI, you and
Aaron, Nadab and Abihu, and the seventy elders of Israel, and
worship from afar. 2 Moses alone is to approach ADONAI, but the
others may not draw near, nor are the people to go up with
him.”
3 So Moses came and told the people all the words of ADONAI
as well as all the ordinances. All the people answered with one
voice and said, “All the words which ADONAI has spoken, we will
do.”
4 So Moses wrote down all the words of ADONAI, then rose up
early in the morning, and built an altar below the mountain,
along with twelve pillars for the twelve tribes of Israel. 5 He
then sent out young men of Bnei-Yisrael, who sacrificed burnt
offerings and fellowship offerings of oxen to ADONAI. 6 Then
Moses took half of the blood and put it in basins and the other
half he poured out against the altar. 7 He took the Scroll of the
Covenant and read it in the hearing of the people. Again they
said, “All that ADONAI has spoken, we will do and obey.”
8 Then Moses took the blood, sprinkled it on the people, and
said, “Behold the blood of the covenant, which ADONAI has cut
with you, in agreement with all these words.”[47]
9 Then Moses and Aaron, Nadab and Abihu, and seventy of
the elders of Israel went up. 10 They saw the God of Israel, and
under His feet was something like a pavement of sapphire, as
clear as the very heavens.[48] 11 Yet He did not raise His hand
against the nobles of Bnei-Yisrael. So they beheld God, and ate
and drank.
12 Then ADONAI said to Moses, “Come up to Me on the
mountain and stay there, and I will give you the tablets of stone
with the Torah and the mitzvot, which I have written so that
you may instruct them.”
13 So Moses rose up along with his attendant Joshua, and
Moses went up onto the mountain of God. 14 To the elders he
said, “Wait for us here until we come back to you. See, Aaron

and Hur are with you—whoever has a dispute should go to them.”

15 When Moses went up on the mountain, the cloud covered
it. 16 The glory of ADONAI settled upon Mount Sinai, and the
cloud covered it for six days. Then on the seventh day He called
to Moses out of the midst of the cloud. 17 The appearance of the
glory of ADONAI was like a consuming fire[49] on the top of the
mountain in the sight of Bnei-Yisrael. 18 So Moses entered into
the midst of the cloud and went up onto the mountain. Moses
was on the mountain 40 days and 40 nights.

Parashat Terumah

Tabernacle: Ark, Table, *Menorah*

Exodus 25 1 ADONAI spoke to Moses saying, 2 "Tell Bnei-Yisrael to
take up an offering for Me. From anyone whose heart compels
him you are to take My offering. 3 These are the contributions
which you are to receive from them: gold, silver and bronze;
4 blue, purple and scarlet cloth; fine linen and goat hair; 5 ram
skins dyed red, sealskins, acacia wood; 6 oil for the light, spices
for the anointing oil and for the sweet incense; 7 onyx stones
and setting stones for the ephod and for the breastplate.
8 "Have them make a Sanctuary for Me, so that I may dwell
among them. 9 You are to make it all precisely according to
everything that I show you—the pattern of the Tabernacle and
the pattern of all the furnishings within—just so you must make
it.
10 "Now they are to make an Ark of acacia wood, two and a
half cubits in length, one and a half cubits wide, and a cubit
and a half high. 11 You are to overlay it with pure gold, inside
and out, and make a crown of gold around it. 12 You are to cast
four rings of gold for it, and place them in its four feet. Two
rings will be on one side, and two rings on the other side.
13 Also make poles of acacia wood and overlay them with gold.
14 You are to put the poles into the rings on the sides of the Ark,
in order to carry the Ark. 15 The poles are to remain in the rings
of the Ark, and not be taken from it. 16 You are to put the
Testimony, which I will give you, into the Ark.
17 "Then you are to make an atonement cover[50] of pure gold,
two and a half cubits long, one cubit and a half wide. 18 Also
make two cheruvim of gold, from hammered work, at the two
ends of the atonement cover. 19 Make one cheruv at one end
and one cheruv at the other end. Of one piece with the
atonement cover you are to make the cheruvim at its two ends.
20 The cheruvim are to spread out their wings above, shielding
the atonement cover with their wings, each facing its

companion. The faces of the cheruvim are to be turned toward the atonement cover. 21 You are to put the atonement cover on top of the Ark, and inside the Ark you will put the Testimony that I will give you.

22 “I will meet with you there. I will speak with you from above the atonement cover—from between the two cheruvim that are on the Ark of the Testimony—about all that I will command you, for Bnei-Yisrael.

23 “You will make a table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high. 24 You are to overlay it with pure gold, and make a crown of gold around it. 25 Make a border a single handwidth wide around it and a golden crown for the border all around. 26 Also make four gold rings for it, and put the rings in the four corners that are on its four feet. 27 The rings are to be close to the borders, as holders for the poles to carry the table. 28 You are to make the poles of acacia wood and overlay them with gold, so that the table may be carried with them. 29 You are also to make the dishes, pans, jars and bowls to pour drink offerings, from pure gold. 30 Always set the bread of the Presence[51] on the table before Me.

31 “You are to make a menorah of pure gold, by hammered work. Its base, stem, cups, bulbs and flowers are to be one piece. 32 There are to be six branches coming out of the sides, three branches of the menorah out of one side, and three branches out of the other. 33 There are to be three cups shaped like almond blossoms in one branch, each with a bulb and flower, then three cups made like almond blossoms in the next branch, each with a bulb and flower, and so forth for the six branches coming out of the menorah. 34 Within the menorah will be four cups made like almond blossoms, with bulbs and flowers. 35 There is to be a bulb under two branches of the first piece, a bulb under two branches of the second piece, and a bulb under two branches of the third piece, for the six branches coming out of the menorah. 36 Their bulbs and their branches are to be one piece—all of it a single hammered work of pure gold. 37 “You are also to make the seven lamps for it, and set the lamps up to shed light over the space before it.

38 “The tongs and the censers are to be of pure gold. 39 It is to
be made from a talent of pure gold, with all these pieces. 40 See
that you make them according to their pattern being shown to
you on the mountain.

Curtains

Exodus 26 1 “Moreover you are to make the Tabernacle with ten
curtains of fine woven linen, of blue[52], purple and scarlet, with
cheruvim made by the work of a skillful craftsman. 2 The length
of each curtain is to be 28 cubits, and the width of each curtain
four cubits. All the curtains are to have the same measure.
3 Five curtains are to be coupled together one to another, and
the other five curtains are also to be coupled one to another.
4 Also make loops of violet on the edge of the one curtain that is
outermost in the first set, and do likewise within the edge of
the curtain that is outermost in the second set. 5 You are to
make 50 loops in the first curtain and 50 loops on the edge of
the curtain that is in the second set. The loops are to be
opposite one another. 6 Then make 50 clasps of gold, and
couple the curtains one to another with the clasps, so that the
Tabernacle may be one piece.
7 “You are to make curtains of goat hair for a tent over the
Tabernacle, 11 curtains in all. 8 The length of each curtain is to
be 30 cubits and the width of each curtain four cubits. The
eleven curtains are to have the same measurement. 9 You are to
couple five curtains by themselves, and six curtains by
themselves, and double over the sixth curtain in the forefront
of the tent. 10 Then make 50 loops on the edge of the one
curtain that is outermost in the first set, along with 50 loops on
the edge of the curtain that is outermost in the second set.
11 Make 50 bronze clasps, put them into the loops, and couple
the tent together, so that it may be one. 12 As for the
overhanging part that remains of the tent curtains, the half
curtain that remains is to hang over the back of the Tabernacle.
13 The extra cubit on one side, as well as the cubit on the other
side, which remains in the length of the curtains of the tent, is
to hang over the sides of the Tabernacle on each side, to cover
it. 14 You are to make a covering for the tent of ram skins, dyed
red, and a covering of sealskins above.

15 “You are to make the framework of boards for the
Tabernacle from acacia wood, standing upright. 16 The length of
each board is to be 10 cubits by one and a half cubits wide.
17 There are to be two supports in each board, joined one to
another. Do this for all the boards of the Tabernacle. 18 You are
to make the 20 boards for the south side of the Tabernacle,
19 and 40 silver bases underneath the 20 boards. Two bases go
underneath one board for its supports and two bases under
another board for its supports. 20 Likewise, for the second side
of the Tabernacle, on the north side, there are to be 20 boards,
21 with their 40 bases of silver. Two bases go under one board
and two bases under the next board. 22 For the back part of the
Tabernacle, westward, you are to make six boards. 23 Make two
boards for the corners of the Tabernacle on the back side.
24 They are also to be doubled at the bottom, and in the same
way joined at the top by the first ring. It is to be this way for
them both, and they will provide for the two corners. 25 So there
will be eight boards, with 16 silver bases, two bases under each
board.

26 “Also make crossbeams of acacia wood, five for the boards
on one side of the Tabernacle, 27 five for the boards on the
other side of the Tabernacle, and five for the boards on the
back part of the Tabernacle to the west. 28 The middle
crossbeam in the center of the boards will pass through from
end to end. 29 Then overlay the boards with gold, and make
their rings from gold as holders for the crossbeams, and
overlay the crossbeams with gold.

30 “You are to raise up the Tabernacle according to the plan
which you were shown on the mountain.

31 “Make a fine woven linen curtain[53] of blue, purple and
scarlet, with cheruvim. It is to be the work of a skillful
craftsman. 32 You are to hang it on four pillars of acacia
overlaid with gold, their hooks being made of gold, atop four
bases of silver. 33 You are to hang the curtain under the clasps,
and bring the Ark within the curtain of the Testimony. The
parokhet will divide for you between the Holy Place and the
Holy of Holies.

34 “Then you are to put the atonement cover on the Ark of the
Testimony in the Holy of Holies. 35 You shall set the table
outside the curtain, and the menorah opposite the table on the
side of the Tabernacle toward the south. You are to put the
table on the north side.[54]
36 “For the entrance of the tent, also make a screen of blue,
purple and scarlet, finely twisted linen, the work of a color
weaver. 37 You are also to make for the screen five pillars of
acacia, and overlay them with gold. Their hooks are to be made
of gold, and you are to cast five bases of bronze for them.

Altar, Courtyard, Oil

Exodus 27 1 “Make the altar of acacia wood, five cubits long and
five cubits wide. The altar will be square and its height is to be
three cubits. 2 Make horns on the four corners—of one piece.
Overlay it with bronze. 3 You are to make pots for it to take
away ashes, along with shovels, basins, forks and fire pans—
make all the utensils of bronze. 4 Also make a bronze grating
net for it, and on the net you are to make four bronze rings on
the four corners. 5 You are to place it under the ledge around
the altar beneath, so that the net may reach halfway up the
altar. 6 Make poles for the altar, poles of acacia wood, and
overlay them with bronze. 7 Its poles are to be put into the
rings, on the two sides of the altar, for carrying it. 8 You are to
make it with planks so that it is hollow. As it has been shown to
you in the mountain, they are to make it just so.

9 “You are also to make a courtyard for the Tabernacle. For
the south side there are to be hangings for the courtyard of
finely twisted linen, 100 cubits long. 10 There are to be 20
pillars with 20 bronze bases, and the hooks on the pillars along
with their bands are to be made of silver. 11 Likewise for the
north side, in length there are to be 100 cubit long hangings,
20 pillars and 20 bronze bases. The hooks of the pillars and
their clasps are to be made of silver.

12 “Now for the width of the courtyard on the west side there
are to be 50 cubits of hangings, ten pillars and ten bases. 13 The
width of the courtyard on the east side is to be 50 cubits. 14 The
hangings on one side of the gate are to be 15 cubits, with three
pillars and three bases. 15 For the other side there is also to be
15 cubits of hangings, with three pillars and three bases.

16 “For the gate of the courtyard there is to be a 20 cubit
curtain of blue, purple, scarlet and finely twisted linen, the
work of a color weaver, along with their four pillars and their
four bases. 17 The pillars of the courtyard are to be banded with
silver, their hooks of silver, and their bases of bronze all
around. 18 The length of the courtyard is to be 100 cubits, and

the width 50 throughout. The height is to be five cubits, with hangings of finely twisted linen, with their bronze bases. [19] All the articles of the Tabernacle for all the services there, along with all the pegs, including all the pegs of the courtyard, are to be bronze.

Parashat Tetzaveh

20 “Also you are to command Bnei-Yisrael, that they are to
bring to you pure olive oil beaten for the light, to cause a lamp
to burn continually. **21** In the Tent of Meeting, outside the
curtain which is before the Testimony, Aaron and his sons will
set it in order, to burn from evening to morning before ADONAI.
It will be a statute forever throughout their generations, on
behalf of Bnei-Yisrael.

Kohen's Garments

Exodus 28 1 "Bring your brother Aaron near with his sons from
among Bnei-Yisrael, so that they may minister to Me as
kohanim—Aaron and his sons Nadab and Abihu, Eleazar and
Ithamar. 2 You are to make holy garments for your brother
Aaron, for splendor and for beauty. 3 You are to speak to all
who are skilled, whom I have filled with a spirit of artistry, to
make Aaron's garments for consecrating him, so that he may
minister to Me as a kohen. 4 These are the garments that they
are to make: a breastplate, an ephod, a robe, a tunic of
checkered work, a turban and a sash. They are to make holy
garments for your brother Aaron and his sons, so that he may
minister to Me as a kohen. 5 They are to use the gold, blue,
purple, scarlet and fine linen.

6 "They are to make the ephod of gold, blue, purple, scarlet
and finely twisted linen, the work of the skillful craftsman. 7 It
is to have two shoulder pieces stitched to the two ends, so that
it may be joined together. 8 The skillfully woven band which is
upon it, with which it is to be bound, is to be made like the
design, and from the same piece of gold, blue, purple, scarlet
and finely twisted linen.

9 "You are to take two onyx stones and engrave on them the
names of Bnei-Yisrael: 10 six of their names on one stone and
the names of the remaining six on the other stone, in the order
of their birth. 11 With the work of a gem cutter engraving a seal,
etch the two stones, in the order of the names of Bnei-Yisrael.
Make them enclosed in settings of gold. 12 Fasten the two
stones upon the shoulder pieces of the ephod, to be memorial
stones for Bnei-Yisrael. So Aaron is to bear their names before
ADONAI on his two shoulders as a reminder. 13 Fashion filigree
settings of gold, 14 along with two chains of pure gold, of
braided work, and you will attach the chains to the filigree
settings.

15 "Make a breastplate of judgment, the work of a skillful
craftsman. You are to make it like the design of the ephod—of

gold, blue, purple, scarlet and finely twisted linen. 16 It is to be
square and doubled over, a span in length and a span in width.
17 Set within it four rows of jewels: a row of ruby, topaz and
emerald for the first row; 18 a turquoise, a sapphire and a
diamond for the second row; 19 a jacinth, an agate and an
amethyst for the third; 20 and a beryl, an onyx and a jasper for
the fourth row. They are to be enclosed in gold filigree settings.
21 The stones are to be engraved in the order of the names of
Bnei-Yisrael, twelve according to their names, like the etchings
of a signet seal, one corresponding to each name of the twelve
tribes.[55]

22 “Also you are to make, upon the breastplate, braided chains
of wreathed work from pure gold. 23 Forge on the breastplate
two rings of gold and fasten the two rings on the two ends of
the breastplate. 24 Then attach the two wreathed chains of gold
on the two rings at the ends of the breastplate. 25 The other two
ends of the chains you are to place on the two settings, and put
them on the shoulder pieces of the ephod in front. 26 So you are
to make two rings of gold, and put them on the two ends of the
breastplate, on the edge of it that is toward the inner side of
the ephod. 27 Also make two gold rings and place them on the
shoulder pieces of the ephod underneath, in the front, close to
where it is joined, above the artfully woven band of the ephod.
28 Then they will bind the breastplate by its rings to the rings of
the ephod with a blue thread, so that it may be on the skillfully
woven band of the ephod, and so that the breastplate will not
come loose from it.

29 “Aaron will bear the names of Bnei-Yisrael in the
breastplate of judgment on his heart, whenever he enters the
holy place, as a continual memorial before Adonai. 30 Also put
the Urim and the Thummim within the breastplate of judgment,
so they will be on Aaron’s heart when he goes in before Adonai.
Aaron will bear the judgment of Bnei-Yisrael on his heart
before Adonai continually.

31 “You are to make the robe of the ephod entirely of blue. 32 It
is to have a hole for the head in the center, and a binding of
woven work around the hole, as a collar, so that it may not be

torn. 33 On the hem of it you are to make pomegranates of blue,
purple and scarlet, all around the hem, with golden bells
between them: 34 one golden bell and a pomegranate, then
another golden bell and a pomegranate, on the hem of the robe
all around. 35 It must be worn by Aaron whenever he ministers.
The sound will be heard when he goes into the holy place
before ADONAI and when he comes out, so that he does not die.
36 "Also you are to make a plate of pure gold and engrave on
it, like the engravings of a seal, 'HOLY TO ADONAI.' 37 Attach it
with a violet cord onto the turban, on the front of the turban.
38 So it will rest on Aaron's forehead, so that Aaron will bear
away the iniquity committed regarding the holy things, which
Bnei-Yisrael set apart as all their holy gifts. It is to be always on
his forehead, so that they may have favor before ADONAI.
39 "You are to weave the tunic in checkered work of fine linen,
make a turban of fine linen, and make a sash, the work of a
color weaver. 40 For Aaron's sons you are to make tunics,
sashes and headwear for them—for splendor and for beauty.
41 Put them on Aaron your brother and on his sons with him,
and anoint them, consecrate them, and sanctify them, so that
they may minister to Me as kohanim.
42 "You are to make linen undergarments for them, to cover
the skin of their nakedness, from the hips to the thighs. 43 They
are to be worn by Aaron and his sons when they go into the
Tent of Meeting or when they approach the altar to minister in
the holy place, so that they do not become subject to guilt and
die. It is to be a statute forever, to him and to his offspring
after him.

How to Consecrate *Kohanim*

Exodus 29 1 “Now this is what you are to do to consecrate them,
so that they may minister as kohanim. Take one young bull and
two rams without blemish, 2 along with matzot, cakes of matzot
mixed with oil, and matzot wafers spread with oil. Make them
from fine wheat flour. 3 You are to put them into one basket and
present them, along with the bull and the two rams. 4 You are
to bring Aaron and his sons to the entrance of the Tent of
Meeting, and wash them with water. 5 Then take the garments,
and put the tunic on Aaron, along with the robe, the ephod and
the breastplate. Gird him with the artfully woven band of the
ephod, 6 set the turban on his head, and put the holy coronet on
the turban. 7 Then you are to take the anointing oil, pour it
upon his head and anoint him. 8 Also you are to bring his sons
and put tunics on them. 9 You are to gird Aaron and his sons
with sashes, tie headwear on them, and they shall hold the
priesthood by a perpetual statute. In this way you are to
consecrate Aaron and his sons.

10 “You are to bring the bull before the Tent of Meeting, and
Aaron and his sons are to lay their hands on its head. 11 You are
to slaughter the bull before ADONAI at the entrance of the Tent
of Meeting. 12 Then take the blood of the bull, put it on the
horns of the altar with your finger, and pour out all the
remaining blood at the base of the altar. 13 Also take all the fat
that covers the innards, the lobe above the liver, the two
kidneys, along with the fat that is on them, and burn them on
the altar. 14 But the meat of the bull, along with its skin and its
dung, you are to burn with fire outside the camp. It is a sin
offering.

15 “Then take one ram, have Aaron and his sons lay their
hands upon the head of the ram, 16 then slaughter the ram, take
its blood, and sprinkle it around the altar. 17 You are to cut the
ram into pieces, wash its innards and its legs, and place them
with its head and other pieces. 18 Then you are to offer the

whole ram up in smoke on the altar. It is a burnt offering to ADONAI, a sweet aroma, an offering made by fire to ADONAI.
19 “Then take the other ram, and have Aaron and his sons lay
their hands upon the head of that ram. 20 Slaughter the ram,
take its blood, and dab it on the tip of the right ear of Aaron, on
the tip of the right ears of his sons, on the thumb of their right
hands and on the big toes of their right feet, then pour the
blood on the altar all around. 21 Also you are to take some of the
blood that is on the altar, along with the anointing oil, and
sprinkle it on Aaron and his garments, and on his sons and
their garments. In this way he and his garments are to be
consecrated, along with his sons and their garments.
22 “Moreover, take some of the fat from the ram, along with
the fat tail, the fat that covers the innards, the covering over
the liver, the two kidneys and the fat that is on them, along
with the right thigh, because it is a ram of consecration. 23 Also
take one loaf of bread, one cake of oiled bread, and one wafer
out of the basket of matzot that is before ADONAI. 24 You are to
put the entirety into Aaron’s hands and the hands of his sons,
and present them as a wave offering before ADONAI. 25 Then you
are to take them out of their hands and offer them up in smoke
on the altar on top of the burnt offering, as a sweet aroma
before ADONAI, an offering made by fire to ADONAI. 26 Also take
the breast of Aaron’s ram of consecration and wave it as a
wave offering before ADONAI—so it will be your portion.
27 “Set apart the breast of the wave offering and the thigh of
the contribution, which is waved and offered up, from the ram
of consecration, including what belongs to Aaron and his sons.
28 It is to belong to Aaron and his sons as their due share
forever from Bnei-Yisrael, because it is a contribution. It is to
be a contribution from Bnei-Yisrael from their sacrifices of
fellowship offerings, their contribution to ADONAI.
29 “The holy garments of Aaron are to pass to his sons after
him, to be anointed in them and to be consecrated in them.
30 The son that succeeds him as kohen, who comes into the Tent
of Meeting to minister in the holy place, is to put them on for
seven days.

31 “You are to take the ram of consecration and boil its meat
in a holy place. 32 Aaron and his sons are to eat the meat of the
ram and the bread that is in the basket at the entrance of the
Tent of Meeting. 33 They are to eat those things with which
atonement was made, to consecrate and to sanctify them, but a
layman is not to eat them, because they are holy. 34 If some of
the meat of the consecration or the bread remains until the
morning, you are to burn the remainder with fire. It shall not
be eaten, because it is holy.
35 “Do for Aaron and his sons everything according to what I
have commanded you. Consecrate them for seven days. 36 Each
day you are to offer a bull as a sin offering,[56] apart from the
other offerings of atonement. Also purify the altar when you
make atonement for it, and anoint it in order to sanctify it.
37 You are to make atonement for the altar for seven days, and
so sanctify it. The altar will be most holy, and whatever touches
it will become holy.
38 “Now this is what you are to offer upon the altar: two one-
year-old lambs, each day, continually. 39 You are to offer one
lamb in the morning and the other lamb at dusk. 40 Offer along
with the first lamb a tenth of an ephah of fine flour, mixed with
a fourth of a hin of beaten oil, and a fourth of a hin of wine as a
drink offering. 41 The other lamb you are to offer at dusk, like
the grain offering and drink offering of the morning, as a sweet
aroma, an offering made by fire to ADONAI. 42 It is to be a
continual burnt offering throughout your generations at the
entrance of the Tent of Meeting before ADONAI. There I will
meet with you, to speak with you there. 43 I will meet with Bnei-
Yisrael there. So it will be sanctified by My glory.
44 “So I will sanctify the Tent of Meeting and the altar. I will
also sanctify Aaron and his sons to minister to Me as kohanim.
45 So I will dwell among Bnei-Yisrael and be their God. 46 Then
they will know that I am ADONAI their God, who brought them
forth out of the land of Egypt, so that I may live among them. I
am ADONAI their God.

Incense Altar

Exodus 30 1 “You are to make an altar of acacia wood for burning
incense. 2 It is to be square—one cubit in length, one cubit
wide, and two cubits high. The horns must be of one piece with
it. 3 You are to overlay it with pure gold on top, all around the
sides and over the horns. Also you are to make a crown of gold
for it all around. 4 Make two golden rings for it under the crown
on the two sides, and they will be holders for poles to carry it.
5 Make the poles of acacia wood and overlay them with gold.
6 You are to set it in front of the curtain that is in front of the
Ark of the Testimony, in front of the atonement cover that is
over the Testimony, where I will meet with you.
7 “Aaron must burn sweet spices of incense there every
morning. When he attends to the lamps, he is to burn it. 8 Also
when Aaron keeps the lamps lit at dusk he must burn it. There
must be incense continually before ADONAI, throughout your
generations. 9 You must not offer up unauthorized incense on it.
Nor should any burnt offering or grain offering be there, nor
should you pour any drink offering there. 10 Aaron is to make
atonement upon the horns once a year with the blood of the sin
offering throughout your generations. It is most holy to
ADONAI.”

Parashat Ki Tisa

Census and Ransom Money

11 Then ADONAI spoke to Moses saying, **12** “When you tally the
sum of Bnei-Yisrael by numbering them, then every man must
pay a ransom for his soul to ADONAI when you count them, so
that no plague will fall on them. **13** Everyone among them who
crosses over must give half a shekel according to the Sanctuary
shekel (which is 20 gerahs): half a shekel as an offering to
ADONAI. **14** Everyone who crosses over among them who is
counted, from 20 years old and upward, is to give the offering
to ADONAI. **15** The rich are not to give more and the poor are not
to give less than the half shekel, when they present the offering
of ADONAI to make atonement for your souls. **16** You are to take
the atonement money from Bnei-Yisrael and give it for the
service of the Tent of Meeting, so that it may be a memorial for
Bnei-Yisrael before ADONAI, to make atonement for your souls.”

Basin for Washing

17 ADONAI spoke to Moses saying, 18 “You will also make a
basin of bronze with a bronze stand for washing. You are to
place it between the Tent of Meeting and the altar and put
water in it. 19 Aaron and his sons are to wash their hands and
their feet there. 20 Whenever they go into the Tent of Meeting
or come near to the altar to minister, to present an offering
made by fire in smoke to ADONAI, they are to wash with water
so that they do not die. 21 They are to wash their hands and
their feet, so that they do not die. It is to be an eternal statute
for them, to him and to his offspring throughout their
generations.”

Holy Anointing Oil

22 Moreover ADONAI spoke to Moses saying, 23 “Now take for
yourself the best spices: 500 shekels of flowing myrrh, half as
much sweet cinnamon (250), also 250 shekels of sweet
calamus, 24 500 of cassia, after the Sanctuary shekel, plus a
hin[57] of olive oil. 25 You are to make holy anointing oil from it, a
fragrant mixture, blended as the work of a perfumer. It will be
holy anointing oil. 26 You are to anoint the Tent of Meeting with
it, the Ark of the Testimony, 27 as well as the table and all its
articles, the menorah and its articles, the altar of incense, 28 the
altar of burnt offering with all its utensils, and the basin along
with its stand. 29 You are to consecrate them so that they will be
most holy. Whatever touches them will become holy.

30 “You are to anoint Aaron and his sons and consecrate them,
so that they may minister to Me as kohanim. 31 Speak to Bnei-
Yisrael saying, ‘This is to be a holy anointing oil to Me
throughout your generations. 32 It must not be poured on
human flesh, nor are you to make any like it, with its formula. It
is holy and it must be holy to you. 33 Whoever mixes any like it,
or whoever puts any of it on anyone unauthorized, will be cut
off from his people.’”

34 Then ADONAI said to Moses, “Take the sweet spices—stacte,
onycha and galbanum. The spices and pure frankincense are to
be in equal measures. 35 Make a fragrant mixture from them, a
blend like the work of the perfumer, seasoned with salt, pure
and holy. 36 You are to beat some of it into powder, and set it
before the Testimony in the Tent of Meeting, where I will meet
with you. It is to be most holy to you. 37 But the incense which
you make, with its formula, you are not to make for yourselves.
It is to be holy to you, for ADONAI. 38 Whoever makes any like it,
to breathe in its smell, will be cut off from his people.”

Ruach-filled Craftsmen

Exodus 31 [1] Then ADONAI spoke to Moses saying, [2] “See, I have called by name Bezalel son of Uri son of Hur, of the tribe of Judah, [3] and I have filled him with the Spirit of God, with wisdom, understanding and knowledge in all kinds of craftsmanship, [4] to make ingenious designs, to forge with gold, silver and bronze, [5] as well as cutting stones for setting and carving wood, to work in all manner of craftsmanship. [6] Also look, I Myself have appointed with him Oholiab son of Ahisamach, of the tribe of Dan. Within the hearts of all who are wise-hearted I have placed skill, so that they may make everything that I have commanded you: [7] the Tent of Meeting, the Ark of the Testimony, the atonement cover that is to be on it, all the furnishings of the Tabernacle, [8] the table and its utensils, the menorah of pure gold with all of its utensils, the altar of incense, [9] the altar of burnt offering with all of its utensils, the basin and its stand, [10] the woven garments, the holy garments for Aaron the kohen, the garments for his sons to minister as kohanim, [11] the anointing oil, and the incense of sweet spices for the holy place. They are to make them just as how I commanded you.”

Shabbat:* A Perpetual Covenant Sign** [12] **Then *Adonai* spoke to Moses saying,** [13] **“Speak now to *Bnei-Yisrael* saying, ‘Surely you must keep My *Shabbatot*, for it is a sign between Me and you throughout your generations, so you may know that I am *Adonai* who sanctifies you.** [14] **Therefore you are to keep the *Shabbat*, because it is holy for you. Everyone who profanes it will die, for whoever does any work during *Shabbat*, that soul will be cut off from the midst of his people.** [15] **Work is to be done for six days, but on the seventh day is a *Shabbat* of complete rest, holy to *Adonai*. Whoever does any work on the *Shabbat* will surely be put to death.** [16] **So *Bnei-Yisrael* is to keep the *Shabbat*, to observe the *Shabbat* throughout their generations as a perpetual covenant.** [17] **It is a sign between Me and *Bnei-Yisrael

forever, for in six days *Adonai* made heaven and earth, and on the seventh day He ceased from work and rested.’”

18 When He had finished speaking with him on Mount Sinai,
He gave the two tablets of the Testimony to Moses—tablets of
stone, written by the finger of God.

Molten Calf and Smashing Tablets

Exodus 32 1 Now when the people saw that Moses delayed
coming down from the mountain, they gathered around Aaron
and said to him, “Get up, make us gods who will go before us.
As for this Moses, the man that brought us up out of the land of
Egypt, we do not know what’s become of him!”
2 So Aaron said to them, “Break off the golden rings that are
in the ears of your wives, your sons and your daughters, and
bring them to me.” 3 So all the people broke off the golden
rings that were in their ears and brought them to Aaron. 4 He
received them from their hand, and made a molten calf,
fashioned with a chiseling tool.
Then they said, “This is your god, Israel, which brought you
up out of the land of Egypt!”
5 When Aaron saw it, he built an altar before it. Then Aaron
made a proclamation saying, “Tomorrow will be a feast to
Adonai.” 6 They rose up early the next morning, sacrificed burnt
offerings and brought fellowship offerings. The people sat
down to eat and drink, and rose up to make merry.
7 Then Adonai said to Moses, “Go down! For your people,
whom you brought up out of the land of Egypt, have become
debased. 8 They quickly turned aside from the path that I
commanded for them. They have made a molten calf,
worshipped it, and sacrificed to it, and said, ‘This is your god, O
Israel, that brought you up out of the land of Egypt.’”
9 Adonai said to Moses, “I have seen this people, and behold,
it is a stiff-necked people. 10 Now therefore, leave Me alone, so
My wrath may burn hot against them, and so I may consume
them—and make from you a great nation!”
11 Then Moses sought Adonai his God and said, “Adonai, why
should Your wrath burn hot against Your people, whom You
have brought forth out of the land of Egypt with great power
and with a mighty hand? 12 Why should the Egyptians say, ‘He
brought them out to do evil, to slay them in the mountains, and
to annihilate them from the face of the earth?’ Turn from Your

fierce wrath, and relent from this destruction against Your people. 13 Remember Abraham, Isaac and Israel, Your servants, to whom You swore by Your own self, and said to them, ‘I will multiply your seed as the stars of heaven, and all this land that I have spoken of I will give to your offspring, and they will inherit it forever.’”

14 So ADONAI relented from the destruction that He said He would do to His people.

15 Then Moses turned and went down from the mountain, with the two tablets of the Testimony in his hand, tablets that were written on both sides, on one and on the other. 16 The tablets were the work of God, and the writing was the writing of God, engraved on the tablets.

17 When Joshua heard the noise of the people as they shouted, he said to Moses, “There is the sound of war within the camp.” 18 But Moses said:

> “It is not the voice of a shout of victory,
> nor is it the voice of crying from defeat,
> but I hear the sound of singing.”

19 Then it happened, as soon as Moses came near the camp, he saw the calf and the dancing, and his anger burned hot. So he threw the tablets out of his hands, and smashed them at the foot of the mountain. 20 Then he took the calf that they had made, burned it with fire, ground it to powder, scattered it on the surface of the water and made Bnei-Yisrael drink it.

21 Then Moses said to Aaron, “What did this people do to you, to make you bring such a great sin upon them?”

22 Aaron said, “Don’t be angry, my lord! You know these people yourself, and how they are set on evil. 23 They said to me, ‘Make gods for us, to go before us! As for this Moses, the man that brought us up out of the land of Egypt, we don’t know what happened to him.’ 24 So I said to them, ‘Whoever has any gold, let them break it off.’ So they gave it to me and I threw it into the fire—and out came this calf!”

25 When Moses saw that the people were unrestrained, because Aaron had let them run wild, to become a joke among

their enemies, [26] Moses stood at the gate of the camp and said, “Whoever is on ADONAI’S side, let him come to me.” Then all the sons of Levi gathered themselves together to him.

[27] He said to them, “This is what ADONAI, the God of Israel says, ‘Every man put on his sword, and go to and fro, from gate to gate throughout the camp, and slay his brother, his friend, and his neighbor.’” [28] So the sons of Levi did as Moses said, and that day from among the people there fell about 3,000 men.

[29] Then Moses said, “Consecrate your hands today to ADONAI so that He may give you a blessing today, for every man has been against his son and his brother.”

[30] So it happened the following day, Moses said to the people, “You have committed a horrendous sin. So now I will go up to ADONAI—perhaps I can make atonement for your sin.”

[31] Then Moses returned to ADONAI and said, “Alas, these people have sinned greatly, and made gods of gold! [32] Yet now, please forgive their sin. But if not, please blot me out of Your book that You have written.”

[33] ADONAI said to Moses, “Whoever has sinned against Me, I will blot out of My book. [34] Now go, lead the people to the place that I told you about. My angel will go before you. Nevertheless, on the day when I take account, I will hold them accountable for their sin.”

[35] So ADONAI struck the people because of what they did with the calf that Aaron had made.

Exodus 33 1 Then ADONAI said to Moses, “Leave, get out of this
place, you and the people that you have brought out of the land
of Egypt, into the land which I swore to Abraham, Isaac and
Jacob saying, ‘I will give it to your seed.’ 2 I will send an angel
before you. I will drive out the Canaanites, Amorites, Hittites,
Perizzites, Hivites and the Jebusites. 3 Head up into a land
flowing with milk and honey, but I will not move within the
midst of you, so that I do not destroy you along the way, for you
are a stiff-necked people.”
4 When the people heard these dreadful words, they
mourned, and no one put on any ornaments. 5 ADONAI said to
Moses, “Say to Bnei-Yisrael, ‘You are a stiff-necked people. If I
were going up among you for one moment, I would consume
you. Take off your ornaments, so that I may consider what to
do to you.’” 6 So Bnei-Yisrael stripped themselves of their
ornaments from Mount Horeb onward.

Show Me Your Glory!

7 Now Moses used to take the tent and pitch it outside the
camp, far off from the camp, and he called it the Tent of
Meeting. So it happened, everyone who sought ADONAI would
go out to the Tent of Meeting, which was outside the camp.
8 Whenever Moses went out to the tent, all the people would
arise and stand, everyone at the door of his own tent, and look
after Moses, until he had gone into the Tent. 9 After Moses
entered, the pillar of cloud descended, stood at the door, and
He would speak with Moses. 10 When all the people saw the
pillar of cloud standing at the entrance of the Tent, they all
rose up and worshipped, every man at the entrance of his own
tent. 11 So ADONAI spoke with Moses face to face, as a man
speaks with his friend. Then he would return to the camp, but
his servant Joshua, the son of Nun, a young man, did not leave
the Tent.
12 So Moses said to ADONAI “You say to me, ‘Bring up this
people,’ but You have not let me know whom You will send with
me. Yet You have said, ‘I know you by name, and you have also

found grace in My eyes.’ 13 Now then, I pray, if I have found
grace in Your eyes, show me Your ways, so that I may know
You, so that I might find favor in Your sight. Consider also that
this nation is Your people.”
14 “My presence will go with you, and I will give you rest,” He
answered.
15 But then he said to Him, “If Your presence does not go with
me, don’t let us go up from here! 16 For how would it be known
that I or your people have found favor in Your sight? Isn’t it
because You go with us, that distinguishes us from all the
people on the face of the earth?”
17 ADONAI answered Moses, “I will also do what you have said,
for you have found favor in My sight, and I know you by name.”
18 Then he said, “Please, show me Your glory!”
19 So He said, “I will cause all My goodness to pass before
you, and call out the Name of ADONAI before you. I will be
gracious toward whom I will be gracious, and I will show mercy
on whom I will be merciful.” 20 But He also said, “You cannot
see My face, for no man can see Me and live.”
21 Then ADONAI said, “See, a place near Me—you will stand on
the rock. 22 While My glory passes by, I will put you in a cleft of
the rock, and cover you with My hand, until I have passed by.
23 Then I will take away My hand, and you will see My back, but
My face will not be seen.”

Exodus 34 1 ADONAI said to Moses, “Carve for yourself two tablets
of stone like the first ones, and I will write upon them the
words that were on the first tablets, which you broke. 2 Be
ready by the morning, come up to Mount Sinai, and present
yourself to Me there on the top of the mountain. 3 No one is to
come up with you, and do not let anyone be seen throughout
the entire mountain. Even the flocks and herds must not graze
in front of that mountain.”
4 So he carved two tablets of stone like the first. Then Moses
rose up early in the morning, went up onto Mount Sinai as
ADONAI had commanded him, and took in his hand the two
tablets of stone. 5 Then ADONAI descended in the cloud, stood
with him there, as he called on the Name of ADONAI.

Thirteen Attributes of God

6 Then ADONAI passed before him, and proclaimed, “ADONAI,
ADONAI, the compassionate and gracious God, slow to anger,
and abundant in lovingkindness and truth, 7 showing mercy to a
thousand generations, forgiving iniquity and transgression and
sin, yet by no means leaving the guilty unpunished, but
bringing the iniquity of the fathers upon the children, and upon
the children’s children, to the third and fourth generation.”
8 Then Moses quickly bowed his head down to the earth and
worshipped. 9 He said, “If now I have found grace in Your eyes,
my Lord, let my Lord please go within our midst, even though
this is a stiff-necked people. Pardon our iniquity and our sin,
and take us for Your own inheritance.”

Exclusive Covenant

10 Then He said, “I am cutting a covenant. Before all your
people I will do wonders, such as have not been done in all the
earth, or in any nation. All the people you are among will see
the work of ADONAI—for what I am going to do with you will be
awesome! 11 Obey what I am commanding you today. Behold, I
am going to drive out the Amorites, Canaanites, Hittites,
Perizzites, Hivites and Jebusites before you. 12 Watch yourself,
and make no covenant with the inhabitants of the land where
you are going, or they will become a snare among you.
13 Instead you must break down their altars, smash their pillars
and cut down their Asherah poles. 14 For you are to bow down
to no other god, because ADONAI is jealous for His Name—He is
a jealous God.
15 “See that you do not make a covenant with the inhabitants
of the land. Otherwise when they prostitute themselves with
their gods and sacrifice to their gods, someone will invite you,
and you will eat from their sacrifice. 16 Do not take their
daughters for your sons, for their daughters will prostitute
themselves with their own gods, and cause your sons to
prostitute themselves with their gods.
17 “You are not to make for yourselves metal gods.
18 “You are to keep the Feast of Matzot. For seven days you
are eat matzot, as I commanded you, at the time appointed in
the month Aviv, for in the month Aviv you came out from Egypt.
19 “Every firstborn of the womb is Mine, and from all your
cattle you are to sanctify the males, the firstborn of the ox and
sheep. 20 A firstborn donkey you are to redeem with a lamb, but
if you do not redeem it, then you are to break its neck. You
must redeem all your firstborn sons. No one should appear
before Me empty-handed.
21 “For six days you will work, but on the seventh day you will
rest. During plowing time and harvest you must rest.
22 “You are to observe the Feast of Shavuot, which is the
firstfruits of the wheat harvest, as well as the Feast of

Ingathering at the turn of the year. 23 Three times during the
year all your males are to appear before ADONAI Elohim, God of
Israel. 24 For I am going to cast out nations before you, then
enlarge your territory. So no one will covet your land when you
go up to appear before ADONAI your God three times in the
year.
25 "You are not to offer the blood of My sacrifice with hametz,
nor should the sacrifice of the Passover Festival remain until
morning.
26 "You are to bring the choicest firstfruits of your land to the
House of ADONAI your God.
"You must not boil a kid in its mother's milk."
27 Then ADONAI said to Moses, "Write these words, for based
on these words I have cut a covenant with you and with Israel."
28 So he stayed there with ADONAI for 40 days and 40 nights, and
he did not eat bread or drink water. He wrote on the tablets
the words of the covenant: the Ten Words.[58]
29 Now it happened, when Moses came down from Mount
Sinai with the two tablets of the Testimony in his hand when he
came down from the mountain, that Moses did not know that
the skin of his face was radiant, because God had spoken with
him. 30 When Aaron and all Bnei-Yisrael saw Moses, the skin of
his face shone in rays, so they were afraid to come near him.
31 But Moses called out to them, so Aaron and all the rulers of
the congregation returned to him, and Moses spoke to them.
32 Afterward all Bnei-Yisrael came near, and he gave them all
the mitzvot that ADONAI had spoken to him in Mount Sinai.
33 When Moses was done speaking with them, he put a veil
over his face. 34 But when Moses went before ADONAI, so that He
could speak with him, he took the veil off until he came out.
When he came out and spoke to Bnei-Yisrael what he was
commanded, 35 Bnei-Yisrael saw the face of Moses and that the
skin of his face glistened. So Moses put the veil back over his
face until he went in to speak with Him.

Parashat Vayakhel

Offerings for the Tabernacle

Exodus 35 [1] Then Moses assembled all the congregation of Bnei-Yisrael and said to them, “These are the words which ADONAI has commanded you to do. [2] Work is to be done for six days, but the seventh day is a holy day for you, a Shabbat of complete rest to ADONAI. Whoever does any work then will die. [3] Do not kindle a fire in any of your dwellings on Yom Shabbat.”

[4] Moses also said to all the congregation of Bnei-Yisrael, “This is the word which ADONAI commanded saying: [5] Take from among you an offering for ADONAI. Whoever has a willing heart, let him bring ADONAI’S offering: gold, silver and bronze; [6] blue, purple and scarlet cloth; fine linen and goat hair; [7] ram skins dyed red, sealskins and acacia wood; [8] oil for the light, spices for the anointing oil and for the sweet incense; [9] onyx stones, and setting stones for the ephod and for the breastplate.

[10] “Let every wise-hearted man among you come and make everything that ADONAI has commanded, including [11] the Tabernacle, its tent and its covering, its clasps and its boards, its crossbars, its pillars and its bases; [12] the Ark and the poles, the atonement cover and the curtain screen; [13] the table and its poles with all of its utensils, along with the bread of the Presence; [14] also the menorah for light with its utensils, its lamps and the oil for the light; [15] the altar of incense and its poles, the anointing oil, the sweet incense, and the screen for the entrance of the Tabernacle; [16] the altar of burnt offering with its grating of bronze, its poles and all its utensils, the basin and its stand; [17] the hangings of the courtyard, the pillars and their bases, and the curtain for the gate of the courtyard; [18] the pegs of the Tabernacle and of the courtyard, along with their cords; [19] the woven garments for ministering in the holy place, the holy garments for Aaron the kohen and for his sons, to minister as kohanim.”

[20] Then all the congregation of Bnei-Yisrael departed from before Moses. [21] Everyone whose heart stirred him and everyone whose spirit was willing came and brought ADONAI’S offering for the work of the Tent of Meeting and for all its service as well as for the holy garments. [22] So they came, both

men and women, everyone whose heart compelled him, and brought nose rings, earrings, signet rings, bracelets, and all kinds of golden jewels—everyone who brought a wave offering of gold to ADONAI. 23 Everyone who had blue, purple, scarlet, fine linen, goat hair, ram skins dyed red or sealskins brought them. 24 Everyone who could make a contribution of silver or bronze brought ADONAI'S offering, and every man who had acacia wood of any use for service brought it. 25 Also all the women who were wise-hearted spun with their hands, and brought what they had woven—the blue, purple, scarlet and fine linen. 26 All the women whose heart stirred them up with wisdom spun the goat hair. 27 Also the leaders brought onyx stones and setting stones for the ephod and for the breastplate, 28 along with the spice, the oil for the light and for anointing and for the sweet incense. 29 Every man and woman whose heart made them willing gave toward all the work that ADONAI had commanded to be done by Moses' hand. So Bnei-Yisrael brought it as a freewill offering to ADONAI.

30 Then Moses said to Bnei-Yisrael, "See, ADONAI has called by name Bezalel son of Uri son of Hur, of the tribe of Judah. 31 He has filled him with the Ruach of God, with wisdom, understanding and knowledge, in all manner of craftsmanship, 32 to make ingenious designs, to work in gold, silver and bronze, 33 as well as cutting gemstones for setting, wood carving, to make all kinds of skillful craftsmanship. 34 He has also placed in his heart the ability to teach—both he and Oholiab son of Ahisamach, of the tribe of Dan. 35 He has filled them with wisdom of heart to forge all the works of an engraver, an artisan, and an embroiderer in blue, purple, scarlet and in fine linen, as well as weaving—they can perform every craft and ingenious designs.

More Than Enough!

Exodus 36 1 “So Bezalel and Oholiab are to work, along with
every wise-hearted man in whom ADONAI has placed insight and
understanding to know how to perform all the labor for the
service of the Sanctuary, according to everything ADONAI has
commanded.”
2 Then Moses called Bezalel, Oholiab and all the wise-hearted
men in whose minds ADONAI had set wisdom, along with
everyone whose heart stirred him up to come do the work.
3 They received from Moses the entire offering that Bnei-Yisrael
had brought for the work of the service of the Sanctuary, to
build it. They brought freewill offerings to him morning after
morning. 4 Then all the skilled men who were doing all the work
of the Sanctuary came, one by one from the work he was doing,
5 and said to Moses, “The people are bringing much more than
enough for the work of this construction that ADONAI has
commanded to be done.”
6 So Moses gave an order, and they proclaimed it throughout
the camp saying, “Let neither man nor woman make anything
else as an offering for the Sanctuary.” So the people were
restrained from bringing more. 7 For the work material they
had was sufficient for all the work, with much left over.
8 So all the wise-hearted men among them did the work. They
made the Tabernacle with ten curtains of finely twisted linen,
along with blue, purple and scarlet, with cheruvim—the work of
a skillful craftsman. 9 The length of each curtain was 28 cubits
and the width of each curtain was four cubits. All the curtains
had one measure. 10 Then he coupled five curtains to one
another, and the other five curtains he also coupled together.
11 He made blue loops on the edge of the curtain that was
outermost within the first set. He did the same along the edge
of the curtain that was outermost in the second set. 12 He made
50 loops in one curtain and 50 loops on the edge of the curtain
that was in the second set, so that the loops were opposite to
one another. 13 Also he made 50 clasps of gold and coupled the

curtains one to another with the clasps, so the Tabernacle was one.

14 Then he made curtains from goat hair for a tent over the Tabernacle. He made 11 curtains. 15 The length of each curtain was 30 cubits, and the width of each was four cubits. The 11 curtains had one measure. 16 He coupled five curtains by themselves, and six other curtains by themselves. 17 He made 50 loops on the edge of the curtain that was outermost in the first set and 50 loops on the edge of the curtain that was outermost in the second set. 18 Also he made 50 bronze clasps to couple the tent together, so that it would be one. 19 Then he made a covering for the tent of ram skins, dyed red, along with a covering of sealskins above.

20 He also made the framework of boards for the Tabernacle from acacia wood, standing upright. 21 The length of a board was ten cubits, the width was a cubit and a half. 22 Each board had two supports, joined one to another. He did this for all the boards of the Tabernacle. 23 So he built the boards for the Tabernacle, 20 boards from the south side southward. 24 And he made 40 silver bases under the 20 boards, two bases under one board for its two supports, and two bases under another board for its two supports. 25 Also for the second side of the Tabernacle, on the north side, he made 20 boards, 26 along with their 40 silver bases, two under one board and two under the next. 27 For the back part of the Tabernacle westward he made six boards. 28 He also made two boards for the corners of the Tabernacle in the back, 29 so that they could be doubled underneath, and in same way to be fixed to the top, at the first ring. He did this for both of them at the two corners. 30 So there were eight boards, along with their silver bases, 16 in all, two under each board.

31 Then he made crossbars from acacia wood, five for the boards on one side of the Tabernacle, 32 five for the boards on the other side of the Tabernacle, and five crossbars for the boards of the Tabernacle for the back part, westward. 33 He built the middle crossbar to pass through, in the center of the boards, from one end to the other. 34 He overlaid the boards

with gold and made golden rings for them, as holders for the crossbars, and overlaid the crossbars with gold.

35 Then he made the curtain of blue, purple, scarlet and finely twisted linen, along with the cheruvim, the work of a skillful craftsman. 36 He made four pillars of acacia, and overlaid them with gold, having golden hooks, and he cast four silver bases for them. 37 Then he made a parokhet for the entrance of the tent, of blue, purple, scarlet and finely twisted linen, the work of a color weaver. 38 Also he made the five pillars with their hooks, and overlaid their capitals and bands with gold, along with their five bronze bases.

Ark, Table, *Menorah*, Incense Altar

Exodus 37 1 Bezalel also made the Ark from acacia wood, two and
a half cubits long, a cubit and a half wide, and a cubit and a
half high. 2 He overlaid it with pure gold inside and out, and
made a crown of gold for it all around. 3 He cast four golden
rings for it, in the four feet, two rings on the one side, and two
on the other. 4 He also made poles of acacia wood, and overlaid
them with gold. 5 Then he put the poles into the rings on the
sides of the Ark, to carry the Ark.
6 He made an atonement cover of pure gold, two and a half
cubits long, a cubit and a half wide. 7 Then he forged two
cheruvim of gold, from hammered work, at the two ends of the
atonement cover, 8 one cheruv at one end, and one cheruv at
the other. He made the atonement cover from a single piece
with the cheruvim on the two ends. 9 So the cheruvim spread
out their wings on high, overshadowing the atonement cover
with their wings, with their faces to one another, and the faces
of the cheruvim toward the atonement cover.
10 Then he made the table of acacia wood, two cubits long, a
cubit wide, and a cubit and a half high. 11 He overlaid it with
pure gold and made a golden crown all around. 12 Also he made
a border for it, a hand-width around, and made a golden crown
for the border all around. 13 He cast four golden rings for it, and
put the rings into the four corners that were on the four feet.
14 The rings were close to the borders, as holders for the poles
to carry the table. 15 He also made the poles of acacia wood,
and overlaid them with gold, to carry the table. 16 He forged the
articles that were on the table, the dishes, pans, bowls and jars,
with which to pour, out of pure gold.
17 Then he made the menorah of pure gold, of hammered
work, even its base, its stem, its cups, its bulbs and its flowers,
were one piece with it. 18 There were six branches going out of
the sides, three branches out of one side, and three branches
out of the other. 19 Three cups made like almond blossoms were
in one branch, a bulb within a flower, and three cups made like

almond blossoms in the next branch, another bulb within a flower. It was just so for the six branches going out of the menorah. [20] Also within the menorah were four cups made like almond blossoms, bulbs and flowers, [21] with a bulb under two branches of one piece, a second bulb under two branches of another piece, and a bulb under two branches of a third piece, for six branches extending out of it. [22] Their bulbs and their branches were one piece with it, an entire hammered work of pure gold.

[23] He also made the seven lamps, along with tongs and censers of pure gold. [24] He made them from a talent of pure gold, along with all the pieces.

[25] He made the altar of incense from acacia wood, a cubit long, a cubit wide, squared, and two cubits high. The horns were one piece with it. [26] Then he overlaid it with pure gold on top, on the sides all around and over its horns. Also he made a crown of gold for it all around. [27] He made two golden rings for it underneath the crown, on two sides as holders for poles in order to carry it. [28] He made the poles of acacia wood, and overlaid them with gold.

[29] Then he made the holy anointing oil, and the pure incense of sweet spices, the blend of a perfumer.

Altar for Sacrifices

Exodus 38 1 He then made the altar for burnt offering from acacia
wood. It was square, five cubits long, five cubits wide, and
three cubits high. 2 He also made the horns on the four corners
from one piece, and overlaid it with bronze. 3 Then he made all
the utensils for the altar—the pots and the shovels, the basins,
the forks and the fire pans. He made all the utensils from
bronze. 4 He also made a bronze grating net for the altar, under
the ledge around it, reaching halfway up. 5 He cast four rings
for the four ends of the bronze grating, to be holders for the
poles. 6 He made the poles of acacia wood, and overlaid them
with bronze. 7 Then he put the poles into the rings on the sides
of the altar to carry it, and he made it hollow, out of boards.

8 He made the basin and the base from bronze, with mirrors
from the women who served at the entrance of the Tent of
Meeting.

9 Then he made the courtyard. For the south side the
hangings of the courtyard were finely twisted linen, 100 cubits
long. 10 There were 20 pillars and 20 bronze bases. The hooks
of the pillars and their bands were silver. 11 Likewise, for the
north side, 100 cubits long, with 20 bronze pillars and bases,
and the hooks for the pillars and their bands were silver. 12 For
the west side the hangings were 50 cubits, with ten pillars and
their ten bases, as well as the hooks for the pillars and their
silver bands. 13 Likewise, for the east side, 50 cubits long. 14 The
hangings for one side of the gate were fifteen cubits, with three
pillars and their bases. 15 Similarly for the other side, on either
side of the gate of the courtyard were hangings of 15 cubits,
with their three pillars and three bases. 16 All the hangings of
the courtyard all around were of finely twisted linen. 17 The
bases for the pillars were bronze, the hooks of the pillars and
their bands were silver, the overlaying of their capitals were
silver, and all the pillars of the courtyard were ringed with
silver.

[18] The curtain for the gate of the courtyard was the work of a
color weaver, of blue, purple, scarlet and finely twisted linen. It
was 20 cubits long and five cubits high, like the hangings of the
courtyard. [19] Their four pillars and four bases were bronze.
Their hooks along with the overlaying of their capitals and their
bands were silver. [20] All the pegs of the Tabernacle and the
courtyard all around were bronze.

Parashat Pekudei

21 These are the accounts of the Tabernacle of the Testimony,
as they were recorded according to the commandment of
Moses, by the service of the Levites, under the hand of Ithamar
son of Aaron the kohen. **22** Bezalel son of Uri son of Hur of the
tribe of Judah made all that ADONAI commanded Moses. **23** Along
with him was Oholiab son of Ahisamach of the tribe of Dan, a
craftsman, a skillful workman, and a weaver of colors, in blue,
purple, scarlet and fine linen.
24 The entirety of the gold that was used for the work of the
Sanctuary, including the gold of the offering, was 29 talents[59]
and 730 shekels, according to the Sanctuary shekel. **25** The
silver from those numbered from the congregation was 100
talents and 1,775 shekels, according to the Sanctuary shekel
—**26** that is, a beka, or half a shekel per head, according to the
shekel of the Sanctuary, for everyone who was recorded, from
20 years old and upward, for 603,550 men. **27** The 100 talents of
silver were for casting the bases of the Sanctuary, and the
bases for the inner curtain, 100 bases for 100 talents, a talent
for each base. **28** The 1,775 shekels he made into hooks for the
pillars, overlaid their capitals, and made bands for them.
29 The bronze from the offering was 70 talents and 2,400
shekels. **30** With it he made the bases for the entrance of the
Tent of Meeting, the bronze altar, the bronze grating, all the
utensils for the altar, **31** along with the bases of the courtyard all
around, the bases for the gate of the courtyard, as well as all
the pegs of the Tabernacle and the pegs for the courtyard all
around.

Holy Garments for Aaron and His Sons

Exodus 39 [1] Next they made woven garments of blue, purple and
scarlet, for ministering in the holy place. They made the holy
garments for Aaron, as ADONAI commanded Moses.
[2] He made the ephod of gold, blue, purple, scarlet and finely
twisted linen. [3] They hammered the gold into thin plates, and
cut it into threads, to work it in with the blue, purple and
scarlet, within the fine linen, the work of a skillful craftsman.
[4] Then they made shoulder pieces for it, joined together at the
two ends. [5] The artfully woven band on the ephod, with which
to gird it, was of the same piece and the same kind of
workmanship of gold, blue, purple, scarlet and finely twisted
linen, as ADONAI commanded Moses.
[6] They placed the onyx stones, enclosed in settings of gold,
etched with the engravings of a signet seal, according to the
names of Bnei-Yisrael. [7] He put them on the shoulder pieces of
the ephod, to be memorial stones for Bnei-Yisrael, as ADONAI
commanded Moses.
[8] He made the breastplate, the work of a skillful craftsman,
like the work of the ephod, of gold, blue, purple, scarlet and
finely twisted linen. [9] It was square and folded doubled, a span
long and a span wide. [10] They mounted within it four rows of
stones. A row of ruby, topaz and emerald were the first row.
[11] In the second row were a turquoise, a sapphire and a
diamond. [12] In the third row were a jacinth, an agate and an
amethyst, [13] and in the fourth row were a beryl, an onyx and a
jasper. They were enclosed in fittings of gold within their
settings. [14] The stones corresponded to the names of Bnei-
Yisrael, like the engravings of a signet seal, each one according
to its name for the twelve tribes.
[15] They attached braided chains to the breastplate, of
wreathed work from pure gold. [16] They made two settings of
gold, and two golden rings, and set the two rings on the two
ends of the breastplate. [17] They attached the two golden chains
to the two rings at the ends of the breastplate. [18] The other two

ends of the chains they placed on the two settings, and fastened them on the shoulder pieces of the ephod, in the front.
19 They also made two golden rings, and set them on the two ends of the breastplate, on the edge that was toward the side of the ephod facing inward. 20 They made two more rings of gold, and put them on the two shoulder pieces of the ephod underneath, in the front, enclosed by their coupling, above the artfully woven band of the ephod. 21 Then they bound the breastplate by the rings to the rings of the ephod with a blue thread, so that it would rest on the artfully woven band and not be loosened from the ephod, as ADONAI commanded Moses.

22 He also made the robe of the ephod from woven work, all of blue, 23 with a hole in the center of the robe, and a binding woven around the hole as a collar, so that it would not be torn.
24 They also made, on the hem of the robe, pomegranates of blue, purple, scarlet and twisted linen. 25 Then they made bells of pure gold and put the bells between the pomegranates on the hem of the robe all around, between the pomegranates, 26 a bell and a pomegranate, then another bell and a pomegranate, all around on the hem of the robe, to minister in, as ADONAI commanded Moses.

27 Then they made the sashes of fine linen, woven work for Aaron and for his sons, 28 the turban of fine linen, the headwear, the linen undergarments of finely twisted linen,
29 along with the tunic of checkered work, in blue, purple and scarlet, the work of a color weaver, as ADONAI commanded Moses.

30 Finally they made the plate of the holy coronet from pure gold, and wrote an inscription on it, like the engraving of a signet seal: HOLY TO ADONAI. 31 They tied to it a blue thread, to fasten onto the turban above, as ADONAI commanded Moses.

32 So all the work of the Tabernacle, the Tent of Meeting, was finished. Bnei-Yisrael did everything according to what ADONAI had commanded Moses—they did it just so. 33 Then they brought the Tabernacle to Moses, along with the tent and all of its furnishings, its clasps, its boards, its crossbars, its pillars, and its bases; 34 along with the covering of ram skins dyed red,

and the covering of sealskins, the veil of the curtain; 35 as well
as the Ark of the Testimony with its poles, and the atonement
cover; 36 the table and all of its utensils, the showbread; 37 the
pure menorah with its lamps to be set in order, along with all of
its utensils, and oil for the light; 38 the golden altar, the
anointing oil, the sweet incense, and the curtain for the
entrance of the tent; 39 the bronze altar, its grating and its poles
along with all of its utensils, and the basin and its base; 40 the
hangings for the courtyard, with its pillars, its bases and the
curtain for the gate of the courtyard, with its cords and its
pegs, along with all the instruments for the service of the
Tabernacle of the Tent of Meeting; 41 as well as the woven
garments for ministering in the Sanctuary, the holy garments
for Aaron the kohen and for his sons to serve as kohanim.
42 According to everything that ADONAI had commanded
Moses, Bnei-Yisrael had done all the work just so. 43 When
Moses saw the entire work, and that they had done it just as
ADONAI had commanded, Moses blessed them.

Setting up the Tabernacle

Exodus 40 [1] Then ADONAI spoke to Moses saying, [2] “On the first
day of the first month, you will set up the Tabernacle of the
Tent of Meeting. [3] You are to put the Ark of the Testimony
there, and screen off the Ark with the curtain. [4] Then bring in
the table, and set in order the bread that is on it. Bring in the
menorah and light its lamps. [5] Set the golden incense altar in
front of the Ark of the Testimony, and hang the curtain over the
entrance of the Tabernacle.
[6] “Set the altar of burnt offering before the entrance of the
Tabernacle, the Tent of Meeting. [7] Set up the basin between
the Tent of Meeting and the altar, and put water in it. [8] Set up
the courtyard all around, and hang the curtain of the gate of
the courtyard.
[9] “Take the anointing oil and anoint the Tabernacle, and
everything within it, and consecrate it, along with all of its
furnishings, and it will be holy. [10] Also you are to anoint the
altar of burnt offering with all of its utensils and consecrate the
altar. The altar will be most holy. [11] Then you are to anoint the
basin along with its base and sanctify it.
[12] “Bring Aaron and his sons to the entrance of the Tent of
Meeting, and wash them with water. [13] Put the holy garments
on Aaron, anoint him and consecrate him, so that he may
minister to Me as a kohen. [14] Also bring his sons and put tunics
upon them. [15] You are to anoint them, as you did their father, so
that they too may minister to Me as kohanim. Their anointing
will be for an everlasting priesthood throughout their
generations.” [16] Moses did so, just as ADONAI had commanded
him.
[17] Now it happened during the first month of the second year,
on the first day of the month, the Tabernacle was raised up.
[18] Moses raised the Tabernacle, and laid its bases, set up the
framework of boards, put in the crossbars and set up its pillars.
[19] Then he spread the tent over the Tabernacle and put the

covering of the tent on it, just as ADONAI had commanded Moses.
20 He placed the Testimony into the Ark, set the poles on the Ark, and put the atonement cover on top of the Ark. 21 He brought the Ark into the Tabernacle, set up the curtain as a screen, and screened off the Ark of the Testimony, just as ADONAI had commanded Moses.
22 Then he set up the table inside the Tent of Meeting, on the side of the Tabernacle northward, outside the curtain. 23 He set a row of bread in order upon it before ADONAI, just as ADONAI had commanded Moses. 24 Then he placed the menorah in the Tent of Meeting, over against the table, on the south side of the Tabernacle. 25 Then he lit the lamps before ADONAI, just as ADONAI had commanded Moses.
26 Next he placed the golden altar in the Tent of Meeting before the curtain, 27 and he burned sweet spices of incense there, just as ADONAI had commanded Moses. 28 He hung the curtain over the entrance of the Tabernacle. 29 Then he set the altar of burnt offering at the entrance of the Tabernacle, the Tent of Meeting, and offered upon it the burnt offering and the grain offering, just as ADONAI had commanded Moses.
30 Next he set up the basin between the Tent of Meeting and the altar and put water in it for washing, 31 so that Moses, Aaron and his sons could wash their hands and their feet there. 32 When they went into the Tent of Meeting and when they came near to the altar, they washed, just as ADONAI had commanded Moses.
33 He set up the courtyard around the Tabernacle and the altar and set up the screen at the gate of the courtyard. So Moses finished the work.

Glory Fills the Tabernacle

34 Then the cloud covered the Tent of Meeting, and the glory
of ADONAI filled the Tabernacle. 35 Moses was unable to enter
into the Tent of Meeting, because the cloud resided there and
the glory of ADONAI filled the Tabernacle.
36 Now whenever the cloud was taken up from over the
Tabernacle, Bnei-Yisrael went onward, throughout all their
journeys. 37 But if the cloud was not taken up, then they did not
move out until the day that it was. 38 For the cloud of ADONAI
was on the Tabernacle by day and a fire was there by night, in
the sight of all the house of Israel throughout all their journeys.

Leviticus

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25 | 26 | 27

Parashat Vayikra **Offerings Without Defect**

Leviticus 1 1 Now ADONAI called to Moses and spoke to him out of
the Tent of Meeting, saying: 2 “Speak to Bnei-Yisrael, and tell
them: When anyone of you brings an offering[1] to ADONAI, you
may present your offering of livestock, from the herd or from
the flock.
3 “If his sacrifice is a burnt offering from the herd, he is to
present a male without blemish. He is to offer it at the entrance
of the Tent of Meeting, so that he may be accepted before
ADONAI. 4 He is to lay his hand on the head of the burnt offering,
so that it will be accepted for him to make atonement on his
behalf. 5 He is to slaughter the bull before ADONAI. Then Aaron’s
sons, the kohanim, are to present the blood and splash it
around on the altar that is at the entrance of the Tent of
Meeting. 6 He is to skin the burnt offering and cut it into
pieces. 7 The sons of Aaron the kohen are to place fire on the
altar and arrange wood upon the fire. 8 Then Aaron’s sons, the
kohanim, shall arrange the pieces, the head, and the fat upon
the wood that is on the fire which is atop the altar. 9 But its
innards and its legs he is to wash with water. The kohen should
burn it all up as smoke on the altar, for a burnt offering made
by fire—a soothing aroma to ADONAI.
10 “If his sacrifice is from the flock, from the sheep or from
the goats, for a burnt offering, he should bring a male without
blemish. 11 He is to slaughter it on the north side of the altar
before ADONAI. Aaron’s sons, the kohanim, are to splash its
blood around on the altar. 12 He is to cut it into pieces, with its
head and its fat. The kohen should then arrange them upon the
wood that is on the fire that is atop the altar, 13 but the innards
and the legs he is to wash with water. The kohen is to offer it
all, and burn it on the altar. It is a burnt offering, made by fire
—a soothing aroma to ADONAI.

14 “If his sacrifice to ADONAI is a burnt offering of birds, then
he should bring his offering of turtledoves or young pigeons.
15 The kohen is to bring it to the altar, wring off its head, and
burn it on the altar. Then its blood is to be drained out on the
side of the altar. 16 Also he is to cut out its digestive tract with
its filth, and cast it beside the altar on the east side, into the
place of the fat ashes. 17 He should tear it by its wings, but not
divide it up. The kohen should burn it upon the altar, on the
wood that is on the fire. It is a burnt offering, made by fire—a
soothing aroma to ADONAI.

Matzah Flour Offerings

Leviticus 2 1 “When anyone brings a sacrifice offering of grain to
ADONAI, his offering should be of fine flour, and he is to pour oil
on it and put frankincense on it. 2 He is to bring it to Aaron’s
sons, the kohanim, and he shall take from there his handful of
its fine flour, and of its oil, with all its frankincense. Then the
kohen shall burn up as smoke its memorial portion on the altar,
an offering made by fire—a soothing aroma to ADONAI. 3 What is
left of the grain offering is for Aaron and his sons, a most holy
portion of the offerings to ADONAI made by fire.

4 “When you bring a sacrifice offering of grain baked in the
oven, it is to consist of matzah cakes of fine flour mixed with oil
or matzah wafers anointed with oil. 5 If your sacrifice is a grain
offering from the pan, it is to consist of fine flour, mixed with
oil, matzah. 6 You should cut it in pieces and pour oil on it. It is
a grain offering.

7 “Now if your sacrifice is a grain offering of the pan, it is to
be made of fine flour with oil. 8 When you bring the grain
offering that is made of these things to ADONAI, it is to be
presented to the kohen and he is to bring it to the altar. 9 The
kohen is to take from the grain offering its memorial portion,
and burn it up as smoke on the altar, an offering made by fire—
a soothing aroma to ADONAI. 10 What is left of the grain offering
is for Aaron and his sons, a most holy portion of the offerings to
ADONAI made by fire.

11 “Every grain offering which you present to ADONAI should
be made without hametz, for you are not to burn up as smoke
any hametz nor any honey as a sacrifice made by fire to ADONAI.
12 As a gift of firstfruits you may offer them to ADONAI, but they
are not to ascend for a soothing aroma on the altar. 13 Also you
are to season with salt every sacrifice of your grain offering.
You are never to allow the salt of the covenant of your God to
be lacking from your grain offering. With all your sacrifices you
must offer salt.

14 “If you bring a grain offering of firstfruits to ADONAI, you
are to present for the grain offering of your firstfruits of fresh
ears of barley, scorched with fire—crushed grain of fresh ears.
15 You are then to put oil and frankincense on it. It is a grain
offering. 16 The kohen shall burn up as its memorial portion part
of its crushed grain and part of its oil, along with all its
frankincense. It is an offering made by fire to ADONAI.

Shalom Offerings

Leviticus 3 1 “Now if his offering is a sacrifice of fellowship
offerings, if from the herd, whether male or female, he is to
offer one without blemish before ADONAI. 2 He shall lay his hand
on the head of his offering and slaughter it at the entrance of
the Tent of Meeting. Then Aaron’s sons the kohanim are to
splash the blood around on the altar. 3 He is to bring from the
sacrifice of fellowship offerings an offering made by fire to
ADONAI, the fat that covers the innards, all the fat that is on the
entrails, 4 as well as the two kidneys and the fat that is on them
which is by the loins, plus the cover on the liver that he must
remove with the kidneys. 5 Aaron’s sons are to burn it up as
smoke on the altar on top of the burnt offering, which is over
the wood that is on the fire. It is an offering made by fire—a
soothing aroma to ADONAI.

6 “If his gift for a sacrifice of fellowship offerings to ADONAI is
from the flock, he is to offer a male or female without blemish.
7 If he is bringing a lamb for his offering, he should present it
before ADONAI. 8 He is to lay his hand on the head of his offering
and slaughter it before the Tent of Meeting. Aaron’s sons are to
splash its blood around on the altar. 9 From the sacrifice of
fellowship offerings he should bring a gift made by fire to
ADONAI. Its fat—the entire tail fat cut away close to the
backbone, along with the fat that covers the innards and all the
fat that is on the entrails, 10 as well as the two kidneys and the
fat that is over them which is by the loins, plus the cover on the
liver that he is to remove with the kidneys. 11 The kohen is to
burn it up as smoke on the altar—as a food offering made by
fire to ADONAI.

12 “If his offering is a goat then he should present it before
ADONAI. 13 He is to lay his hand on its head and slaughter it
before the Tent of Meeting. Aaron’s sons are to splash its blood
around on the altar. 14 From it he is to offer as his sacrifice an
offering made by fire to ADONAI, the fat that covers the innards,
all the fat that is on the entrails, 15 the two kidneys and the fat

that is over them, which is by the loins, and the cover on the liver, which he must remove with the kidneys. 16 The kohen is to burn them on the altar. It is the food of the offering made by fire, for a soothing aroma. All fat is for ADONAI.

17 “It is to be a perpetual statute throughout your generations in all your dwellings, that you must eat neither fat nor blood.”

Sacrifices for Unintentional Sins

Leviticus 4 [1] ADONAI spoke to Moses, saying: [2] “Speak to Bnei-Yisrael, saying: If anyone sins unintentionally in any of ADONAI’S mitzvot that are not to be done, and commits any one of them [3] —or if the anointed kohen sins so as to bring guilt on the people—then let him offer for his sin which he has committed, a young bull without blemish to ADONAI for a sin offering. [4] He is to bring the bull to the entrance of the Tent of Meeting before ADONAI, lay his hand on the head of the bull, and slaughter it before ADONAI. [5] The anointed kohen should take some of the blood of the bull, and bring it to the Tent of Meeting. [6] The kohen is to dip his finger in the blood, and sprinkle it seven times before ADONAI, before the curtain of the Sanctuary. [7] The kohen should put some of the blood on the horns of the altar of sweet incense before ADONAI, which is in the Tent of Meeting, and he is to pour out all of rest of the blood of the bull at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting. [8] He is to take all the fat of the bull of the sin offering off of it, the fat that covers the innards, all the fat that is on the entrails, [9] the two kidneys and the fat that is over them which is by the loins, and the cover on the liver, which he is to remove with the kidneys, [10] just as it is removed from the bull of the sacrifice of fellowship offerings. The kohen should burn them up as smoke on the altar of burnt offering. [11] The bull’s hide, all its flesh, with its head, along with its legs, its innards and its dung—[12] the entire bull—he is to carry outside the camp to a clean place, where the fat ashes are poured out, and burn it over wood in the fire. It is to be burned on top of the place of pouring fat ashes.

[13] “Now if the whole congregation of Israel sins, but the deed is hidden from the eyes of the community, yet they have done one of ADONAI’S mitzvot that are not to be done, then they are guilty. [14] When the sin that they committed becomes known, then the community is to offer a young bull for a sin offering, and bring it before the Tent of Meeting. [15] The elders of the

congregation are to lay their hands on the head of the bull before ADONAI, and the bull is to be slaughtered before ADONAI.
16 The anointed kohen should bring some of the blood from the
bull to the Tent of Meeting. 17 Then the kohen is to dip his
finger in the blood, and sprinkle it seven times before ADONAI,
before the curtain. 18 He is to put some of the blood on the
horns of the altar that is before ADONAI, in the Tent of Meeting,
and the rest of the blood he is to pour out at the base of the
altar of burnt offering, which is at the entrance of the Tent of
Meeting. 19 He is to take all its fat from it, and burn it up as
smoke on the altar. 20 He is also to do with the bull just as he
did with the bull of the sin offering—he must do the same with
it. So the kohen shall make atonement for them—and they will
be forgiven. 21 Then he is to carry the bull outside the camp and
burn it as he burned the first bull. It is the sin offering for the
community.

22 "When a ruler sins and unwittingly does one of the mitzvot
of ADONAI his God that are not to be done, then he is guilty.
23 When his sin that he committed is made known to him, he is
to bring as his offering a goat, a male without blemish. 24 He is
to lay his hand on the head of the goat and slaughter it in the
place where they slaughter the burnt offering before ADONAI. It
is a sin offering. 25 The kohen should take some of the blood of
the sin offering with his finger and put it on the horns of the
altar of burnt offering. He is to pour out the rest of its blood at
the base of the altar of burnt offering. 26 He is to burn all its fat
on the altar, just like the fat of the sacrifice of fellowship
offerings. So the kohen shall make atonement for him
concerning his sin—and he will be forgiven.

27 "When anyone of the common people sins unwittingly by
doing one of ADONAI'S mitzvot that are not to be done, then he
is guilty. 28 When his sin that he committed is made known to
him, then he is to bring for his offering a goat, a female without
blemish, for his sin that he committed. 29 He is to lay his hand
on the head of the sin offering, and then slaughter it at the
place of burnt offering. 30 The kohen is to take some of its blood
with his finger and put it on the horns of the altar of burnt

offering. He is to pour out the rest of the blood at the base of the altar. 31 He is to take away all its fat, just like the fat is taken away from off of the sacrifice of fellowship offerings. And the kohen should burn it on the altar for a soothing aroma to ADONAI. So the kohen is to make atonement for him—and he will be forgiven.

Sin Offerings 32 "Now if he brings a lamb as his sacrifice for a sin offering, he is to bring a female without blemish. 33 He is to lay his hand on the head of the sin offering and slaughter it at the place where they slaughter the burnt offering. 34 The *kohen* should take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering. Then all the rest of its blood he is to pour out at the base of the altar. 35 He must remove all its fat, just as the fat of the lamb is taken away from the sacrifice of fellowship offerings. Then the *kohen* is to burn them on the altar, on *ADONAI*'s offerings by fire. So the *kohen* shall make atonement for him over the sin that he committed—and he will be forgiven.

Leviticus 5 1 “If a soul sins—after hearing a charge of an oath, and
he is a witness whether he has seen or otherwise known—if he
fails to report it, then he will bear his guilt.
2 “Or if a person touches any unclean thing—whether it is the
carcass of an unclean animal or the carcass of unclean
livestock or the carcass of unclean creeping things, though it is
hidden from him, still he is unclean and he will be guilty.
3 “Or if he touches some human uncleanness, whatever his
filth is by which he is unclean, though it is hidden from him,
when he knows of it, then he will be guilty.
4 “Or if a person swears rashly with his lips to do evil or to do
good—about anything that one might utter rashly by an oath,
though it is hidden from him, when he realizes it, then he will
be guilty of one of these.
5 “So it will be, when one becomes guilty of one of these
things, he should confess about what he has sinned.[2] 6 Then he
is to bring his trespass offering to ADONAI for his sin that he
committed: a female from the flock, a lamb or a goat, as a sin
offering. So the kohen is to make atonement for him over his
sin.
7 “But if one cannot afford a lamb, then he should bring, as
his trespass offering for the sin he committed, two turtledoves
or two young pigeons, to ADONAI. One is for a sin offering and
the other for a burnt offering. 8 He is to bring them to the
kohen, who will present the one for the sin offering first, and
twist its head from its neck but not sever it completely. 9 He is
to sprinkle some of the blood of the sin offering on the side of
the altar, while the rest of the blood is to be drained out at the
base of the altar. It is a sin offering. 10 He is to make the second
a burnt offering, according to the regulation. So the kohen is to
make atonement for one over his sin that he committed—and
he will be forgiven.
11 “But if one cannot afford two turtledoves or two young
pigeons, then he is to bring as his offering for the sin he has
committed a tenth of an ephah[3] of fine flour as a sin offering.
He is to put no oil on it nor put any frankincense on it, for it is a
sin offering. 12 He is to bring it to the kohen, then the kohen is

to take his handful of it as the memorial portion and burn it up as smoke on the altar, on ADONAI'S offerings by fire. It is a sin offering. 13 The kohen is to make atonement for him over his sin that one has committed in any of these things—and he will be forgiven. The rest belongs to the kohen, just like the meal offering."

14 ADONAI spoke to Moses, saying: 15 "If anyone commits a faithless act and sins unwittingly against the holy things of ADONAI, then he is to bring his trespass offering to ADONAI: a ram without blemish from the flock, according to your value in silver shekels after the shekel of the Sanctuary, for a trespass offering. 16 He is to make restitution for that which he has done wrong in regard to the holy thing, and is required to add a fifth part to it, and give it to the kohen. So the kohen will make atonement for him with the ram of the trespass offering—and he will be forgiven.

17 "Now if anyone sins and one of ADONAI'S commandments that are not to be done, though he did not know it, still he is guilty and will bear his iniquity. 18 He is to bring to the kohen a ram without blemish from of the flock, according to your value, as a trespass offering. Then the kohen is to make atonement for him over the sin that he committed unknowingly—and he will be forgiven. 19 It is a trespass offering. He is absolutely guilty before ADONAI."

Mitzvot of Restitution **20 Then _ADONAI_ spoke to Moses saying:**
21 "Suppose anyone sins and commits a faithless act against _ADONAI_ by dealing falsely with his neighbor in a matter of a deposit or a pledge of hands, or through robbery, or has extorted from his neighbor, 22 or has found what was lost and lied about it, swearing falsely—so sinning in one of any of these things that a man may do. 23 Then it will be, when he has sinned and has become guilty, that he must restore what he took by robbery, or what he got by extortion, or the deposit that was committed to him, or what was lost that he found, 24 or any thing about which he has sworn falsely, he is to restore it in full, and add a fifth part more to it. He must give it to the one to

whom it belongs on the day of presenting his trespass offering. [25] He is to bring his trespass offering to *Adonai*, a ram without blemish from the flock, according to your value, for a trespass offering, to the *kohen*. [26] The *kohen* shall make atonement for him before *Adonai*, and he will be forgiven concerning whatever he may have done to become guilty."

Parashat Tzav **Torah of Burnt Offering**

Leviticus 6 [1] ADONAI spoke to Moses, saying: [2] "Command Aaron and his sons, saying: This is the Torah of the burnt offering. The burnt offering should remain on the hearth atop the altar all night until the morning, while the fire of the altar is kept burning on it. [3] The kohen is to put on his linen garment, with his linen undergarments on his body. He is to remove the fat ashes from where the fire has consumed the burnt offering on the altar and put them beside the altar. [4] Then he is to take off his garments, put on other ones, and carry the ashes outside the camp to a clean place.

[5] The fire on the altar is to be kept burning on it—it must not go out. Each morning the kohen is to burn wood on it, laying the burnt offering in order upon it, and burning up as smoke the fat of the fellowship offerings. [6] Fire is to be kept burning on the altar continually—it must not go out.

***Torah* of Grain Offering** [7] **"Now this is the *Torah* of the grain offering. Aaron's sons are to offer it to *ADONAI* in front of the altar.** [8] **So he is to lift up from it his handful of the fine flour of the grain offering, with some of its oil and all the frankincense which is on the grain offering, and burn it up as smoke on the altar for a soothing aroma, as its memorial portion to *ADONAI*.** [9] **Then what is left from it Aaron and his sons are to eat. It is to be eaten as *matzah* in a holy place, in the courtyard of the Tent of Meeting.** [10] **It must not be baked with *hametz*. I have given it as their portion of My offerings made by fire. It is most holy, like the sin offering and like the trespass offering.** [11] **Every male among the children of Aaron may eat it, as their portion forever throughout your generations from the offerings of *ADONAI* made by fire. Whoever touches them will become holy."**

[12] ADONAI spoke to Moses, saying: [13] "This is the offering of Aaron and his sons, which they are to offer to ADONAI on the

day when he is anointed: the tenth part of an ephah of fine flour for a continual grain offering, half of it in the morning, and half of it in the evening. 14 It is to be made with oil on a pan. When it is soaked, you should bring it in. You are to present the grain offering in baked pieces as a soothing aroma to ADONAI. 15 The anointed kohen who will be in his place from among his sons is to offer it. As an eternal statute, it must be entirely burnt up as smoke to ADONAI. 16 Thus every grain offering of a kohen is to be a whole-offering—it should not be eaten."

Sin and Guilt Offerings 17 *ADONAI* spoke to Moses, saying: 18 "Speak to Aaron and to his sons, saying: 'This is the *Torah* of the sin offering. In the place where the burnt offering is slaughtered, the sin offering is to be slaughtered before *ADONAI*. It is most holy. 19 The *kohen* who offers it for sin should eat it. It must be eaten in a holy place, in the court of the Tent of Meeting. 20 Whatever touches its flesh will be holy. When any of its blood is splattered on a garment, you are to wash it in a holy place. 21 But the earthen vessel in which it is boiled is to be broken, and if it is boiled in a bronze vessel, it is to be scoured, then rinsed in water. 22 Every male among the *kohanim* is to eat of it—it is most holy. 23 But no sin offering from which any of the blood is brought into the Tent of Meeting to make atonement in the Holy Place is to be eaten—it must be burned up with fire.

Leviticus 7 1 “This is the Torah of the trespass offering. It is most
holy. 2 In the place where they slaughter the burnt offering, he
is to slaughter the trespass offering. And he is to splash its
blood around on the altar. 3 He shall offer all of its fat, the fat
tail and the fat that covers the innards, 4 along with the two
kidneys and the fat that is on them, which is by the loins, plus
the cover on the liver that he is to remove with the kidneys.
5 Then the kohen shall burn them up as smoke on the altar for
an offering made by fire to ADONAI. It is a trespass offering.
6 Every male among the kohanim may eat it. It is to be eaten in
a holy place—it is most holy.

Fellowship Offerings for *Kohanim* 7 “As is the sin offering, so is the trespass offering, there is one *Torah* for them: they are for the *kohen* who makes atonement with them. 8 The *kohen* who offers anyone’s burnt offering, that *kohen* is to have for himself the hide of the burnt offering which he has offered. 9 Every meal offering that is baked in the oven, and all that is prepared on the flat plate and on the pan, is to belong to the *kohen* who offers it. 10 Every grain offering, whether mixed with oil or dry, belongs to all the sons of Aaron equally.

11 “Now this is the Torah of the sacrifice of fellowship
offerings which may be offered to ADONAI. 12 If he brings it for a
thanksgiving, then he is to present with the sacrifice of
thanksgiving matzah cakes mixed with oil, matzah wafers
anointed with oil, and fine flour cakes mixed with oil. 13 He is to
present his offering with the sacrifice of his fellowship
offerings for thanksgiving along with cakes of bread with
hametz. 14 From each he is to offer one out of every offering as
a gift to ADONAI. It will belong to the kohen who sprinkles the
blood of the fellowship offerings. 15 The meat of the sacrifice of
his fellowship offerings for thanksgiving is to be eaten on the
day of his offering. He is not to leave any of it until the
morning.

16 “But if the sacrifice of his offering is a vow or a freewill
offering, it is to be eaten on the day that he offers his sacrifice.

On the next day what remains of it may be eaten. 17 But what
remains of the meat of the sacrifice on the third day is to be
burned up with fire. 18 If any of the meat of the sacrifice of his
fellowship offerings is eaten on the third day, it will not be
accepted, nor will it be credited to him who offers it. It will be a
foul thing—and the soul who eats any from it will bear his own
iniquity.
19 "The meat that touches any unclean thing is not to be
eaten. It is to be burned up with fire. As for the meat, everyone
who is clean may eat it, 20 but the soul who eats of the meat of
the sacrifice of fellowship offerings belonging to ADONAI, having
his uncleanness on him, that soul is to be cut off from his
people. 21 If anyone touches any unclean thing, whether the
uncleanness of man, or an unclean animal or any unclean
detestable thing, and eats some of the meat of the sacrifice of
fellowship offerings belonging to ADONAI, that soul is to be cut
off from his people."
22 ADONAI spoke to Moses, saying: 23 "Speak to Bnei-Yisrael,
saying: You are to eat no fat of a bull or sheep or goat. 24 The
fat of a dead animal and the fat of a torn animal may be used
for any other service, but you must not eat it. 25 For if anyone
eats the fat of the animal from which an offering is made by fire
to ADONAI, then the soul who eats it is to be cut off from his
people.
26 "You are not to eat any blood, whether it is from a bird or
an animal, in any of your dwellings. 27 Whoever it is who
consumes any blood, that soul is to be cut off from his people.'"
28 Then ADONAI spoke to Moses, saying: 29 "Speak to Bnei-
Yisrael, saying: Whoever brings the sacrifice of his fellowship
offerings to ADONAI is to present his offering to ADONAI out of
the sacrifice of his fellowship offerings. 30 With his own hands
he is to bring ADONAI'S offerings by fire. He is to present the fat
with the breast, so that the breast may be waved for a wave
offering before ADONAI. 31 The kohen is to burn up the fat as
smoke on the altar, but the breast will belong to Aaron and his
sons. 32 The right thigh you are to give to the kohen for a
contribution out of the sacrifices of your fellowship offerings.

33 The one among Aaron’s sons who offers the blood of the
fellowship offerings and the fat is to have the right thigh for a
portion. 34 For the breast of the wave offering and the thigh
contribution I have taken from Bnei-Yisrael out of the sacrifices
of their fellowship offerings and have given them to Aaron the
kohen and to his sons as their portion forever from Bnei-
Yisrael.”
35 This is the anointed portion of Aaron and the anointed
portion of his sons out of the offerings of ADONAI made by fire,
on the day when he presented them to serve ADONAI in the
office of kohen. 36 ADONAI commanded these to be given to them
from Bnei-Yisrael on the day that he anointed them. It is their
portion forever throughout their generations.
37 This is the Torah of the burnt offering, the grain offering,
the sin offering, the trespass offering, the ordination offering,
and the sacrifice of fellowship offerings, 38 which ADONAI
commanded Moses at Mount Sinai, on the day He commanded
Bnei-Yisrael to present their offerings to ADONAI, in the
wilderness of Sinai.

Consecration of the *Kohanim*

Leviticus 8 1 Then ADONAI spoke to Moses, saying: 2 “Take Aaron
and his sons with him, the garments, the anointing oil, the bull
of the sin offering, the two rams and the basket of matzot.
3 Then assemble all the congregation at the entrance of the
Tent of Meeting.”
4 So Moses did as ADONAI commanded him. When the
congregation was assembled at the entrance of the Tent of
Meeting, 5 Moses said to the congregation, “This is what ADONAI
has commanded to be done.”
6 Moses brought Aaron and his sons and washed them with
water. 7 He put the tunic on Aaron, tied the sash on him,
clothed him with the robe, put the ephod on him, and tied the
skillfully decorated sash of the ephod around him and fastened
it on him. 8 He then placed the breastplate on Aaron, and inside
the breastplate he put the Urim and the Thummim. 9 He set the
turban on his head, and on front of the turban he set the golden
plate, the holy crown, just as ADONAI commanded Moses.
10 Moses took the anointing oil and anointed the Tabernacle and
all that was in it, and so consecrated them. 11 He sprinkled the
oil on the altar seven times and anointed the altar and all its
utensils, the basin with its stand, to consecrate them. 12 He
poured some of the anointing oil on Aaron’s head and anointed
him to consecrate him. 13 Then Moses brought Aaron’s sons,
and clothed them with tunics, tied sashes on them, and
fastened headbands on them, as ADONAI had commanded
Moses.
14 Then he brought the bull of the sin offering, and Aaron and
his sons laid their hands on the head of the bull of the sin
offering. 15 Moses then slaughtered it, took the blood and
dabbed it onto the horns of the altar with his finger, and so
purified the altar. Then he poured out the blood at the base of
the altar and consecrated it, to make atonement for it. 16 He
then took all the fat that was on the innards, the cover of the
liver, and the two kidneys and their fat, and burned it up as

smoke on the altar. 17 But the bull and its hide, its flesh and its
dung, he burned with fire outside the camp, as ADONAI had
commanded. 18 He then presented the ram of the burnt
offering, and Aaron and his sons laid their hands on the head of
the ram. 19 Then Moses slaughtered it and splashed the blood
around on the altar. 20 After he cut the ram into its pieces,
Moses burned the head, the pieces, and the fat. 21 He washed
the innards and the legs with water. Then Moses burned the
whole ram up in smoke on the altar. It was a burnt offering for
a soothing aroma, an offering by fire to ADONAI, as ADONAI had
commanded Moses.

22 Then he presented the second ram, the ram of ordination,
and Aaron and his sons laid their hands on the head of the ram.
23 Moses slaughtered it, took some of its blood and put it on the
tip of Aaron's right ear, on the thumb of his right hand and on
the great toe of his right foot. 24 Then Moses brought Aaron's
sons and put some of the blood on the tips of their right ears,
on the thumbs of their right hands and on the great toes of
their right feet. Then Moses splashed the blood around on the
altar. 25 He took the fat, the fat tail, and all the fat that was on
the innards, as well as the cover of the liver, the two kidneys
with their fat and the right thigh. 26 Then out of the basket of
matzah that was before ADONAI, he took one matzah cake, one
cake of oiled bread and one wafer, and placed them on the fat
and on the right thigh. 27 He put all these in Aaron's hands and
in the hands of his sons, and waved them for a wave offering
before ADONAI. 28 Then Moses took them from their hands and
burned them up in smoke on the altar with the burnt offering.
They were a consecration for a soothing aroma. It was an
offering by fire to ADONAI. 29 Moses took the breast and waved it
for a wave offering before ADONAI. It was Moses' portion of the
ram of ordination, just as ADONAI commanded Moses.

30 Then Moses took some of the anointing oil and some of the
blood which was on the altar, and sprinkled it on Aaron, on his
garments, and on his sons, and on his sons' garments with him.
So he consecrated Aaron, his garments, his sons and his sons'
garments with him.

31 Moses then said to Aaron and to his sons, “Boil the meat at
the entrance of the Tent of Meeting and eat it there, along with
the bread that is in the basket of ordination, as I commanded,
saying: ‘Aaron and his sons are to eat it.’ 32 What remains of the
meat and of the bread you shall burn with fire.
33 You are not to go out from the entrance of the Tent of
Meeting for seven days, until the days of your ordination are
fulfilled, for he will be filling your hands for seven days. 34 What
has been done this day, ADONAI has commanded to be done, in
order to make atonement for you. 35 You are to stay at the
entrance of the Tent of Meeting day and night for seven days,
and keep ADONAI’S command, so that you do not die, for so I
have been commanded.” 36 Thus Aaron and his sons did all the
things that ADONAI commanded through Moses.

Parashat Shemini

Kohanim Begin Their Ministry

Leviticus 9 1 Now it happened on the eighth day that Moses called
Aaron, his sons, and the elders of Israel. 2 Then he said to
Aaron, “Take a calf from the herd for a sin offering, and a ram
for a burnt offering, both without blemish, and offer them
before ADONAI. 3 You are to speak to Bnei-Yisrael, saying: Take a
male goat for a sin offering, along with a calf and a lamb, both
yearlings without blemish, for a burnt offering, 4 plus a bull and
a ram for fellowship offerings, to sacrifice before ADONAI, along
with a grain offering mixed with oil. For today ADONAI appears
to you.”

5 So they brought what Moses commanded before the Tent of
Meeting, and the entire congregation drew near and stood
before ADONAI. 6 Moses said, “This is what ADONAI commanded
that you shall do, so that the glory of ADONAI may appear to
you.” 7 Moses said to Aaron, “Draw near to the altar, and bring
your sin offering, and your burnt offering, and make atonement
for yourself and for the people.[4] Then present the offering for
the people, and make atonement for them, as ADONAI
commanded.”

8 So Aaron drew near to the altar, and slaughtered the calf of
the sin offering, which was for himself. 9 The sons of Aaron
presented the blood to him. Then he dipped his finger in the
blood, dabbed it onto the horns of the altar, and poured out the
blood at the base of the altar. 10 But the fat, the kidneys and the
cover from the liver of the sin offering he burned up as smoke
on the altar, as ADONAI had commanded Moses. 11 The flesh and
the hide he burned in a fire outside the camp. 12 Aaron
slaughtered the burnt offering, then his sons presented the
blood to him and he splashed it around on the altar. 13 They
handed the burnt offering to him piece by piece, along with the
head, and he burned them up as smoke on the altar. 14 He
washed the innards and the legs and he offered them in smoke

upon the burnt offering on the altar. 15 Then he presented the
people’s gift, took the goat of the sin offering which was for the
people, slaughtered it, and offered it for sin, just like the first
one. 16 He presented the burnt offering and offered it according
to the decree.
17 Then Aaron presented the grain offering, filling his hand
with some of it and burning it up as smoke on the altar,
alongside the burnt offering of the morning. 18 He also
slaughtered the bull and the ram as the sacrifice of fellowship
offerings for the people. Then his sons brought him the blood,
which he splashed around on the altar, 19 as well as the fat from
the bull and the ram, the fat tail, and the layer over the innards
along with the kidneys and the covering of the liver. 20 They put
the fat upon the breasts, and he burned it on the altar. 21 But
the breasts and the right thigh Aaron waved for a wave offering
before Adonai, as Moses had commanded. 22 Then Aaron lifted
up his hands toward the people and blessed them.[5] Then he
stepped down from presenting the sin offering, the burnt
offering and the fellowship offerings.
23 Moses and Aaron then went into the Tent of Meeting. When
they came back out and blessed the people, the glory of Adonai
appeared to all the people. 24 Fire came out from the presence
of Adonai, and devoured the burnt offering and the fat on the
altar. When all the people saw it, they shouted and fell on their
faces.

Holy Fire Consumes Unauthorized Fire

Leviticus 10 [1] Now Aaron's sons Nadab and Abihu each took his
own censer, put fire in it, laid incense over it, and offered
unauthorized fire before ADONAI—which He had not
commanded them. [2] So fire came out from the presence of
ADONAI and consumed them. So they died before ADONAI. [3] Then
Moses said to Aaron, "This is what ADONAI spoke of, saying:

To those who are near Me
I will show myself holy.
Upon the faces of all the people
I will be glorified."
Then Aaron kept silent.

[4] Then Moses called Mishael and Elzaphan, the sons of
Aaron's uncle Uzziel, and said to them, "Come near, carry your
relatives away from the front of the Sanctuary to outside of the
camp." [5] So they drew near and carried them, still in their
tunics, outside of the camp, as Moses had said.

[6] Then Moses said to Aaron, and to Eleazar and Ithamar his
sons: "Do not uncover your heads or tear your clothes, so you
may not die and He will not be angry with the entire
congregation. But let your kinsmen—the whole house of Israel
—mourn over the burning that ADONAI has kindled. [7] You must
not go out from the entrance of the Tent of Meeting, or you will
die, for the anointing oil of ADONAI is on you." So they acted
according to the word of Moses.

[8] ADONAI spoke to Aaron saying: [9] "Do not drink wine or
fermented drink, neither you nor your sons with you, when you
go into the Tent of Meeting, so that you do not die. This is to be
a statute forever throughout your generations. [10] You are to
make a distinction between the holy and the common and
between the unclean and the clean. [11] And you are to teach
Bnei-Yisrael all the statutes which ADONAI has spoken to them
through Moses."

[12] Moses spoke to Aaron and to Eleazar and Itamar his
surviving sons: "Take the grain offering left over from ADONAI'S

offerings by fire, and eat it without hametz beside the altar, for it is most holy. 13 You are to eat it in a holy place, because it is your portion and your sons' portion of the offerings of ADONAI made by fire. For so I have been commanded. 14 You are to eat the breast that was waved and the thigh that was presented in a clean place—you, your sons and your daughters with you—for they are given as your portion, and your children's portion, out of the sacrifices of the fellowship offerings of Bnei-Yisrael. 15 They are to bring the thigh that is presented and the breast that is waved with fat portions scorched by fire, to wave it as a wave offering before ADONAI. So it will be yours and your sons' with you, a share forever, as ADONAI has commanded."

16 Then Moses searched carefully for the goat of the sin offering and noticed it had been burned up. So he snapped at Eleazar and Itamar, the surviving sons of Aaron, saying: 17 "Why have you not eaten the sin offering in the place of the Sanctuary, since it is most holy, and He gave it to you in order to bear the iniquity of the congregation, to make atonement for them before ADONAI? 18 Look, its blood was not brought into the inner part of the sanctuary. You certainly should have eaten it in the Sanctuary, as I commanded."

19 But Aaron said to Moses, "Behold, today they presented their sin offering and their burnt offering before ADONAI. When things like these have happened to me, would it have been good in the eyes of ADONAI if I had eaten the sin offering today?" 20 When Moses heard this, it was good in his eyes.

Kashrut for Holiness

Leviticus 11 1 ADONAI spoke to Moses and to Aaron, saying to
them, 2 “Speak to Bnei-Yisrael, saying: These are the living
things which you may eat among all the animals that are on the
earth. 3 Whatever has a split, divided hoof and chews cud
among the animals—that you may eat.

4 “Nevertheless, you should not eat of those that only chew
cud, or have a split hoof. The camel, though it chews the cud,
does not have a divided hoof, is unclean to you. 5 The coney,
though it chews the cud yet does not have a divided hoof, so it
is unclean to you. 6 The hare, though it chews the cud, does not
split the hoof, so it is unclean to you. 7 The pig, though it has a
split, divided hoof, does not chew cud, so it is unclean to you.
8 You are not to eat meat from them, nor are you to touch their
carcasses. They are unclean to you.

9 “From all that are in the waters, you may eat whatever has
fins and scales, within the waters, in the seas and in the rivers.
Those you may eat. 10 But any that do not have fins and scales
in the seas or the rivers, among those that swarm on the
waters, or among any of the living creatures that are in the
waters, they are loathsome to you. 11 They are to be detestable
to you. You shall not eat meat from them and you should detest
their carcasses. 12 Whatever has neither fins nor scales in the
waters, that is a detestable thing to you.

13 “Among the birds you should detest the following—they are
not to be eaten—they are loathsome: the eagle, the vulture, the
black vulture, 14 the red kite, any kind of black kite, 15 any kind
of raven, 16 the horned owl, the screech owl, the gull, any kind
of hawk, 17 the little owl, the cormorant, the great owl, 18 the
white owl, the desert owl, the osprey, 19 the stork, any kind of
heron, the hoopoe, and the bat.

20 “All flying insects that walk on all fours are detestable to
you. 21 Yet you may eat from all winged creeping things that go
on all fours, which have legs above their feet, with which to
hop on the earth. 22 You may eat from any kind of locust, any

kind of katydid, any kind of cricket and any kind of grasshopper. 23 But all winged creeping things that have four feet are loathsome to you.

24 “Moreover, by these also you will become unclean: whoever touches their carcasses shall be unclean until the evening. 25 Whoever carries any part of their carcass is to wash his clothes, and will be unclean until the evening. 26 “Every animal with a separating hoof but not split, or does not chew cud, is unclean to you. Everyone who touches them will become unclean. 27 So whatever moves on its paws, among all animals that go on all fours, is unclean to you. Whoever touches their carcasses will be unclean until the evening. 28 Whoever carries their carcasses, is to wash his clothes and will be unclean until the evening. They are unclean to you.

29 “Among the creeping things that creep on the earth, the following are unclean to you: the weasel, the rat, any kind of great lizard, 30 the gecko, the monitor lizard, the wall lizard, the skink and the chameleon. 31 Among all that creep these are the ones that are unclean to you. Whoever touches them when they are dead, will be unclean until the evening. 32 Whatever falls on them when they are dead will become unclean, whether it is any vessel of wood, or clothing, or skin, or sackcloth. Whatever vessel it is, with which any work is done, it must be put into water, and it will be unclean until the evening, then it will be clean.

33 “Now if any of them falls into a clay pot, everything that is in it will become unclean, and you are to break it. 34 Any food that may be eaten but has water on it from such a pot will become unclean. Also any drink that may be drunk in any such pot will become unclean. 35 Everything on which part of their carcass falls will become unclean. An oven or stove for pots is to be broken in pieces. They are unclean and will be unclean to you. 36 Nevertheless, a spring or a cistern for collecting water will be clean, though anyone who touches their carcass will become unclean. 37 If part of a carcass falls on any seed for sowing that has yet to be sown, it is clean. 38 But if water is put on the seed, and part of a carcass falls on it, it is unclean to

you. 39 “If any animal that you may eat dies, the one who
touches its carcass will become unclean until the evening. 40 He
who eats of its carcass is to wash his clothes, and be unclean
until the evening. Also, the one who carries its carcass is to
wash his clothes, and be unclean until the evening.
41 “Every creeping thing that crawls on the earth is detestable
—it should not be eaten. 42 Whatever moves on its belly or
crawls on all fours or has many feet among all the creeping
things that crawl on the earth, these you are not to eat, for they
are detestable. 43 You are not to contaminate yourselves with
any creeping thing that crawls nor make yourselves unclean
with them or defiled by them.
44 “For I am ADONAI your God. Therefore, sanctify yourselves,
and be holy, for I am holy. You are not to defile yourselves with
any kind of creeping thing that moves on the earth. 45 For I am
ADONAI who brought you up out of the land of Egypt, to be your
God.[6] Therefore, you shall be holy, for I am holy.
46 “This is the Torah of the animal, the bird, every living
creature that moves in the waters, and every creature that
creeps on the earth, 47 to make a distinction between the
unclean and the clean, and between the living thing that may
be eaten and the living thing that may not be eaten.”

Parashat Tazria **Niddah Rest for New Mothers**

Leviticus 12 1 Then ADONAI spoke to Moses saying: 2 “Speak to
Bnei-Yisrael, instructing: If a woman conceives and bears a
male child, then she will be unclean for seven days, as in the
days of her niddah she will be unclean. 3 In the eighth day the
flesh of his foreskin is to be circumcised.[7] 4 She must wait
during the blood of purification for 33 days.[8] She is not to
touch any holy thing, nor come into the Sanctuary, until the
days of her purifying are completed. 5 But if she bears a female
child, then she will be unclean for two weeks, as in her niddah,
and she is to wait in the blood of purification for 66 days.
6 “When the days of her purification are completed for a son
or for a daughter, she is to bring to the kohen, at the entrance
of the Tent of Meeting, a year old lamb for a burnt offering and
a young pigeon or a turtledove, for a sin offering. 7 He is to
present it before ADONAI and make atonement for her. Then she
will be cleansed from the discharge of her blood. This is the
Torah for her who gives birth, whether to a male or a female
child. 8 If she cannot afford a lamb, then she is to bring two
turtledoves or two young pigeons,[9] one for a burnt offering
and the other for a sin offering. Then the kohen will make
atonement for her, and she will be clean.”

Tza'arat: Supernatural Skin Disease

Leviticus 13 1 Then ADONAI spoke to Moses and to Aaron saying:
2 "When a man has a swelling on the skin of his body or a scab
or a bright spot, and it becomes the plague-mark of tza'arat in
his flesh, then he should be brought to Aaron the kohen, or to
one of his sons, the kohanim. 3 The kohen is to examine the
plague of tza'arat on his skin, and if the hair in the plague has
turned white, and the appearance of the plague is deeper than
the body's skin, it is the plague of tza'arat. Thus the kohen
should examine him and pronounce him unclean. 4 If the bright
spot is white in the skin of his body, but its appearance is not
deeper than the skin and its hair has not turned white, then the
kohen is to isolate the infected person for seven days. 5 The
kohen should examine him on the seventh day, and behold, if
he sees the plague has not spread in the skin, then the kohen is
to isolate him for seven more days.

6 "The kohen is to examine him again on the seventh day, and
behold, if the plague has faded and has not spread in the skin,
then the kohen should pronounce him clean. It is a scab. He is
to wash his clothes, and be clean. 7 But if the scab spreads on
the skin, after he has shown himself to the kohen for his
cleansing, he is to show himself to the kohen once again. 8 The
kohen is to examine him, and if the scab has spread on the
skin, then the kohen should pronounce him unclean. It is
tza'arat.

9 "When one has a plague of tza'arat, he is to be brought to
the kohen. 10 The kohen is to examine him, and behold, if there
is a white swelling in the skin and it has turned the hair white
and if there is raw flesh in the swelling, 11 it is a chronic
tza'arat in the skin of his flesh, and the kohen is to pronounce
him unclean. He is to isolate him, for he is unclean.

12 "Suppose the tza'arat breaks out above the flesh, and so far
as it all appears in the eyes of the kohen, covers all the skin of
the infected person from his head to his feet. 13 Then the kohen
will see, and behold, if the tza'arat has covered all of his body,

he is to pronounce him clean of the plague. Since it has all turned white, he is clean. 14 But whenever raw flesh appears upon him, he will be unclean. 15 The kohen is to examine the raw flesh, and pronounce him unclean. The raw flesh is unclean —it is tza’arat. 16 Or, if the raw flesh changes and turns white, then he must come to the kohen. 17 The kohen is to examine him, and behold, if the plague has turned white, then the kohen shall pronounce him clean of the plague. He is clean.[10]

18 “When the body has a boil on its skin and it has healed, 19 but in the place of the boil there is a white swelling or a bright reddish-white spot, then it should be shown to the kohen. 20 The kohen is to examine it, and behold, if its appearance is lower than the skin and its hair has turned white, then the kohen is to pronounce him unclean. It is a plague of tza’arat that has broken out within the boil. 21 But if the kohen examines it and sees there are no white hairs within, and if it is not deeper than the skin but is faded, then the kohen is to isolate him seven days. 22 If it spreads in the skin, then the kohen is to pronounce him unclean. It is a plague. 23 But if the bright spot stays in its place and has not spread, it is merely the scar from the boil—the kohen is to pronounce him clean.

24 “Or suppose the body has a burn from fire on its skin, and the raw flesh of the burn becomes a bright spot, reddish-white, or white. 25 Then the kohen is to examine it, and behold, if the hair in the bright spot has turned white and its appearance is deeper than the skin, it is tza’arat. It has broken out in the burning, and the kohen is to pronounce him unclean—it is the plague of tza’arat. 26 But if the kohen examines it and sees there is no white hair in the bright spot, and it is not lower than the skin but is faded, then the kohen is to isolate him seven days. 27 The kohen is to examine him on the seventh day. If it has spread in the skin, then the kohen is to pronounce him unclean. It is the plague of tza’arat. 28 If the bright spot stays in its place, and has not spread in the skin but is faded, it is the swelling from the burn, and the kohen should pronounce him clean, for it is merely a scar from the burn.

[29] “When a man or woman has a plague on the head or on the
chin, [30] then the kohen is to examine the plague, and behold, if
its appearance is deeper than the skin, and the hair in it is
yellow and thin, then the kohen is to pronounce him unclean. It
is a scab—tza’arat of the head or the chin. [31] If the kohen
examines the plague of the scab, and behold its appearance is
no deeper than the skin and there is no black hair within, then
the kohen is to isolate the person infected with the scab for
seven days. [32] On the seventh day the kohen is to examine the
plague, and behold, if the scab has not spread and there is no
yellow hair in it, and the appearance of the scab is no deeper
than the skin, [33] then he shall be shaved, but he is not to shave
the scab. The kohen is then to isolate the one who has the scab
for seven more days. [34] On the seventh day, the kohen is to
examine the scab, and behold, if the scab has not spread in the
skin and its appearance is no deeper than the skin, then the
kohen should pronounce him clean. He is to wash his clothes,
and be clean. [35] But if the scab spreads in the skin after his
cleansing, [36] then the kohen is to examine him, and behold, if
the scab has spread in the skin, the kohen may not look for the
yellow hair, he is unclean. [37] But if he sees the scab is stopped
and black hair has grown in it, the scab is healed, and he is
clean. The kohen shall pronounce him clean.

[38] “Suppose a man or a woman has bright spots on the skin of
the body—bright white spots. [39] Then the kohen is to examine
them, and behold, if the bright spots on the skin of their body
are a dull white, it is a harmless rash broken out in the skin. He
is clean.

**Baldness is Clean [40] “If a man’s hair has fallen from his head, he is
bald. He is clean. [41] Or if the borders of his face become bald, his
forehead is bald. He is clean. [42] But if on the baldhead or bald
forehead, there is a reddish-white plague, it is *tza’arat* breaking out
in his baldhead or bald forehead. [43] Then the *kohen* is to examine
him, and behold, if the rising of the plague is reddish-white on his
bald head or bald forehead, like the appearance of *tza’arat* in the**

skin of the flesh, [44] he is a man with *tza'arat*. He is unclean. The *kohen* shall definitely pronounce him unclean—his plague-mark is on his head.

Unclean! Unclean!

[45] "The one with tza'arat who has the plague-mark should wear torn clothes, the hair of his head is to hang loose, he is to cover his upper lip and cry, 'Unclean! Unclean!' [46] All the days during which the plague is on him he will be unclean. He is unclean. He is to dwell alone. Outside of the camp will be his dwelling.

[47] "Also when a garment has a mark of tza'arat on it—whether it is a woolen or a linen garment, [48] whether it is woven or textured, linen or wool, leather, or anything made from leather —[49] or if the mark is greenish or reddish within the garment or in the leather, or in the weaving or the texture, or in anything made from leather, it is the plague of tza'arat, and should be shown to the kohen. [50] The kohen is to examine the plague and isolate it for seven days. [51] Then he is to reexamine the plague on the seventh day. If the plague has spread in the garment, either in the weaving, the texture or the leather, whatever the use for the leather may be, the plague is a destructive mildew. It is unclean. [52] He is to burn the garment or the weaving, or the texture, wool or linen, or anything of leather, in which the plague resides, for it is a destructive mildew. It is to be burned in the fire.

[53] "If the kohen examines it, and behold, the plague has not spread in the garment, either in the weaving, the texture, or in anything made of leather, [54] the kohen should command that they wash the thing which has the mark, and he is to isolate it seven more days.

[55] "Then the kohen is to reexamine it, after the mark has been washed, and behold, if the mark has not changed its color and has not spread, it is unclean. You are to burn it in the fire, whether the rot is inside or outside. [56] If the kohen looks, and sees the mark has faded after it has been washed, then he is to

tear it out of the garment, or the leather, or weaving, or
texture. 57 But if it appears again in the garment, either in the
weaving, the texture, or in anything made of leather, it is
spreading. You are to burn with fire whatever has the mark.
58 The garment, or weaving, or texture, or whatever leather
item it is that you have washed, if the mark has departed from
it, is to be washed a second time, and will become clean.”
59 This is the Torah for a mark of tza’arat in a garment of wool
or linen, either in the weaving, the texture, or in anything of
leather, to pronounce it clean or to pronounce it unclean.

Parashat Metzora **Purification of One with Tza’arat**

Leviticus 14 **1** Then ADONAI spoke to Moses, saying: **2** “This is the Torah of the one with tza’arat in the day of his cleansing. He should be brought to the kohen,[11] **3** and the kohen is to go to the outside of the camp. The kohen is to examine him, and behold, if the mark of tza’arat is healed in one with tza’arat, **4** then the kohen is to command that two clean living birds, cedar wood, scarlet and hyssop be brought for the one being cleansed. **5** The kohen should command them to kill one of the birds in a clay pot over living water. **6** As for the living bird, he is to take it, the cedar wood, the scarlet and the hyssop, and dip them with the living bird into the blood of the bird that was killed over the living water. **7** He is to sprinkle on the one being cleansed from the tza’arat seven times and pronounce him clean, then release the living bird over the open field.

8 “The one to be cleansed must wash his clothes, shave off all his hair, and bathe himself in water. Then he should be clean. After that he may come into the camp, but is to dwell outside his tent for seven days. **9** Then on the seventh day, he is to shave all his hair from his head, his beard, and his eyebrows—he must shave off all his hair. He is to wash his clothes, and bathe his body in water. Then he will be clean.

10 “On the eighth day he is to take two male lambs without blemish, a one-year-old ewe lamb without blemish, three tenths of a pint of fine flour as a grain offering, mingled with oil, and a pint of oil. **11** The kohen who cleanses him is to set the man who to be cleansed along with those items before ADONAI, at the entrance of the Tent of Meeting. **12** The kohen should then take one of the male lambs, and offer it for a trespass offering, with the pint of oil, and wave them as a wave offering before ADONAI.

13 “Then he is to slaughter the male lamb in the place where they slaughter the sin offering and the burnt offering, in the Sanctuary area. For the sin offering like the trespass offering

belongs to the kohen. It is most holy. 14 Then the kohen is to
take some of the blood of the trespass offering and dab it on
the tip of the right ear of the one being cleansed, on the thumb
of his right hand and on the big toe of his right foot. 15 The
kohen should then take some of the pint of oil and pour it into
the palm of his own left hand. 16 He is to dip his right finger in
the oil that is in his left hand and sprinkle some of the oil with
his finger seven times before ADONAI. 17 Then the kohen should
dab some of the rest of the oil that is in his hand on the tip of
the right ear of the one being cleansed, on the thumb of his
right hand and on the big toe of his right foot, on top of the
blood of the trespass offering. 18 From what remains of the oil
that is in his hand, the kohen is to dab on the head of the one
being cleansed. In this way the kohen will make atonement for
him before ADONAI.

19 "The kohen should offer the sin offering and make
atonement for the one being cleansed because of his
uncleanness. Afterward he is to slaughter the burnt offering.
20 Then the kohen is to present the burnt offering along with
the grain offering on the altar. So the kohen should make
atonement for him, and he will be clean.

21 "If he is poor and cannot afford so much, then he should
take one male lamb for a trespass offering to be waved, to
make atonement for him, plus one tenth of an ephah of fine
flour mingled with oil for a grain offering, a pint of oil, 22 two
turtledoves or two young pigeons, such as he is able to afford.
The one should be a sin offering and the other a burnt offering.

23 "On the eighth day he is to bring them to the kohen for his
cleansing, at the entrance of the Tent of Meeting before
ADONAI. 24 The kohen is to take the lamb of the trespass offering
and the pint of oil, and wave them for a wave offering before
ADONAI. 25 He is to slaughter the lamb of the trespass offering.
The kohen is to take some of the blood of the trespass offering
and dab it on the tip of the right ear of the one being cleansed,
on the thumb of his right hand, and on the big toe of his right
foot. 26 The kohen should then pour some of the oil into the
palm of his own left hand. 27 He is to sprinkle with his right

finger some of the oil that is in his left hand seven times before ADONAI. 28 Then the kohen is to dab some of the oil that is in his hand on the tip of the right ear of the one being cleansed, also on the thumb of his right hand, and on the big toe of his right foot, on top of the place of the blood of the trespass offering. 29 The rest of the oil that is in his hand the kohen is to dab on the head of the one being cleansed, to make atonement for him before ADONAI. 30 He is to offer one of the turtledoves or the young pigeons, from what his hand can afford, 31 the one for a sin offering, and the other for a burnt offering, with the grain offering. The kohen should make atonement for him being cleansed before ADONAI."

32 This is the Torah for one on who is the mark of tza'arat, who is not able to afford the sacrifice for his cleansing.

Purification of a House 33 ***ADONAI*** **spoke to Moses and to Aaron, saying:**
34 **"Suppose you have come into the land of Canaan, which I give to you for a possession, and I put a mark of *tza'arat* in a house in the land you possess.** 35 **Then the one who owns the house should come and tell the *kohen*, saying: 'Something like a mark has appeared in my house.'** 36 **The *kohen* is to order the house emptied before he goes in to examine the mark, so that nothing in the house might be made unclean. Then afterward the *kohen* is to enter to inspect the house.**
37 **He is to examine the mark, and behold, if the mark is in the walls of the house with hollow streaks, greenish or reddish, and appears deeper than the wall,** 38 **then the *kohen* is to go out of the house to the door and close up the house for seven days.** 39 **Then the *kohen* is to come again on the seventh day, and behold, if the mark has spread in the walls of the house,** 40 **then the *kohen* is to command that they take out the stones which are marked and throw them into an unclean place outside of the city.** 41 **He should also have the inside of the house scraped all throughout, and they are to dump the mortar that they scraped off outside of the city into an unclean place.** 42 **They may then take other stones and put them in the place**

of those stones. Likewise he can take other mortar, and plaster the house.

43 “But suppose the contamination returns, breaking out in
the house, after he has pulled out the stones and after he has
scraped the house, and it has been re-plastered. 44 Then the
kohen is to go examine, and behold, if the plague has spread
within the house, it is a destructive mildew inside. It is unclean.
45 He is to break down the house, its stones, its timber, along
with all the house’s mortar, and carry them out of the city into
an unclean place.
46 “Moreover, whoever goes into the house while it is shut up
will be unclean until the evening. 47 The one who lies down in
the house must wash his clothes, and he who eats in the house
must wash his clothes too.
48 “But if the kohen comes in, inspects it, and behold, the
plague has not spread within the house after it was re-
plastered, then he should pronounce the house clean, because
the contamination is healed. 49 In order to cleanse the house he
is to take two birds, cedar wood, scarlet and hyssop. 50 He is to
kill one of the birds in a clay pot over living water. 51 Then he is
to take the cedar wood, the hyssop, the scarlet and the living
bird, and dip them into the blood of the slain bird as well as the
living water, and sprinkle the house seven times. 52 He should
cleanse the house with the blood of the bird, with the living
water, with the living bird, the cedar wood, the hyssop and the
scarlet. 53 But he is to let the living bird go out of the city into
the open field. So he is to make atonement for the house, and it
will be clean.”
54 This is the Torah for any mark of tza’arat—even for a scab,
55 or the tza’arat in a garment or for a house 56 or for a swelling,
a scab, or a bright spot—57 to teach when it is unclean, and
when it is clean.
This is the Torah of tza’arat.

Purification From Discharges

Leviticus 15 1 ADONAI spoke to Moses and to Aaron, saying:
2 “Speak to Bnei-Yisrael and tell them: When any man has a
fluid discharge from his body, because of his discharge he is
unclean. 3 This is to be his uncleanness in his discharge.
Whether his body flows with his discharge or his body
obstructs his discharge, it is his uncleanness.
4 “Every bed on which he who has the discharge lies will
become unclean, and everything he sits on will be unclean.
5 Whoever touches his bed is to wash his clothes and bathe
himself in water, and be unclean until the evening. 6 Whoever
sits on anything on which the man who has the discharge sat is
to wash his clothes and bathe himself in water, and be unclean
until the evening. 7 Whoever touches the body of the one who
has the discharge is to wash his clothes and bathe himself in
water, and be unclean until the evening. 8 Or if the one who has
the discharge spits on someone who is clean, then he also is to
wash his clothes and bathe himself in water, and be unclean
until the evening.
9 “Any saddle the one who has the discharge rides on will be
unclean. 10 Whoever touches anything that was under him will
be unclean until the evening. Whoever carries them is to wash
his clothes and bathe himself in water, and be unclean until the
evening.
11 “Also anyone the person with the discharge touches
without rinsing his hands in water should wash his clothes and
bathe himself in water, and be unclean until the evening.
12 “A clay pot that one with the discharge touches should be
broken, and every wooden vessel should be rinsed in water.
13 “When the one who has a fluid discharge is cleansed of his
issue, then he is to count for himself seven days for his
purification and wash his clothes. Then he is to bathe his body
in running water, and he will be clean. 14 On the eighth day he
is to take two turtledoves or two young pigeons, and come
before ADONAI at the entrance of the Tent of Meeting, and give

them to the kohen. 15 The kohen is to offer them, one for a sin
offering and the other for a burnt offering. So the kohen should
make atonement for him before ADONAI for his fluid discharge.
16 “If any man has an emission of semen, then he is to bathe
his whole body in water and be unclean until the evening.
17 Every garment and all leather with semen on it are to be
washed with water, and will be unclean until the evening. 18 If a
man lies with a woman and there is an emission of semen, they
should both bathe themselves in water, and be unclean until
the evening.
19 “If a woman has a discharge, and her discharge from her
body is blood, she should be in her niddah seven days. And
whoever touches her will be unclean until the evening.
20 Everything that she lies on in her niddah will become
unclean. Also everything that she sits on will become unclean.
21 Whoever touches her bed is to wash his clothes and bathe
himself in water, and be unclean until the evening. 22 Whoever
touches anything that she sits on is to wash his clothes and
bathe himself in water, and be unclean until the evening. 23 If it
is on the bed or on anything where she sits, when he touches it,
he will be unclean until the evening. 24 If any man lies with her,
so that her niddah gets on him, he will be unclean for seven
days and every bed where he lies will be unclean.
25 “Now if a woman has a discharge of her blood for many
days not during her niddah or if she has a discharge beyond the
time of her niddah all the days of the discharge of her
uncleanness should be as in the days of her niddah. She is
unclean.[12] 26 Every bed where she lies all the days of her
discharge will be like her bed during her niddah, and
everything she sits on will become unclean like the
uncleanness of her niddah. 27 Whoever touches these things will
become unclean and is to wash his clothes and bathe himself in
water, and be unclean until the evening.
28 “But if she is cleansed of her discharge, then she is to count
off seven days for herself, and after that she will be clean. 29 On
the eighth day she is to take two turtledoves or two young
pigeons, and bring them to the kohen, at the entrance of the

Tent of Meeting. 30 The kohen is to offer the one for a sin
offering, and the other for a burnt offering. So the kohen will
make atonement for her before ADONAI for the uncleanness of
her discharge.
31 “So you are to keep Bnei-Yisrael separate from their
uncleanness, so they will not die in their uncleanness by
defiling My Tabernacle that is in their midst.”
32 This is the Torah for one who has a discharge or for one
who has an emission of semen, which causes him to become
unclean, 33 as well as for her who has her period of niddah, and
for the man or woman who has a discharge, or the one who lies
with her who is unclean.

Parashat Acharei Mot

Leviticus 16 1 Then ADONAI spoke to Moses after the death of the
two sons of Aaron, when they approached the presence of
ADONAI and died. 2 ADONAI said to Moses, "Tell Aaron your
brother not to come at just any time into the Holiest Place
behind the curtain[13]—before the atonement cover which is on
the Ark—so that he would not die. For I will be appearing in the
cloud over the atonement cover.[14]

Yom Kippur Service

3 "In this way should Aaron come into the Sanctuary: with a
young bull for a sin offering and a ram for a burnt offering. 4 He
is to put on the holy linen garment, have the linen
undergarments on his body, put on the linen sash, and wear the
linen turban—they are the holy garments. He should bathe his
body in water, and put them on.

5 "Then he is to take from the congregation of Bnei-Yisrael
two he-goats for a sin offering and one ram for a burnt offering.
6 Then Aaron is to offer the bull for the sin offering which is for
himself and make atonement for himself and his house. 7 Then
he is take the two goats and present them before ADONAI at the
entrance of the Tent of Meeting. 8 Aaron will then cast lots for
the two goats—one lot for ADONAI, and the other lot for the
scapegoat. 9 Aaron is to present the goat on which the lot for
ADONAI fell and make it a sin offering. 10 But the goat upon
which the lot for the scapegoat[15] fell is to be presented alive
before ADONAI, to make atonement upon it,[16] by sending it
away as the scapegoat into the wilderness.

11 "Also Aaron is to present the bull of the sin offering which
is for himself and so make atonement for himself and his house.
He is to slaughter the bull of the sin offering which is for
himself.[17] 12 He is to take a firepan full of coals of fire from off
the altar before ADONAI plus two handfuls of sweet powdered

incense and bring it within the curtain. 13 Then he is to put the incense on the fire before ADONAI, so that the cloud of the incense may cover the atonement cover that is on the Ark, so that he would not die. 14 He is then to take some of the blood of the bull and sprinkle it with his finger on the atonement cover, on the east side. Before the atonement cover he is to sprinkle some of the blood with his finger seven times.[18]

15 “Then he is to slaughter the goat of the sin offering which is for the people, bring its blood behind the curtain, and do with its as he did with the blood of the bull—sprinkle it upon the atonement cover, and before the atonement cover.[19] 16 So he is to make atonement for the Holy Place, because of the uncleanness of Bnei-Yisrael and because of their transgressions, all their sins.[20] He is to do the same for the Tent of Meeting, which dwells with them in the midst of their impurities. 17 No one is to be in the Tent of Meeting when he enters to make atonement in the Holy Place until he comes out, and has made atonement for himself and for his household, and for all the assembly of Israel.

18 “Then he is to go out to the altar that is before ADONAI and make atonement for it. He is to take some of the bull’s blood and some of the goat’s blood and dab it around on the horns of the altar. 19 He is to sprinkle some of the blood on it with his finger seven times, and cleanse it, and consecrate it from the uncleanness of Bnei-Yisrael.

20 “When he has finished atoning for the Holy Place, the Tent of Meeting and the altar, then he is to present the live goat. 21 Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of Bnei-Yisrael and all their transgressions, all their sins. He should place them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. 22 The goat will carry all their iniquities by itself into a solitary land and he is to leave the goat in the wilderness.

23 “Then Aaron is to come into the Tent of Meeting, take off the linen garments that he put on when he went into the Holy Place, and leave them there. 24 He is to bathe himself with

water in a holy place, put on his garments, and come out to offer his burnt offering and the burnt offering of the people, to make atonement for himself and for the people.

25 “Then he is to burn up fat of the sin offering in smoke on the altar. 26 The man who leaves the goat as a scapegoat is to wash his clothes and bathe his body in water. Afterward he may come into the camp.

27 “The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, should be carried outside the camp, and their hides, their flesh, and their dung burned with fire.[21] 28 The one who burns them is to wash his clothes and bathe his body in water. Then afterward he may come into the camp.

29 “It is to be a statute to you forever, that in the seventh month, on the tenth day of the month, you are to afflict your souls, and do no kind of work—both the native-born and the outsider dwelling among you. 30 For on this day atonement will be made for you, to cleanse you. From all your sins you will be clean before Adonai. 31 It is a Shabbat of solemn rest to you, and you are to afflict your souls. It is a statute forever. 32 The kohen who is anointed and who is consecrated to be kohen in his father’s place will make the atonement, and put on the linen garments, the holy garments. 33 He is to make atonement for the Holy Sanctuary, for the Tent of Meeting, for the altar, for the kohanim, and for all the people of the assembly.

34 “This will be an everlasting statute for you, to make atonement for Bnei-Yisrael once in the year because of all their sins.” It was done as Adonai commanded Moses.

Sacrifice of Life in Blood

Leviticus 17 [1] Then ADONAI spoke to Moses, saying: [2] “Speak to
Aaron, to his sons, and to all Bnei-Yisrael, and say to them: This
is the word which ADONAI has commanded. [3] Anyone from the
house of Israel who slaughters a bull, a lamb or a goat in the
camp or outside the camp, [4] but has not brought it to the
entrance of the Tent of Meeting to offer it as a sacrifice to
ADONAI before the Tabernacle—let bloodguilt be charged to that
man. He has shed blood—that man is to be cut off from among
his people. [5] Thus Bnei-Yisrael may bring their sacrifices that
they were making in the open field to ADONAI, at the entrance of
the Tent of Meeting to the kohen, and offer them as sacrifices
of fellowship offerings to ADONAI. [6] The kohen is to sprinkle the
blood on the altar of ADONAI at the entrance of the Tent of
Meeting and burn up the fat as smoke for a soothing aroma to
ADONAI. [7] They are no longer to offer their sacrifices to the goat-
demons after which they play the prostitute. This will be a
statute forever to them throughout their generations.

[8] “Then you are to say to them: Anyone from the house of
Israel, or from the outsiders dwelling among them, who offers a
burnt offering or sacrifice, [9] but does not bring it to the
entrance of the Tent of Meeting to sacrifice it to ADONAI, is to
be cut off from his people.

[10] “Anyone from the house of Israel, or from the outsiders
dwelling among them, who eats any kind of blood, I will set my
face against that soul—the one who eats blood—and will cut
him off from among his people. [11] For the life of the creature is
in the blood, and I have given it to you on the altar to make
atonement for your lives—for it is the blood that makes
atonement because of the life. [12] Therefore I have said to Bnei-
Yisrael: No person among you may eat blood, nor may any
outsider dwelling among you eat blood.

[13] “Any person from Bnei-Yisrael, or from the outsiders
dwelling among them, who hunts as game any animal or bird
that may be eaten, must drain its blood and cover it with dust.

14 For the life of every creature, its blood is in its life. Therefore
I said to Bnei-Yisrael: You are not to eat the blood of any kind
of creature, for the life of every creature is its blood. Whoever
eats it is to be cut off.
15 “Everyone who eats what dies naturally or is torn by
animals—whether he is native-born or a foreigner—is to wash
his clothes and bathe himself in water. He will be unclean until
the evening, then he will be clean. 16 But if he does not wash
them or bathe his body, then he will bear his iniquity.”

Leviticus 18 1 ADONAI said to Moses: 2 “Speak to Bnei-Yisrael and
say to them: I am ADONAI your God. 3 You are not to act as they
do in the land of Egypt, where you used to live. Nor are you to
act as they do in the land of Canaan, where I am bringing you,
nor are you to walk in their customs. 4 You are to obey My
ordinances and keep My statutes and walk in them—I am
ADONAI your God. 5 So you are to keep My statutes and My
ordinances. The one who does them will live by them. I am
ADONAI.

Incest Forbidden

6 “None of you is to come near anyone who is his close
relatives to uncover their nakedness. I am ADONAI.
7 “You are not to uncover the nakedness of your father or
your mother. She is your mother. You shall not uncover her
nakedness. 8 You are not to uncover the nakedness of your
father’s wife, for it is your father’s nakedness. 9 You are not to
uncover the nakedness of your sister, the daughter of your
father or the daughter of your mother, whether born at home
or elsewhere. 10 You are not to uncover the nakedness of your
son’s daughter, or of your daughter’s daughter, for theirs is
your own nakedness. 11 You are not to uncover the nakedness of
the daughter of your father’s wife, conceived by your father,
since she is your sister. 12 You are not to uncover the nakedness
of your father’s sister, for she is your father’s direct relative.
13 You are not to uncover the nakedness of your mother’s sister,
for she is your mother’s direct relative. 14 You are not to
uncover the nakedness of your father’s brother by approaching
his wife, for she is your aunt. 15 You are not to uncover the
nakedness of your daughter-in-law, for she is your son’s wife.
You are not to uncover her nakedness. 16 You are not to uncover
the nakedness of your brother’s wife, because that is your
brother’s nakedness. 17 You are not to uncover the nakedness of
both a woman and her daughter. You are not to take her son’s
daughter, or her daughter’s daughter, to uncover her
nakedness, for they are direct relatives. That is wickedness.
18 You are not to marry your wife’s sister, to be a rival,
uncovering her nakedness, while her sister is still alive.

Other Forbidden Relations

19 “You are not to approach a woman to uncover her
nakedness while she is in the impurity of her niddah. 20 You are
not to lie sexually with your neighbor’s wife and defile yourself
with her.
21 “You are not to give any of your children in sacrifice to
Molech, and defile the Name of your God. I am Adonai.
22 “You are not to lie with a man, as with a woman—that is an
abomination. 23 You are not to lie with any animal to defile
yourself with it, nor is any woman to give herself to an animal,
to lie down with it—that is a perversion.
24 “Do not defile yourselves in any of these things, for in all of
these ways the nations which I am casting out before you were
defiled. 25 The land has become defiled, so I will punish its
iniquity, and the land will vomit out its inhabitants. 26 You,
however, are to keep My statutes and My ordinances, and do
none of these abominations, neither the native-born, nor the
outsider dwelling among you.
27 “For all these abominations were done by the men of the
land who were before you, and the land became defiled. 28 If
you defile it, the land will vomit you out as it vomited out the
nation that was before you. 29 For whoever does any of these
detestable things, the souls that do them are to be cut off from
the midst of their people. 30 Therefore you are to keep My
charge, so that you do not practice any of these detestable
customs that were practiced before you, so that you do not
defile yourselves by them. I am Adonai your God.”

Parashat Kedoshim

Holiness Code

Leviticus 19 1 ADONAI spoke to Moses saying: 2 “Speak to all the
congregation of Bnei-Yisrael and tell them: You shall be
kedoshim, for I, ADONAI your God, am holy.
3 “Each one of you is to respect his mother and his father, and
keep My Shabbatot. I am ADONAI your God.
4 “Do not turn to idols, or make molten gods for yourselves. I
am ADONAI your God.
5 “When you bring a sacrifice of fellowship offerings to
ADONAI, you are to offer it so that you may be accepted. 6 It is to
be eaten the same day you offer it, and the next day. But if
anything remains until the third day, it is to be burned with
fire. 7 If it is eaten at all on the third day, it is disgusting. It will
not be accepted. 8 Rather, anyone who eats it will bear his
iniquity, since he has profaned what is holy to ADONAI, and that
soul will be cut off from his people.
9 “When you reap the harvest of your land, you are not to
reap to the very corners of your field, nor are you to gather the
gleanings of your harvest. 10 You are not to pick the remnants of
your vineyard, nor are you to gather the fallen grapes of your
vineyard. Instead, you are to leave them for the poor and for
the outsider. I am ADONAI your God.
11 “You are not to steal. You are not to lie. You are not to
deceive one another.
12 “You are not to swear by My Name falsely, and so profane
the Name of your God. I am ADONAI.
13 “You are not to oppress your neighbor, nor rob him. The
wages of a hired servant are not to remain with you all night
until the morning.
14 “You are not to curse the deaf, nor put a stumbling block
before the blind, but you shall fear your God. I am ADONAI.
15 “You are to do no injustice in judgment. You are not to be
partial toward the poor nor show favoritism toward the great,
but you are to judge your neighbor with fairness.
16 “You are not to go up and down as a talebearer among your
people. You are not to endanger the life of your neighbor. I am
ADONAI.

17 “You are not to hate your brother in your heart. Instead,
you are to firmly rebuke your neighbor, and not bear sin
because of him. 18 You are not to take vengeance, nor bear any
grudge against the children of your people, but love your
neighbor as yourself.[22] I am ADONAI.
19 “You must keep My statutes. You are not to crossbreed
different kinds of animals. You are not to sow your field with
two kinds of seed, nor are you to wear a garment woven of two
kinds of material.
20 “If a man lies sexually with a woman who is a slave girl,
pledged to be married to another man, but not ransomed or
given her freedom, they are both to be punished. But they are
not to be put to death, because she was not free. 21 He is to
bring his trespass offering to ADONAI, to the entrance of the
Tent of Meeting—a ram for a guilt offering. 22 The kohen is to
make atonement for him with the ram of the trespass offering
before ADONAI for his sin that he committed, and the sin that he
committed will be forgiven him.
23 “When you come into the land and have planted all kinds of
trees for food, you are to consider their fruit as forbidden.
Three years it will be forbidden to you. It is not to be eaten.
24 Then in the fourth year all its fruit will be holy, for giving
praise to ADONAI. 25 In the fifth year you may eat its fruit. So it
will yield its increase to you. I am ADONAI your God.
26 “You are not to eat any meat with the blood still in it, nor
are you to use enchantments, or practice sorcery.
27 “You are not to round off the hair on the sides of your
heads, nor are you to mar the edge of your beard. 28 You are not
to make any cuttings in your flesh for the dead or make any
tattoo marks upon yourself. I am ADONAI.
29 “Do not defile your daughter, to make her a prostitute, so
that the land does not fall into prostitution, and become full of
wickedness.
30 “You are to keep My Shabbatot, and reverence My
Sanctuary. I am ADONAI.
31 “Do not turn to those who are mediums or to soothsayers.
Do not seek them out to be defiled by them. I am ADONAI your

God.
32 “You are to rise up in the presence of the gray-haired and
honor the presence of the elderly. So you will fear your God. I
am Adonai.
33 “If an outsider dwells with you in your land, you should do
him no wrong. 34 The outsider dwelling among you shall be to
you as the native-born among you. You should love him as
yourself—for you dwelled as outsiders in the land of Egypt. I
am Adonai your God.
35 “You must not be dishonest in judgment—in measurements
of length, weight or of quantity. 36 You are to have honest
balances, honest weights, honest bushel-measure and an
honest gallon.[23] I am Adonai your God, who brought you out of
the land of Egypt. 37 You must observe all My statutes and all
My ordinances—do them. I am Adonai.”

Idols and the Occult

Leviticus 20 [1] ADONAI spoke to Moses saying: [2] “Moreover, you are to tell Bnei-Yisrael: Anyone from Bnei-Yisrael or from the outsiders dwelling in Israel, who gives any of his children to Molech, shall surely be put to death. The people of the land are to stone him with rocks. [3] I also will set My face against such a person and will cut him off from among his people, because he has given his children to Molech, defiling My Sanctuary and profaning My holy Name. [4] But if the people of the land all hide their eyes from that person, when he gives of his seed to Molech, and do not put him to death, [5] then I will set My face against that man and against his family, and will cut him off, along with all who play the prostitute after him with Molech, from among their people.

[6] “The soul that turns to mediums or to soothsayers, prostituting himself with them, I will set My face against that soul and will cut him off from among his people. [7] So consecrate yourselves and be holy, for I am ADONAI your God. [8] You are to keep My statutes, and do them. I am ADONAI who sanctifies you.

[9] “Any man who curses his father or his mother shall surely be put to death. He has cursed his father or mother, and his blood should be on him.

[10] “The man who commits adultery with another man’s wife, who commits adultery with his friend’s wife, both the adulterer and the adulteress shall surely be put to death.

[11] “If a man lies with his father’s wife, and has uncovered his father’s nakedness, both of them shall surely be put to death, and their blood shall be on them. [12] If a man lies with his daughter-in-law, both of them shall surely be put to death. They have committed a perversion, and their blood shall be on them. [13] If a man lies with a male as with a woman, both of them have committed an abomination, and they shall surely be put to death. Their blood shall be on them. [14] If a man takes a wife and her mother, it is wickedness. They shall be burned with fire—

both he and they, so that there may be no wickedness among you. 15 If a man lies with an animal, he shall surely be put to death, and you are to kill the animal. 16 If a woman approaches any animal, and lies down with it, you are to kill the woman and the animal. They shall surely be put to death, and their blood shall be on them. 17 If a man takes his sister, his father's daughter, or his mother's daughter, and sees her nakedness, and she his, it is a shameful thing. They are to be cut off in the sight of the children of their people, for he has uncovered his sister's nakedness, and will bear his iniquity. 18 If a man lies with a woman during her niddah and exposes her nakedness, he has exposed her flow and she has uncovered the flow of her blood. Both of them are to be cut off from among their people. 19 You are not to uncover the nakedness of your mother's sister, or your father's sister, for the one who does that has made his close relative naked, and will bear his iniquity. 20 If a man lies with his aunt, he has uncovered his uncle's nakedness. They shall bear their sin, and die childless. 21 If a man takes his brother's wife, it is an impurity. He has uncovered his brother's nakedness, and they will be childless.

22 "Now you are to keep all My statutes and all My ordinances and do them, so that the land where I am bringing you to dwell will not vomit you out. 23 You are not to walk in the ways of the nation which I am casting out before you, for they did all these things and therefore I abhorred them. 24 But I have said to you, 'You will inherit their land and I will give it to you to possess it, a land flowing with milk and honey.' I am ADONAI your God, who has set you apart from the peoples.

25 "Also you are to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean. And you are not to make your souls detestable by an animal or by a bird, or by anything with which the ground teems, which I have set apart as unclean for you. 26 You are to be holy to Me, for I, ADONAI, am holy, and have set you apart from the peoples, so that you would be Mine.

27 "A man or a woman who is a medium or is a soothsayer shall surely be put to death. They shall stone them with rocks,

and their blood shall be on them.’”

Parashat Emor

Holiness Code for *Kohanim*

Leviticus 21 1 Then ADONAI said to Moses, “Speak to the kohanim,
the sons of Aaron, and say to them: A kohen is not to allow
himself to become unclean for the dead among his people,
2 except for his relatives that are nearest to him—his mother,
his father, his son, his daughter, his brother, 3 or his virgin
sister who is near to him, who has had no husband. For her he
may allow himself to become unclean. 4 But he is not to defile
himself—a husband among his people—and so profane himself.
5 “Kohanim are not to shave their heads, nor shave off the
corners of their beards, nor make any cuttings in their flesh.
6 They are to be holy to their God, and not profane the Name of
their God, for they present the offerings of ADONAI made by fire,
the bread of their God. Therefore they are to be holy. 7 They are
not to marry women who are defiled as prostitutes, or profane.
Neither should they marry women divorced from their
husbands, for a kohen is holy to his God. 8 Therefore you are to
sanctify him, because he offers the bread of your God. He shall
be holy to you, for I, ADONAI, who sanctifies you, am holy.
9 “The daughter of any kohen, if she profanes herself by
playing the prostitute, profanes her father. She is to be burned
with fire.
10 “He who is the kohen gadol among his brothers, upon
whose head the anointing oil is poured and is consecrated to
put on the garments, is not to let the hair of his head hang
loose or tear his clothes, 11 nor should he go near any dead
person, defiling himself, even for his father or his mother. 12 He
is not to go out of the Sanctuary or profane the Sanctuary of
his God—for the crown of the anointing oil of his God is upon
him. I am ADONAI.
13 “He should take a wife in her virginity. 14 A widow, or one
divorced, or one who has been defiled as a prostitute, he is not
to marry. He is to take a virgin from his own people as a wife,

15 so as not to corrupt his offspring among his people. For I am
ADONAI who sanctifies him.”
16 ADONAI spoke to Moses saying: 17 “Say to Aaron: None of
your offspring throughout their generations who has a defect
may approach to offer the food of his God. 18 Any man who has
a defect is not to draw near: no one blind or lame or disfigured
or deformed, 19 or a man who has a crippled foot or crippled
hand 20 or a hunchback or dwarf, or who has an eye defect or a
rash or scabs, or who has damaged testicles. 21 None of the
offspring of Aaron the kohen who has a defect should come
near to present the offerings of ADONAI made by fire. Since he
has a defect, he is not to come near to offer the food of his God.
22 He may eat the food of his God, both from the most holy and
the holy. 23 But he is not to approach the curtain or come near
the altar, because of the defect on him, so that he may not
desecrate My sanctuaries, for I am ADONAI who sanctifies
them.”
24 So Moses spoke to Aaron and to his sons, and to all Bnei-
Yisrael.

Leviticus 22 [1] ADONAI spoke to Moses, saying: [2] "Tell Aaron and his sons to separate themselves from the holy things of Bnei-Yisrael, which they consecrate to Me, so that they would not profane My holy Name. I am ADONAI. [3] Tell them, if anyone of all your offspring throughout your generations approaches the holy things, which Bnei-Yisrael consecrate to ADONAI, while in a state of uncleanness, that soul will be cut off from before Me. I am ADONAI.

[4] "None of the offspring of Aaron who has tza'arat or has a discharge should eat of the holy things until he is clean. Whoever touches anything that is unclean by the dead or a man whose seed discharges from him [5] or who touches any creeping thing that may make him unclean or a person who is unclean—whatever his uncleanness—[6] the person who touches any such thing will be unclean until the evening, and is not to eat of the holy things, unless he has bathed his body in water. [7] When the sun sets, he will become clean, and afterward he may eat of the holy things, because it is his food. A carcass or what is torn by beasts he is not to eat, becoming unclean by it. I am ADONAI.

[9] "Therefore kohanim shall keep My charge, so that they do not become guilty of sin and die should they profane it. I am ADONAI who sanctifies them.

[10] "No layman is to eat from the holy offering. A foreigner living with the kohanim or a hired servant is not to eat from the holy offering. [11] But if a kohen buys a slave purchased by his money, that one may eat from it. Also those born in his house may eat his food. [12] If a kohen's daughter is married to a layman, she is not to eat from the gifts of the holy offerings. [13] But if a kohen's daughter is a widow or divorced, and has no child and has returned to her father's house as in her youth, she may eat from her father's food. But no layman may eat any of it.

[14] "If anyone eats something holy unwittingly, then he is to add a fifth to it and give the holy offering to the kohen. [15] They are not to profane the holy offerings of Bnei-Yisrael, which they lift up to ADONAI, [16] so causing them to bear the iniquity that

brings guilt when they eat the holy offerings. For I am ADONAI who sanctifies them."

17 ADONAI spoke to Moses saying: 18 "Speak to Aaron and to his sons, and to all Bnei-Yisrael, and say to them: Whoever is from the house of Israel, or one of the outsiders in Israel who brings his offering, whether it be any of their vows or any of their freewill offerings that they present to ADONAI for a burnt offering— 19 for you to be accepted—you are to offer a male without blemish, from the bulls, the sheep or the goats. 20 But whatever has a blemish you are not to present, for it will not be acceptable on your behalf.[24] 21 Whoever brings a sacrifice of fellowship offerings to ADONAI to fulfill a vow or for a freewill offering, either from the herd or the flock, it must be unblemished to be accepted—there must be no defect on it. 22 The blind, injured, maimed, having an abnormal growth or festering or a running sore are not to be offered to ADONAI, or given as an offering by fire on the altar to ADONAI. 23 For a freewill offering you may present a bull or a lamb that has any deformity or lacking in its parts, but for a vow it will not be accepted. 24 Whatever has its testicles bruised, crushed, broken or cut, you are not to offer to ADONAI, nor are you to do so in your own land. 25 Moreover, you are not to offer the food of your God from the hand of an outsider from any of these animals. For their corruption is within them—they have a defect. They will not be accepted on your behalf."

26 ADONAI spoke to Moses saying: 27 "When a bull, a sheep or a goat is born, then it is to remain seven days with its mother, and from the eighth day onward it will be accepted as the gift of an offering made by fire to ADONAI. 28 If it is a cow or ewe, you are not to slaughter it along with its young, both in one day. 29 When you offer a sacrifice of thanksgiving to ADONAI, you are to present it so that you may be accepted. 30 It is to be eaten on the same day. You are to leave none of it until the morning. I am ADONAI.

31 "So you are to keep My mitzvot and do them. I am ADONAI. 32 You must not profane My holy Name, for I will be made holy among Bnei-Yisrael. I am ADONAI who makes you holy, 33 who

brought you out of the land of Egypt, to be your God. I am ADONAI."

Biblical Feasts

Leviticus 23 1 Then ADONAI spoke to Moses saying: 2 "Speak to
Bnei-Yisrael, and tell them: These are the appointed moadim of
ADONAI, which you are to proclaim to be holy convocations—My
moadim.
3 "Work may be done for six days, but the seventh day is a
Shabbat of solemn rest, a holy convocation. You are to do no
work—it is a Shabbat to ADONAI in all your dwellings.

Pesach and Feast of _Matzot_ 4 "These are the appointed feasts of _ADONAI_, holy convocations which you are to proclaim in their appointed season. 5 During the first month, on the fourteenth day of the month in the evening, is _ADONAI_'s Passover. 6 On the fifteenth day of the same month is the Feast of _Matzot_ to _ADONAI_. For seven days you are to eat _matzah_. 7 On the first day you are to have a holy convocation and you should do no regular work. 8 Instead you are to present an offering made by fire to _ADONAI_ for seven days. On the seventh day is a holy convocation, when you are to do no regular work."

Bikkurim and _Shavuot_ 9 _ADONAI_ spoke to Moses saying: 10 "Speak to _Bnei-Yisrael_ and tell them: When you have come into the land which I give to you, and reap its harvest, then you are to bring the omer[25] of the firstfruits of your harvest to the _kohen_. 11 He is to wave the omer before _ADONAI_, to be accepted for you. On the morrow after the _Shabbat_, the _kohen_ is to wave it. 12 On the day when you wave the omer you are to offer a male lamb without blemish, one year old, as a burnt offering to _ADONAI_. 13 The grain offering with it should be two tenths of an ephah of fine flour mixed with oil—an offering made by fire to _ADONAI_ for a soothing aroma. Its drink offering with it should be a quarter of a gallon[26] of wine. 14 You are not to eat bread, roasted grain, or fresh grain until this same day—until you have brought the

offering of your God. It is a statute forever throughout your generations in all your dwellings.

15 “Then you are to count from the morrow after the Shabbat,
from the day that you brought the omer[27] of the wave offering,
seven complete Shabbatot. 16 Until the morrow after the
seventh Shabbat you are to count fifty days,[28] and then
present a new grain offering to ADONAI. 17 You are to bring out
of your houses two loaves of bread for a wave offering, made of
two tenths of an ephah of fine flour. They are to be baked with
hametz as firstfruits to ADONAI. 18 You are to present, along with
the bread, seven one-year-old lambs without blemish, one
young bull, and two rams. They will become a burnt offering to
ADONAI, with their meal offering, and their drink offerings, an
offering made by fire, a sweet aroma to ADONAI. 19 Also you are
to offer one male goat for a sin offering and a pair of year-old
male lambs for a sacrifice of fellowship offerings. 20 The kohen
is to wave them with the bread of the firstfruits as a wave
offering before ADONAI, with the two lambs. They shall be holy
to ADONAI for the kohen. 21 You are to make a proclamation on
the same day that there is to be a holy convocation, and you
should do no regular work. This is a statute forever in all your
dwellings throughout your generations.
22 “Now when you reap the harvest of your land, you are not
to reap to the furthest corners of your field or gather the
gleanings of your harvest. Rather you are to leave them for the
poor and for the outsider. I am ADONAI your God.”

Fall Festivals 23 *ADONAI* spoke to Moses saying: 24 “Speak to *Bnei-Yisrael*, saying: In the seventh month, on the first day of the month, you are to have a *Shabbat* rest, a memorial of blowing (*shofarot*),[29] a holy convocation. 25 You are to do no regular work, and you are to present an offering made by fire to *ADONAI*.”

26 ADONAI spoke to Moses, saying: 27 “However, the tenth day
of this seventh month is Yom Kippur,[30] a holy convocation to
you, so you are to afflict yourselves. You are to bring an

offering made by fire to ADONAI. 28 You are not to do any kind of
work on that set day, for it is Yom Kippur, to make atonement
for you before ADONAI your God. 29 For anyone who does not
deny himself on that day must be cut off from his people.
30 Anyone who does any kind of work on that day, that person I
will destroy from among his people. 31 You should do no kind of
work. It is a statute forever throughout your generations in all
your dwellings. 32 It is to be a Shabbat of solemn rest for you,
and you are to humble your souls. On the ninth day of the
month in the evening—from evening until evening—you are to
keep your Shabbat."

33 ADONAI spoke to Moses saying: 34 "Speak to Bnei-Yisrael,
and say, On the fifteenth day of this seventh month is the Feast
of Sukkot, for seven days to ADONAI.[31] 35 On the first day there
is to be a holy convocation—you are to do no laborious work.
36 For seven days you are to bring an offering by fire to ADONAI.
The eighth day will be a holy convocation to you, and you are to
bring an offering by fire to ADONAI. It is a solemn assembly—
you should do no laborious work.

37 "These are the moadim of ADONAI, which you are to
proclaim to be holy convocations, to present an offering by fire
to ADONAI—a burnt offering, a grain offering, a sacrifice and
drink offerings, each on its own day, 38 besides those of the
Shabbatot of ADONAI and besides your gifts, all your vows and
all your freewill offerings which you give to ADONAI.

39 "So on the fifteenth day of the seventh month, when you
have gathered in the fruits of the land, you are to keep the
Feast of ADONAI for seven days. The first day is to be a Shabbat
rest, and the eighth day will also be a Shabbat rest. 40 On the
first day you are to take choice fruit of trees, branches of palm
trees,[32] boughs of leafy trees, and willows of the brook, and
rejoice before ADONAI your God for seven days. 41 You are to
celebrate it as a festival to ADONAI for seven days in the year. It
is a statute forever throughout your generations—you are to
celebrate it in the seventh month. 42 You are to live in sukkot
for seven days. All the native-born in Israel are to live in
sukkot, 43 so that your generations may know that I had Bnei-

Yisrael to dwell in sukkot when I brought them out of the land
of Egypt. I am ADONAI your God.”
44 So Moses declared to Bnei-Yisrael the moadim of ADONAI.

Eternal Light and Bread

Leviticus 24 1 Then ADONAI spoke to Moses saying: 2 “Order Bnei-
Yisrael to bring to you pure olive oil, beaten for the light, to
keep a lamp burning continually. 3 Outside of the curtain of the
Testimony, in the Tent of Meeting, Aaron is to keep it in order
from evening to morning before ADONAI continually. It is to be a
statute forever throughout your generations. 4 He is to keep the
lamps in order on the pure gold menorah before ADONAI
continually.

5 “Also you are to take fine flour, and bake twelve cakes of it,
with two tenths of an ephah in each cake. 6 Then you are to set
them in two rows, six in a row, on the pure gold table before
ADONAI. 7 Set pure frankincense on each row, as a memorial
portion for the bread, an offering by fire to ADONAI. 8 Every Yom
Shabbat he is to set it in order before ADONAI continually. It is
an everlasting covenant on behalf of Bnei-Yisrael. 9 It belongs
to Aaron and his sons, and they are to eat it in a holy place, for
it is most holy to him among the offerings of ADONAI by fire, as a
perpetual statute.”

**Justice and Restitution 10 Now the son of an Israelite woman, whose
father was an Egyptian, went out among *Bnei-Yisrael*, and a fight
broke out between the Israelite woman’s son and an Israelite man.
11 The Israelite woman’s son blasphemed the Name, and cursed, so
they brought him to Moses. His mother’s name was Shelomith, the
daughter of Dibri, of the tribe of Dan. 12 They put him in custody,
until the will of *ADONAI* could be declared to them.**

13 Then ADONAI spoke to Moses, saying: 14 “Bring the one who
cursed, out of the camp, and let all who heard him lay their
hands on his head, and have the entire congregation stone him.

15 “Then you will speak to Bnei-Yisrael, saying: Whoever
curses his God will bear his sin. 16 Whoever blasphemes the
Name of ADONAI must surely be put to death. The whole
congregation must stone him. The outsider as well as the

native-born, when he blasphemes the Name, is to be put to death.

17 “Whoever mortally strikes down any man must surely be
put to death. 18 Whoever mortally strikes down an animal is to
make restitution—life for life. 19 If anyone injures his neighbor,
as he has done, the same is to be done to him: 20 fracture for
fracture, eye for eye, tooth for tooth.[33] Just as he has injured
someone, so it should it be done to him.

21 “Whoever kills an animal is to make restitution, but the one
who kills a man is to be put to death. 22 You are to have one
standard of justice for the outsider as well as the native-born,
for I am ADONAI your God.”

23 So Moses spoke to Bnei-Yisrael, and they led the one who
had cursed out of the camp, then stoned him with rocks. Thus
Bnei-Yisrael did as ADONAI commanded Moses.

Parashat Behar

Shabbat Year and Jubilee

Leviticus 25 1 Then ADONAI said to Moses on Mount Sinai, 2 “Speak
to Bnei-Yisrael and tell them: When you come into the land
which I give you, then the land is to keep a Shabbat to ADONAI.
3 For six years you may sow your field and for six years you may
prune your vineyard and gather in its fruits. 4 But in the
seventh year there is to be a Shabbat rest for the land—a
Shabbat to ADONAI. You are not to sow your field or prune your
vineyard. 5 You are not to reap what grows by itself during your
harvest nor gather the grapes of your untended vine. It is to be
a year of Shabbat rest for the land. 6 Whatever the Shabbat of
the land produces will be food for yourself, for your servant, for
your maidservant, for your hired worker and for the outsider
dwelling among you. 7 Even for your livestock and for the
animals that are in your land—all its increase will be enough
food.

8 “You are to count off seven Shabbatot of years—seven times
seven years, so that the time is seven Shabbatot of years—49
years. 9 Then on the tenth day of the seventh month, on Yom
Kippur, you are to sound a shofar blast—you are to sound the
shofar all throughout your land. 10 You are to make the fiftieth
year holy, and proclaim liberty throughout the land to all its
inhabitants. It is to be a Jubilee to you, when each of you is to
return to his own property and each of you is to return to his
family. 11 That fiftieth year will be your Jubilee. You are not to
sow, or reap that which grows by itself, or gather from the
untended vines. 12 Since it is a Jubilee, it is to be holy to you.
You will eat from its increase out of the field.

13 “In this Year of Jubilee each of you will return to his
property.

14 “If you sell anything to your neighbor or buy from your
neighbor, you are not to wrong one another. 15 Corresponding
to the number of years after the Jubilee you are to purchase

land from your neighbor’s hand. He is to sell it to you based on the number of years of crops. 16 In proportion to the extent of years you may increase its price, or decrease its price in proportion to the fewness of years, because he is selling a number of harvests to you. 17 You are not to cheat one another, but fear your God, for I am ADONAI your God.

18 “Therefore you are to keep My statutes and observe My ordinances, and carry them out, so that you may live securely in the land. 19 Then the land will yield its fruit, and you may eat your fill and live there in safety. 20 Now if you ask: What are we to eat during the seventh year if, see, we are not to sow, nor gather in our increase? 21 Now I will command My blessing to you in the sixth year, so that it will yield a harvest sufficient for three years. 22 When you sow during the eighth year, you will still be eating the old, stored harvest until the harvest of the ninth year comes in.

23 “Moreover, the land is not to be sold permanently, because the land is Mine. For you are sojourners with Me. 24 For any land you possess, you are to provide for redemption of the land.

25 “If your brother becomes poor and sells some of his property, then his nearest kinsman may come and redeem what his brother has sold. 26 If a man has no kinsman-redeemer, but he himself recovers and finds sufficient means to redeem it, 27 then let him reckon the years since its sale and restore the surplus to the man to whom he sold it. Then he will return to his property. 28 But if he is not able to get it back for himself, then what he has sold is to remain in the hand of the one who has bought it until the Year of Jubilee. Then in the Jubilee it should be released, so he may return to his property.

29 “If a man sells a house in a walled city, then he may redeem it within a whole year after it has been sold. For a full year he has the right of redemption. 30 But if it is not redeemed within the space of a full year, then the house that is in the walled city will belong permanently to the one who bought it throughout his generations. It will not be released in the Jubilee. 31 But the houses of the villages that have no wall around them are to be

considered as open country. They have redemption rights and are to be released in the Jubilee.

32 “But as for the towns of the Levites, the Levites may have a permanent right of redemption for the houses in the towns of their possession. 33 The Levites may redeem a house sold in the town of its possession. Also it should be released in the Jubilee, for the houses of the Levitical towns are their possession among Bnei-Yisrael. 34 But the fields in the pasturelands of their cities may not be sold, for it is their permanent possession.

35 “If your brother has become poor and his hand cannot support himself among you, then you are to uphold him. He may live with you like an outsider or a temporary resident. 36 Take no excessive interest from him, but fear your God, so that your brother can live with you. 37 You are not to lend him your money at interest, nor give him your food for profit. 38 I am ADONAI your God, who brought you forth out of the land of Egypt, to give you the land of Canaan and to be your God.

39 “If your brother has grown poor among you and sells himself to you, you must not subject him to slave labor. 40 Let him stay with you as a hired worker or as a temporary resident. He will work for you until the Year of Jubilee, 41 then he is to be released from you—he and his children with him—and may return to his own family and to the property of his fathers. 42 For they are My servants, whom I brought out of the land of Egypt. They are not to be sold in a slave sale. 43 You are not to rule over him with harshness, but fear your God.

44 “As for your male and female slaves whom you may acquire out of the nations that are around you—from them you may buy male and female slaves. 45 You may also acquire from among the children of the foreigners dwelling among you, as well as from their families who are with you—those born in your land—they may also become your property. 46 You may also leave them an inheritance for your children after you, to receive as a possession. These may become your slaves permanently. But over your brothers, Bnei-Yisrael, you must not rule over one another with harshness.

47 “If an outsider or sojourner with you becomes rich, while
your brother beside him has become poor and sells himself to
the outsider dwelling among you or to a member of the
outsider’s family, 48 after he is sold he may be redeemed. One of
his brothers may redeem him, 49 or his uncle or his uncle’s son
may redeem him, or anyone who is a close relative to him from
his family may also redeem him. Or if he has grown rich, he
may redeem himself. 50 He is to calculate with the one who
bought him, from the year that he sold himself to the Year of
Jubilee, and the price of his sale will be in proportion to the
number of years. Like the days of a hired worker it will be with
him. 51 If there are still many years, in proportion to those he is
to reimburse the price of his redemption from his purchase
price. 52 If there remain only a few years until the Year of
Jubilee, then he should calculate with him in proportion to his
years of service he is to reimburse the price of his redemption.
53 He will stay with him as a hired worker, year by year. But he
is not to rule with harshness over him in your sight. 54 Even if
he is not redeemed by these means, then he will still be
released in the Year of Jubilee—he and his children with him.
55 For Bnei-Yisrael are My servants—My servants whom I
brought out of the land of Egypt. I am ADONAI your God.

Leviticus 26 1 “You are not to make idols for yourselves, nor raise
up an engraved image or a standing-stone, or place any carved
stone in your land to bow down to it. For I am ADONAI your God.
2 “You are to keep My Shabbatot and have reverence for My
Sanctuary. I am ADONAI.

Parashat Bechukotai

Faithfulness Ensures Blessings

3 “If you walk in My statutes, keep My mitzvot and carry them
out, 4 then I will give you rains in their season, the land will
yield its crops, and the trees of the field will yield their fruit.
5 Your threshing will last until grape gathering, the grape
gathering will last until the sowing time, you will eat your
bread to the full, and live securely in your land.
6 “I will bring shalom in the land, and you will lie down, with
no one making you afraid. I will remove dangerous beasts from
the land and no sword will pass through your land. 7 You will
chase your enemies and they will fall before you by the sword.
8 Five of you will chase 100 and 100 of you will chase 10,000,
and your enemies will fall by the sword before you.
9 “I will turn toward you, make you fruitful and multiply you,
and I will confirm My covenant with you. 10 You will eat the old
harvest and clear out the old because of the new. 11 I will set
My Tabernacle among you, and My soul will not abhor you. 12 I
will walk among you and will be your God, and you will be My
people.[34] 13 I am Adonai your God, who brought you forth out of
the land of Egypt, so that you would not be their slaves, and I
have broken the bars of your yoke and made you walk upright.

Faithlessness Ensures Misery

14 “But if you will not listen to Me, nor carry out all these
mitzvot, 15 and if you reject My statutes and if your soul abhors
My ordinances, so that you do not keep all My mitzvot, but
instead break My covenant, 16 then I will do the following to you
in return. I will appoint terror over you, wasting disease and
fever that will dim the eyes and cause the soul to pine away.
You will sow your seed in vain, because your enemies will eat
it. 17 I will set My face against you and you will be routed before
your enemies. Those who hate you will rule over you, and you
will flee when no one pursues you.

18 “If you, in spite of these things, will not listen to Me, then I
will chastise you seven times more for your sins. 19 I will break
your pride of power. I will make your sky like iron and your
earth like bronze. 20 Also your strength will be spent in vain, for
your land will not yield its increase, nor will the trees of the
land yield their fruit.

21 “if you keep walking contrary to Me and will not listen to
Me, then I will multiply the plagues on you seven times like
your sins. 22 I will send the wild animals among you, which will
rob you of your children, destroy your livestock, and make you
so few in number that your roads will become deserted.

23 “Now if in spite of these things you will not be chastened by
Me, but walk contrary to Me instead, 24 then I will also walk
contrary to you. Then I will strike you, I Myself, seven times for
your sins. 25 I will bring a sword upon you that will execute the
vengeance of the covenant, and you will be gathered together
inside your cities. I will send the pestilence among you and you
will be given into the hand of the enemy. 26 When I break your
staff of bread, ten women will bake your bread in one oven, and
they will bring back your bread by weight, so that you will eat
but not be satisfied.

27 “Yet if in spite of this you will not listen to Me but walk
contrary to Me, 28 then I will walk contrary to you in wrath. So I
will chastise you seven times for your sins. 29 You will eat the

flesh of your sons and you will eat the flesh of your daughters.
30 I will destroy your high places and cut down your altars of
incense, cast your dead bodies upon the bodies of your idols,
and My soul will abhor you. 31 I will lay waste your cities and
devastate your sanctuaries. I will not smell your soothing
aromas. 32 I will make the land desolate and your enemies
settling there will be astonished at it. 33 I will scatter you
among the nations and I will draw out the sword after you. So
your land will become a desolation and your cities will become
a waste. 34 Then the land will enjoy its Shabbatot all the days of
its desolation, while you are in the land of your enemies. Then
the land will rest and enjoy its Shabbatot. 35 As long as it lies
desolate it will have rest, that rest which it did not have from
your Shabbatot, when you lived on it.

36 "As for those who remain, I will bring weakness into their
hearts in the lands of their enemies, so that the sound of a
driven leaf will put them to flight, and they will flee as one flees
from the sword and fall, even when no one is pursuing. 37 They
will stumble over one another, as if before the sword, when no
one pursues, and you will have no strength to stand before your
enemies. 38 You will perish among the nations and the land of
your enemies will devour you. 39 Those of you who are left in
the land of your enemies will rot away because of their iniquity,
and because of the iniquities of their fathers they will rot away
with them.

Adonai Remembers His Own

40 "But if they confess their iniquity and that of their fathers,
in the treachery they committed against Me, and how they
walked contrary to Me 41 —in return I walked contrary to them
and brought them into the land of their enemies—and if at that
time their uncircumcised heart becomes humbled, so that they
accept the punishment for their iniquity, 42 then I will
remember My covenant with Jacob and also My covenant with
Isaac and My covenant with Abraham, and I will remember the
land. 43 But the land will be deserted by them and will enjoy its

Shabbatot while it lies desolate without them, and they will accept the punishment of their iniquity, because they rejected My ordinances and their soul abhorred My statutes.
44 “Yet for all that, when they are in the land of their enemies, I will not reject them, nor will I hate them into utter destruction, and break My covenant with them, for I am ADONAI their God. 45 But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am ADONAI.”
46 These are the statutes, ordinances and laws, which ADONAI made between Himself and Bnei-Yisrael at Mount Sinai by Moses.

Divine Appraisals

Leviticus 27 1 Then ADONAI spoke to Moses saying, 2 “Speak to
Bnei-Yisrael and say to them: When anyone makes a special
vow to ADONAI involving the valuation of persons, 3 then your
valuation of a male from 20 years old to 60 years old should be
50 shekels of silver, after the shekel of the Sanctuary. 4 If it is a
female, then your valuation should be 30 shekels. 5 If the
person is from five years to 20 years old, then your valuation is
to be 20 shekels for a male and ten shekels for a female. 6 If the
person is from one month to five years old, then your valuation
is to be five shekels of silver for a male and three shekels of
silver for a female. 7 If the person is from 60 years old and
upward, if it is a male, then your valuation is to be 15 shekels
and for a female ten shekels. 8 But if he is poorer than your
valuation, then he is to be set before the kohen and the kohen
will set a value for him, in keeping with what the one who made
the vow can afford.

9 “Now if it is an animal that may be brought as an offering to
ADONAI, anything that one gives to ADONAI will be holy. 10 He is
not to replace it or exchange it, either good for bad, or bad for
good. But if he does exchanges one animal for another, then
both it and the one for which it is exchanged will become holy.
11 If it is any sort of unclean animal that may not be brought as
an offering to ADONAI, then he is to set that animal before the
kohen. 12 The kohen is to evaluate it, whether it is good or bad.
As the kohen values it, so it will be. 13 But if he would redeem it,
then he is to add a fifth to its valuation.

14 “If a man consecrates his house as holy to ADONAI, then the
kohen is to evaluate it, whether it is good or bad. As the kohen
evaluates it, so it will stand. 15 If the one who dedicates it would
redeem his own house, then he is to add a fifth of the money of
your valuation to it, and it will become his.

16 “If one consecrates to ADONAI part of the field of his
possession, then your valuation is to be in proportion to the
seed to sow it: an omer of barley at 50 shekels of silver. 17 If he

dedicates his field from the Year of Jubilee, it will stand according to your own valuation. 18 But if he dedicates his field after the Jubilee, then the kohen is to calculate for him the money according to the years that remain until the Year of Jubilee, with a deduction to be made from your valuation. 19 He who dedicated the field would ever redeem it, then he is to add a fifth of the money of your valuation to it, and it will remain his. 20 But if he will not redeem the field, or if he has sold the field to someone else, it may not be redeemed anymore. 21 But the field, when it is released in the Jubilee, will be holy to ADONAI as a consecrated field. It will be owned by the kohanim.

22 "Now if one consecrates to ADONAI a field that he has bought, which is not from the fields of his possession, 23 then the kohen is to calculate for him the worth of your valuation up to the Year of Jubilee, and give your valuation on that day as a holy thing to ADONAI. 24 In the Year of Jubilee the field is to return to the one from whom it was bought, to the one to whom the possession of the land belongs. 25 All your valuations should be according to the shekel of the Sanctuary, 20 gerahs to the shekel.

26 "But the firstborn among animals, which is made a firstborn to ADONAI, may be dedicated by anyone. Whether an ox or sheep, it belongs to ADONAI. 27 If it is an unclean animal, then he is to buy it back according to your valuation, and add a fifth of the value to it. But if it is not redeemed, then it is to be sold according to your valuation.

28 "Nevertheless, no devoted thing which a man sets apart from all that he has for ADONAI, whether man or animal, or from the field of his possession, may be sold or redeemed. Every devoted thing is most holy to ADONAI.

29 "No one who may be set apart from men for destruction is to be ransomed. He is surely to be put to death.

30 "All the tithe of the land whether from the seed of the land, or the fruit of the trees, belongs to ADONAI, for it is holy to ADONAI. 31 If a man redeems anything of his tithe he must add a fifth part to it. 32 From all the tithe of the herds or the flocks, whatever passes under the rod, a tenth will be holy to ADONAI.

33 One is not to inquire if it is good or bad, nor exchange it. Or if
he does exchange it, then both it and that for which it is
exchanged will become holy, and may not be redeemed.”
34 These are the mitzvot which ADONAI commanded Moses for
Bnei-Yisrael on Mount Sinai.

Numbers

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10

11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20

21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30

31 | 32 | 33 | 34 | 35 | 36

Parashat Bamidbar

Census of Fighting Men

Numbers 1 [1] In the wilderness of Sinai, on the first day of the
second month in the second year from the Exodus from the
land of Egypt, ADONAI spoke to Moses in the Tent of Meeting
saying, [2] "Do a head count of all the community of Bnei-Yisrael
by their families and their ancestral house, with a total of every
male one by one. [3] You and Aaron are to muster by their
divisions every son from 20 years and upward available to
serve in the army of Israel. [4] One man from each tribe, each
head of his father's household, is to assist you.

[5] "These then are the names of the men who will assist you:
from Reuben, Elizur son of Shedeur. [6] From Simeon, Shelumiel
son of Zurishaddai. [7] From Judah, Nahshon son of Amminadab.
[8] From Issachar, Nethanel son of Zuar. [9] From Zebulon, Eliab
son of Helon. [10] From the sons of Joseph—from Ephraim,
Elishama son of Ammihud, from Manasseh, Gamaliel son of
Pedahzur. [11] From Benjamin, Abidan son of Gideoni. [12] From
Dan, Ahiezer son of Ammishaddai.

[13] From Asher, Pagiel son of Ochran. [14] From Gad, Eliasaph
son of Deuel. [15] From Naphtali, Ahira son of Enan." [16] These
were those selected from the community, princes of their
ancestral tribes. They were heads of the thousands of Israel.

[17] So Moses and Aaron took these men designated by name.
[18] They assembled all the community on the first day of the
second month. They declared their lineage according to their
families, the households of their forefathers, with the number
of the names of those 20 years old and upward being listed
individually. [19] Moses numbered Israel in the wilderness of
Sinai just as ADONAI had commanded him.

[20] The sons of Reuben, Israel's firstborn (their generations,
their families, by their ancestral households, according to the
count of their names, every male from 20 years and upward, all
available for the army), [21] those counted from the tribe of
Reuben were 46,500.

[22] From the sons of Simeon (their generations, according to
their families, their ancestral households, whose names were
counted by polls, every male 20 years and upward, every one

who would go with the army), [23] they counted from the tribe of Simeon 59,300.

[24] From the sons of Gad (their generations according to their families, to their ancestral households, in the count of names of every male 20 years old and upward, every one available to go out with the army), [25] those counted from the tribe of Gad were 45,650.

[26] From the sons of Judah (their generations, by their families, their ancestral households, the count of their names, all who would go out with the army), [27] those counted from the tribe of Judah were 74,600.

[28] From the sons of Issachar (their generations, according to their families, their ancestral households, by number of the names of every male 20 years old and upward, going out with the army), [29] those counted from the tribe of Issachar were 54,400.

[30] From the sons of Zebulon (their generations, according to their families, to their ancestral households, by number of the names of everyone 20 years old and upward going out with the army), [31] those counted from the tribe of Zebulun were 57,400.

[32] From the sons of Joseph—the sons of Ephraim (their generations according to their families, to their ancestral households, by count of the names of all those 20 years old and upward going out with the army), [33] those numbered from the tribe of Ephraim were 40,500.

[34] From the sons of Manasseh (their generations according to their families, their ancestral households, by number of the names of those 20 years old and upward going out with the army), [35] those counted from the tribe of Manasseh were 32,200.

[36] From the sons of Benjamin (their generations by their families, their ancestral households, by number of the names of every one 20 years old and upward going out with the army), [37] those numbered from the tribe of Benjamin were 35,400.

[38] From the sons of Dan, their generations by their families their ancestral households, by number of everyone 20 years old

and upward who would go out with the army, [39] those
numbered from the tribe of Dan were 62,700.
[40] From the sons of Asher (their generations by their families,
their ancestral households, by number everyone 20 years old
and upward who could go out with the army), [41] those counted
from the tribe of Asher were 41,500.
[42] From the sons of Naphtali (their generations by their
families, their ancestral households, by number everyone 20
years old and upward who would go out with the army), [43] those
counted from the tribe of Naphtali were 53,400.
[44] These were the ones numbered—Moses, Aaron and the
princes of Israel counted them. Each of the twelve men
represented his ancestral house. [45] So all those counted from
Bnei-Yisrael, according to their ancestral houses, from 20 years
old and up—all able to go out with the army in Israel—[46] all
those who were counted totaled 603,550.

Duties of the Levities

47 The Levites, however, were not counted by the tribe of
their ancestors, 48 for ADONAI told Moses saying, 49 “Definitely
you are not to number the tribe of Levi, nor take the sum of
them among Bnei-Yisrael. 50 Instead, you are to appoint the
Levites over the Tabernacle of the Testimony, over all its
implements and all pertaining to it. They are to carry the
Tabernacle and all its utensils, tend to it and camp around it.
51 Whenever the Tabernacle sets out, the Levites are to
dismantle it, and whenever the Tabernacle is pitched, the
Levites are to set it up. But the commoner who comes near to it
must be put to death.
52 Bnei-Yisrael will encamp, each man with his own camp,
each with his own standard, according to their own divisions.
53 The Levites are to camp around the Tabernacle of the
Testimony, so that there will be no wrath unleashed on the
community of Bnei-Yisrael. So the Levites are to maintain care
of the Tabernacle of the Testimony.
54 So Bnei-Yisrael did—all that ADONAI commanded Moses, so
they did.

Order of Ancestral Households

Numbers 2 1 ADONAI said to Moses and Aaron saying, “2 Let each
man encamp under his own standard among the banners of
their ancestral house at an appropriate distance around the
Tent of Meeting. 3 Those camping on the east—toward the
sunrise—will be of the standard of Judah, according to their
divisions. Nachshon son of Amminadab, is the prince of the
sons of Judah. 4 His division, by their number, is 74,600.
5 Camping next to him shall be the tribe of Issachar. The
prince of the sons of Issachar is Nethanel son of Zuar. 6 Their
division, by their number, is 54,400. 7 Next, the tribe of
Zebulun. The prince of the sons of Zebulun is Eliab son of
Helon. 8 His division, by count, is 57,400.
9 All those numbered to Judah’s camp, by their divisions, are
186,400. They are to advance first.
10 The standard of the camp of Reuben shall be on the south
side, by their divisions. The prince of the sons of Reuben is
Elizur son of Shedeur. 11 His division, by their number, is
46,500. 12 Those camping next to them are the tribe of Simeon.
The prince of the sons of Simeon is Shelumiel son of
Zurishaddai. 13 His division, by their number, is 59,300. 14 Next,
the tribe of Gad. The prince of the tribe of Gad is Eliasaph son
of Reuel. 15 His division, by their numbers, is 45,650.
16 All those numbered to the camp of Reuben are 151,450.
They are to set out second.
17 Then the Tent of Meeting will move out with the camp of
the Levites, which is in the middle of the camps—just as they
were in camp, each person in his own place under his own
appropriate standard.
18 On the west will be the standard of the camp of Ephraim,
by their divisions. The prince of the sons of Ephraim is
Elishama son of Ammihud. 19 His division, by their numbers, is
40,500. 20 Next to him is the tribe of Manasseh. The prince of
the sons of Manasseh is Gamaliel, son of Pedahzur. 21 His
division, by their numbers, is 32,200. 22 Next, the tribe of

Benjamin. The prince of the sons of Benjamin is Abidan son of Gideoni. 23 His division, by their numbers, is 35,400.
24 All those numbered to the camp of Ephraim are 108,100, by their divisions. They are to advance third.
25 The standard of the camp of Dan shall be on the north, according to their divisions. The prince of the sons of Dan is Ahiezer, son of Ammishaddai. 26 His division, by their numbers, is 62,700. 27 Next to him will encamp the tribe of Asher. The prince of the sons of Asher is Pagiel, son of Ochran. 28 His division, by their numbers, is 41,500. 29 Next, tribe of Naphtali. The prince of the sons of Naphtali is Ahira son of Enan. 30 His division, by their numbers, is 53,400.
31 All those numbered to the camp of Dan are 157,600. They are to advance last by their standards.
32 These are the numbers of Bnei-Yisrael, in accordance with their ancestral households. All those counted according to their divisions are 603,550.
33 However, the Levites were not counted among Bnei-Yisrael, just as Adonai commanded Moses. 34 So Bnei-Yisrael acted in accordance with all that Adonai had commanded Moses.
Thus they camped by their standards and set out, each man according to their families and their ancestral houses.

The Levite Families and Duties

Numbers 3 1 These are the generations of Aaron and Moses
current at the time ADONAI spoke to Moses at Mount Sinai.
2 These are the names of Aaron's sons: Nadab the firstborn,
Abihu, Eleazar and Ithamar. 3 These are the names of the sons
of Aaron, the anointed kohanim whom he consecrated to be
priests. 4 But Nadab and Abihu died before ADONAI for offering
unauthorized fire[1] before ADONAI in the Sinai wilderness—they
had no children. So Eleazar and Ithamar served as kohanim
under Aaron their father.

5 Then ADONAI spoke to Moses saying, 6 "Gather the tribe of
Levi near, and appoint them to attend to Aaron the kohen.
7 They are to keep watch over duties for him and the entire
community before the Tent of Meeting while performing the
service of the Tabernacle. 8 They are to tend to all the
implements of the Tent of Meeting and the service of Bnei-
Yisrael while performing the service of the Tabernacle. 9 You
are to give the Levites to Aaron and his sons. Out of Bnei-
Yisrael they are dedicated entirely to him. 10 You are to appoint
Aaron and his sons to maintain the priesthood; any commoner
who approaches must be executed."

11 Then ADONAI said to Moses saying, 12 "See, I have taken the
Levites from among Bnei-Yisrael in place of the firstborn who
open the womb among Bnei-Yisrael. The Levites will be Mine,
13 because all the firstborn are Mine. In the day when I was
striking down all the firstborn in the land of Egypt, I
consecrated to Myself every firstborn in Israel—whether man
or animal—as Mine. I am ADONAI."

14 ADONAI spoke in the Sinai wilderness to Moses saying,
15 "Count the sons of Levi. According to their ancestral house,
by their families, every male a month old and upward you are
to number them." 16 So Moses numbered them in accordance
with the word of ADONAI, just as he was commanded.

17 These were the sons of Levi, by their names: Gershon,
Kohath, and Merari. 18 These then were the names of the sons

of Gershon—Libni and Shimei. [19] The sons of Kohath by their families were Amram, Izhar, Hebron, and Uzziel. [20] The sons of Merari, by their families, are Mahli and Mushi. These then were the families of the Levites by their ancestral households.
[21] To Gershon belonged the family of the Libnites and the family of the Shimeites. These were the families of the Gershonites. [22] The number of every male one month old and upward who were counted was 7,500. [23] The Gershonites were to camp behind the Tabernacle on the west. [24] The prince of the ancestral house of the Gershonites was Eliasaph son of Lael. [25] The duties of the sons of Gershon in the Tent of Meeting were the Tabernacle, the tent, its coverings, the curtain of the entrance of the Tent of Meeting, [26] the curtains of the courtyard, the screen of the entrance of the courtyard around the Tabernacle and altar, its ropes and all related to its use.
[27] To Kohath belonged the family of the Amramites, the family of the Izharites, the Hebronites and the Uzzielites. These were the Kohathite families. [28] The number of every male one month old and upward was 8,600. Their duties were caring for the Sanctuary. [29] The Kohathite families were to camp along the side of the Tabernacle on the south. [30] The prince of the ancestral household of the Kohathites was Elizaphan son of Uzziel. [31] They were responsible for the Ark, the table, the menorah, the altars, and the implements of the Sanctuary used in service with them, the curtain and all involved with its use.
[32] The chief prince of the Levites was Eleazar son of Aaron the kohen appointed over those whose responsibility was the care of the Sanctuary.
[33] To Merari belonged the families of the Mahlites and the Mushites. These were the families of Merari. [34] Their number by count of every male one month old and upward was 6,200. [35] The prince of the household of the father of the Merarites was Zuriel son of Abihail. They were to camp on the north side of the Tabernacle. [36] The sons of Merari were appointed over the care of the frames of the Tabernacle, its crossbars, posts, bases, and all equipment for its use, [37] the posts of the surrounding courtyard, their bases, pegs and ropes.

[38] Those camping in front of the Tent of Meeting, on the east, toward the sunrise, were Moses, Aaron, and his sons. They were to care for the Sanctuary on behalf of Bnei-Yisrael. But anyone unauthorized who approached had to be executed.
[39] All the Levites counted by Moses and Aaron at the word of ADONAI, by their families, inclusive of every male one month old and upward, were 22,000.

Redemption of the Firstborn

40 ADONAI said to Moses, “Count every firstborn male of Bnei-
Yisrael from one month old and upward and make a list of their
names. 41 Set the Levites apart for me in place of all the
firstborn of Bnei-Yisrael, and, all the livestock of the Levites in
place of the firstborn of the livestock of Bnei-Yisrael. I am
ADONAI.” 42 So Moses counted all the firstborn of Bnei-Yisrael as
ADONAI commanded him. 43 The sum total of the firstborn males
of Bnei-Yisrael, one month old and upward, listed by name, was
22,273.

44 Again ADONAI spoke to Moses saying, 45 “Take the Levites in
place of all the firstborn of Bnei-Yisrael, and the livestock of the
Levites in place of their livestock. The Levites will be Mine. I
am ADONAI. 46 To redeem the 273 firstborn of Bnei-Yisrael
exceeding the number of the Levites, 47 you are to collect five
shekels for each, based on the shekel of the Sanctuary, which is
20 gerahs.[2] 48 Give the money for the redemption of the extra
ones of the firstborn of them to Aaron and his sons.”

49 Hence Moses collected the redemption money for those
exceeding the number redeemed by the Levites. 50 From the
firstborn of Bnei-Yisrael he collected silver weighing 1,365
shekels, according to the Sanctuary shekel. 51 Moses gave the
redemption money to Aaron and his sons, just as ADONAI
commanded him, in accordance with the mouth of ADONAI.

Preparing the Sanctuary to Move

Numbers 4 1 ADONAI spoke to Moses and to Aaron saying, 2 “Take
a census of the sons of Kohath from among the sons of Levi, by
their families and by their ancestral households, 3 everyone
from 30 years of age to 50, all who come to serve doing the
work in the Tent of Meeting.

4 “This is the task of the sons of Kohath in the Tent of
Meeting—the most holy things. 5 Whenever the camp is about
to move out, Aaron and his sons are to take down the shielding
curtain[3] and cover the Ark of the Testimony with it. 6 Then
they are to cover this with porpoise hide, then spread over it a
cloth of solid blue. Then they are to put its poles in place.

7 “Then over the table of the Presence they are to spread a
solid blue cloth, then lay on it the plates, ladles, bowls, and jars
for the drink offering. The bread that is continually there is to
remain there.[4] 8 Over them they are to spread a solid scarlet
cloth, cover it with a covering of porpoise hide, then install its
poles.

9 “Then they are to take a blue cloth and cover the menorah
for light, along with its lamps, tongs, snuffers and oil jars that
they use to tend to it. 10 They then are to wrap it and all its
accessories in a cover of porpoise hide and place it all on a
carrying frame.

11 “Over the golden altar they are to spread a blue cloth and
cover that with a covering of porpoise hide, then put its poles
in place.

12 “They are to take all the utensils used for the service of the
ministry of the Sanctuary, wrap them in a blue cloth, cover
them with porpoise hide, and place them on a carrying frame.

13 “They are to remove the ashes from the altar, then spread
over it a purple cloth. 14 They are to put onto it all the utensils
with which they tend to the altar, among them the firepans,
meat forks, shovels and sprinkling bowls. They are to spread
over it a covering of porpoise hide and install its poles.

15 “When Aaron and his sons have finished covering the
Sanctuary and all its holy implements, and when the camp is
ready to move out, after this the sons of Kohath may come to
do the carrying. But they must not touch the holy items or they
will die. These are the task of the sons of Kohath with regard to
the Tent of Meeting.
16 “Eleazar son of Aaron the kohen will have charge of the oil
for the light, the fragrant incense, the regular grain offering
and the anointing oil. He is to have charge of the Tabernacle
and all that is in it, including its holy items and all its
implements.”

17 ADONAI spoke to Moses and Aaron saying, 18 “You are not to
let the families of the tribe of the Kohathites be cut off from
among the Levites. 19 Do this for them so that they may live and
not die whenever they approach the most holy items—Aaron
and his sons are to go into the Sanctuary and assign each man
his job and his responsibility. 20 But the Kohathites are not to go
in to look at what is holy, not even momentarily, or they will
die.”

Parashat Naso

[21] Again ADONAI spoke to Moses saying, [22] “Take a census also
of the sons of Gershon, by their ancestral households and by
their families. [23] Count all the males from 30 to 50 years of age,
everyone coming to work in the service of the Tent of Meeting.
[24] This is the task of the Gershonite families in working and
carrying burdens. [25] They are to carry the curtains of the
Tabernacle, the Tent of Meeting, its covering, the outer
covering of porpoise hide, the curtains for the entrance for the
Tent of Meeting, [26] the curtains surrounding the courtyard and
the altar, the curtain for the entrance, the ropes and all the
equipment used in its operations. They are to do all that needs
to be done with these things.

[27] The sons of the Gershonites are to do all their tasks,
whether carrying or doing other work, according to the word of
Aaron and his sons. You are to assign to them all that is their
responsibility to carry. [28] This is the duty of the families of the
sons of the Gershonites regarding the Tent of Meeting. Their
duty will be under the direction of Ithamar son of Aaron the
kohen.

[29] Next, count the sons of Merari, according to their families
and their ancestral houses, [30] sons 30 years old and upward to
50, everyone coming to work in the service of the Tent of
Meeting. [31] This is their task in the service of the Tent of
Meeting: the frames of the Tabernacle, its crossbars, posts and
bases, [32] as well as the posts of the surrounding courtyard, plus
their bases, tent pegs, ropes, and all their paraphernalia with
everything related to their operation. Assign to them by name
their duties and tasks. [33] This is the service of the families of
the sons of Merari as they work under the direction of Ithamar
son of Aaron the kohen.”

[34] So Moses, Aaron and the princes of the community counted
the sons of the Kohathites according to their families and their
ancestral households. [35] All the men who came to do the service
of the Tent of Meeting, from 30 to 50 years of age, [36] were

counted by families—2,750. 37 This was the total of those in the families of the Kohathites, every one serving in the Tent of Meeting—Moses and Aaron counted them according to the mouth of ADONAI by Moses's hand.

38 The sons of Gershon were counted according to their families and their ancestral households. 39 Males from 30 years old and upward to 50, all those coming into the work of the service of the Tent of Meeting, 40 numbered according to their families and ancestral households 2,630. 41 These were those counted from the families of the sons of Gershon, each serving in the Tent of Meeting—Moses and Aaron counted according to the mouth of ADONAI.

42 Those were counted from the families and ancestral households of the sons of Merari, 43 from 30 years of age upward to 50, who came to the work of the service of the Tent of Meeting. 44 Numbered by their families, they were 3,200. 45 These were those numbered from the families of the sons of Merari by Moses and Aaron in accordance with the mouth of ADONAI by Moses's hand.

46 Thus Moses, Aaron and the princes of Israel counted all the Levites by their families and by their ancestral houses. 47 All the men from 30 to 50 years old who came to do the work of the service and of carrying the Tent of Meeting 48 numbered 8,580.

49 From the mouth of ADONAI by Moses's hand, each man was assigned his work and his burden to carry. So they were counted, as ADONAI commanded Moses.

Purity in the Camp

Numbers 5 1 ADONAI spoke to Moses saying, 2 "Command Bnei-Yisrael to send out from the camp everyone with tza'arat, who has some kind of discharge, or any contaminated by a dead body. 3 Whether male or female, you are to send them outside the camp so as not to defile the camp where I am dwelling among them." 4 This Bnei-Yisrael did, sending them outside the camp. Just as ADONAI spoke to Moses, so Bnei-Yisrael did.

5 ADONAI spoke to Moses saying, 6 "Say to Bnei-Yisrael: Whenever a man or woman commits any sins against any person, thus breaking faith with ADONAI, that soul bears guilt. 7 That person is to confess the sin he has committed, make full restitution for his wrong, add one fifth to it and give it to the one he wronged.[5] 8 But if that person has no close relative to whom to pay the restitution, the restitution belongs to ADONAI. It is to be given to the kohen along with the ram of atonement with which he is to make atonement for him.

9 "Every contribution from all the sacred things that Bnei-Yisrael brings to the kohen will belong to him. 10 Each one's sacred holy gifts are his own, but whatever each man gives to the kohen belongs to that kohen."

Jealousy Ritual 11 *ADONAI* spoke to Moses saying, 12 "Speak to *Bnei-Yisrael* and say to them: Suppose some man's wife goes astray and is unfaithful to him, 13 and another man has sexual relations with her, but it is hidden from her husband's eyes and her impurity is not detected. Yet there was no witness against her and she was not caught in the act. 14 Then a spirit of jealousy overcomes him and he is suspicious of his wife, when she is impure. Or a spirit of jealousy overcomes him and he suspects his wife, yet she is not impure.

15 "Then he should take his wife to the kohen. He must also bring a tenth of an ephah of barley flour as an offering for her. He is not to pour oil or put incense on it, because it is an

offering for jealousy, a reminder offering drawing attention to guiltiness.

16 “The kohen is to bring her near and have her stand before ADONAI. 17 Then the kohen is to take some holy water in a clay jar and take some dust from the floor of the Tabernacle and put it into the water. 18 Then the kohen will have the woman stand before ADONAI, loosen the woman’s hair, put into her hands the reminder offering, the offering for jealousy, while in the kohen’s own hands are the bitter waters that bring a curse. 19 Then the kohen will have her swear under oath, then say to the woman, ‘If no man other than your husband has slept with you, and if you have not gone astray into impurity from your husband, may this bitter water that brings a curse not harm you. 20 If, however, you have gone astray from your husband and if you became impure and had sexual relations with a man other than your husband’— 21 Then the kohen is to have the woman swear under this oath of a curse, and say to the woman —‘then let ADONAI cause you to be cursed and denounced among your people when ADONAI causes your thigh to rot and your belly to swell. 22 “May this water which brings a curse enter your body and cause your belly to swell and your thigh to rot.’

“The woman is to say, ‘Amen, amen!’

23 “Then the kohen is to write these curses on a scroll and wash them into the waters of bitterness. 24 The kohen will then have the woman drink the bitter water bearing curses, so that the water of the curses of bitterness enters her. 25 The kohen is to take the jealousy offering from the woman’s hand, wave the offering before ADONAI and bring it to the altar. 26 The kohen is to take a handful of the grain offering and burn it up in smoke on the altar as a memorial offering. The kohen will then have the woman drink the water.

27 “When she is made to drink the water that carries the curse, if she has defiled herself and been unfaithful to her husband, it will enter her and cause bitterness—her abdomen will swell and her thigh will waste away. She will be accursed among her people. 28 If, however, the woman has not defiled

herself and is clean, she will be free from guilt and be able to have children.

29 “This is the Torah regarding jealousy, when a woman goes astray from her husband and defiles herself, 30 or when a spirit of jealousy comes over a man and he jealously suspects his wife. The kohen is to have her stand before ADONAI and apply this entire Torah to her. 31 The husband will be free of guilt, but that woman will bear her guilt.”

Nazirite Vows

Numbers 6 1 Again ADONAI spoke to Moses saying, 2 “Speak to
Bnei-Yisrael and say to them: Any man or woman who desires
to vow a Nazirite vow to be separate for ADONAI,[6] 3 is to abstain
from wine and any other fermented drink. He is not to drink
any vinegar made from wine or any fermented drink, or any
grape juice, or eat grapes or raisins.
4 “All during his days as a Nazirite he is not to eat anything
from the grapevine—even the seeds or skins. 5 All the duration
of his Nazirite vow, no razor is to come on his head until the
time of his consecration to ADONAI is over. He is to be holy, and
the hair of his head is to grow long. 6 All the days of his
separation to ADONAI, he is not to go near a dead body. 7 Even if
his father, mother, brother or sister should die, he is not to
make himself unclean, because his consecration to God is on
his head. 8 All the days of his separation, he is to be
consecrated to ADONAI.
9 “Now if someone should die suddenly in his presence,
thereby defiling his dedicated head, he is to shave his head on
the day of his purification—the seventh day. 10 Then on the
eighth day, he is to bring two doves or two young pigeons to
the kohen at the entrance of the Tent of Meeting. 11 The kohen
is to offer one as a sin offering and the other as a burnt
offering. He is to make atonement for him because he sinned
through the corpse. He must consecrate his head on the same
day. 12 He will be dedicated to ADONAI for the days of his
Nazirite separation. He is to bring a year-old male lamb as a
guilt offering. The previous days will not count because he was
contaminated during his Nazirite separation.
13 “Then this is the Torah of the Nazirite when his period of
separation is over. He must be brought to the entrance of the
Tent of Meeting. 14 He is to present his offering to ADONAI: a
year-old male lamb without flaw as a burnt offering, a year-old
female lamb without flaw as a sin offering, a flawless ram as a
fellowship offering,[7] 15 along with a basket of matzah cakes

made of fine flour mixed with oil and matzah wafers spread with oil, along with their grain and drink offerings.

16 “The kohen will offer these before Adonai, and present his sin offering and burnt offering. 17 Then he is to sacrifice the ram as a fellowship offering to Adonai, along with the basket of matzot. The kohen will also present the grain and drink offerings. 18 The Nazirite is then to shave the hair of his dedication at the entrance of the Tent of Meeting, and he is to take the hair of his dedication and put it into the fire of the fellowship offering sacrifice. 19 The kohen is to take the boiled shoulder of the ram and one matzah cake and one matzah wafer from the basket, and he is to place them into the hands of the Nazirite after he has shaved the hair of his dedication. 20 The kohen will wave them before Adonai as a wave offering. They are holy, and belong to the kohen along with the breast that was waved and the thigh that was presented. Afterward, the Nazirite may drink wine.

21 This is the Torah regarding the Nazirite who vows his offering to Adonai with regard to his consecration, besides whatever else he can afford. He must fulfill the vow he has made, in accordance with the Torah of his consecration.’”

Aaronic Benediction 22 **Again *Adonai* spoke to Moses saying,** 23 **“Speak to Aaron and to his sons saying: Thus you are to bless *Bnei-Yisrael*, by saying to them:** 24 **‘*Adonai* bless you and keep you!**

25 Adonai make His face to shine on you and be gracious
to you![8]

26 Adonai turn His face toward you and grant you
shalom!’

27 In this way they are to place My Name over Bnei-Yisrael, and so I will bless them.”

Offerings of Tribal Princes

Numbers 7 1 When Moses finished setting up the Tabernacle, he
anointed and consecrated it and all its implements, the altar
and all its utensils, and he anointed and consecrated them.
2 Then the princes of Israel, heads of their ancestral houses—
they were tribal princes in charge over those who were
numbered—gave offerings. 3 They brought as their gift before
ADONAI six covered carts and twelve oxen. A cart came from
every two princes and an ox from each one of them. They
presented them before the Tabernacle.

4 ADONAI spoke to Moses saying, 5 "Accept these from them to
use in the service of the Tent of Meeting. Give them to the
Levites to use as each man's work requires."

6 So Moses took the carts and the oxen and he gave them to
the Levites. 7 He gave two carts and four oxen to the sons of
Gershon, as their work required, 8 and four carts and eight
oxen to the sons of Merari, as their work required, under the
direction of Ithamar son of Aaron the kohen. 9 But to the sons of
Kohath he did not give any because their responsibility was
carrying the holy items on their shoulders.

10 When the altar was anointed, the princes brought their
dedication offerings and presented them before ADONAI. 11 For
ADONAI had said to Moses, "Each day one of the princes is to
bring his offering for the altar's dedication."

12 Bringing his offering on the first day was Nahshon son of
Amminadab, from the tribe of Judah. 13 His offering was one
silver plate weighing 130 shekels, one silver basin weighing 70
shekels by the shekel of the Sanctuary, both of them filled with
fine flour mixed with oil as a grain offering, 14 one ladle of 10
shekels of gold filled with incense, 15 one young bull from the
herd, one ram, one male lamb a year old as a burnt offering,
16 one male goat as a sin offering, 17 and two oxen, five rams,
five male goats and five male lambs one year old to be
sacrificed as a fellowship offering. This was the offering of
Nahshon son of Amminadab.

18 On the second day, Nethanel son of Zuar, prince of
Issachar, brought his offering. 19 The offering he brought was
one silver plate weighing 130 shekels, one silver basin
weighing 70 shekels according to the shekel of the Sanctuary,
both filled with fine flour mixed with oil for a grain offering,
20 one gold ladle of 10 shekels filled with incense, 21 one young
bull, one ram and one male lamb one year old for a burnt
offering, 22 one male goat for a sin offering, 23 and two oxen, five
rams, five male goats and five male lambs one year old to be
sacrificed as a fellowship offering. This was the offering of
Nethanel son of Zuar.
24 On the third day was the prince of the sons of Zebulun,
Eliab son of Helon. 25 His offering was one silver plate weighing
130 shekels, one silver basin weighing 70 shekels, both
according to the shekel of the Sanctuary, both filled with fine
flour mixed with oil for a grain offering, 26 one ladle of 10
shekels of gold filled with incense, 27 one young bull, one ram
and one male lamb a year old for a burnt offering, 28 one male
goat for a sin offering, 29 two oxen, five rams, five male goats
and five male lambs a year old to be sacrificed as a fellowship
offering. This was the offering of Eliab son of Helon.
30 On the fourth day was the prince of the sons of Reuben,
Elizur son of Shedeur. 31 His offering was one silver plate
weighing 130 shekels, one silver basin weighing 70 shekels
according to the shekel of the Sanctuary, both filled with fine
flour mixed with oil for a grain offering, 32 one ladle of 10
shekels of gold filled with incense, 33 one young bull, one ram,
one male lamb a year old for a burnt offering, 34 one male goat
for a sin offering, 35 and two oxen, five rams, five male goats
and five male lambs a year old to be sacrificed as a fellowship
offering. This was the offering of Elizur son of Shedeur.
36 On the fifth day was the prince of the sons of Simeon,
Shelumiel son of Zurishaddai. 37 His offering was one silver
plate weighing 130 shekels, one silver basin weighing 70
shekels according to the shekel of the Sanctuary, both filled
with fine flour mixed with oil for a grain offering, 38 one ladle of
10 shekels of gold filled with incense, 39 one young bull, one

ram, one male lamb a year old for a burnt offering, [40] one male goat for a sin offering, [41] and two oxen, five rams, five male goats and five male lambs a year old to be sacrificed as a fellowship offering. This was the offering of Shelumiel son of Zurishaddai.

[42] On the sixth day was the prince of the sons of Gad, Eliasaph son of Deuel. [43] His offering was one silver plate weighing 130 shekels, one silver basin weighing 70 shekels according to the shekel of the Sanctuary, both filled with fine flour mixed with oil for a grain offering, [44] one ladle of 10 shekels of gold filled with incense, [45] one young bull, one ram and one male lamb a year old for a burnt offering, [46] one male goat for a sin offering, [47] and two oxen, five rams, five male goats and five male lambs a year old to be sacrificed as a fellowship offering. This was the offering of Eliasaph son of Deuel.

[48] On the seventh day was the prince of the sons of Ephraim, Elishama son of Ammihud. [49] His offering was one silver plate weighing 130 shekels, one silver basin weighing 70 shekels according to the shekel of the Sanctuary, both filled with fine flour mixed with oil for a grain offering, [50] one ladle of 10 shekels of gold filled with incense, [51] one young bull, one ram, one male lamb a year old for a burnt offering, [52] one male goat for a sin offering, [53] and two oxen, five rams, five male goats and five male lambs a year old to be sacrificed as a fellowship offering. This was the offering of Elishama son of Ammihud.

[54] On the eighth day was the prince of the sons of Manasseh, Gamaliel son of Pedahzur. [55] His offering was one silver plate weighing 130 shekels, one silver basin weighing 70 shekels according to the shekel of the Sanctuary, both filled with fine flour mixed with oil for a grain offering, [56] one ladle of 10 shekels of gold filled with incense, [57] one young bull, one ram, one male lamb a year old for a burnt offering, [58] one male goat for a sin offering, [59] and two oxen, five rams, five male goats and five male lambs a year old to be sacrificed as a fellowship offering. This was the offering of Gamaliel son of Pedahzur.

[60] On the ninth day was the prince of the sons of Benjamin, Abidan son of Gideoni. [61] His offering was one silver plate

weighing 130 shekels, one silver basin weighing 70 shekels according to the shekel of the Sanctuary, both filled with fine flour mixed with oil for a grain offering, [62] one ladle of 10 shekels of gold filled with incense, [63] one young bull, one ram and one male lamb a year old for a burnt offering, [64] one male goat for a sin offering, [65] and two oxen, five rams, five male goats and five male lambs a year old to be sacrificed as a fellowship offering. This was the offering of Abidan son of Gideoni.

[66] On the tenth day came the prince of the sons of Dan, Ahiezer son of Ammishaddai. [67] His offering was one silver plate weighing 130 shekels, one silver basin weighing 70 shekels according to the shekel of the Sanctuary, both filled with fine flour mixed with oil for a grain offering, [68] one ladle of 10 shekels of gold filled with incense, [69] one young bull, one ram, one male lamb a year old as a burnt offering, [70] one male goat for a sin offering, [71] and two oxen, five rams, five male goats and five male lambs a year old to be sacrificed as a fellowship offering. This was the offering of Ahiezer son of Ammishaddai.

[72] On the eleventh day came the prince of the sons of Asher, Pagiel son of Ochran. [73] His offering was one silver plate weighing 130 shekels, one silver basin weighing 70 shekels according to the shekel of the Sanctuary, both filled with fine flour mixed with oil for a grain offering, [74] one ladle of 10 shekels of gold filled with incense, [75] one young bull, one ram, one male lamb a year old as a burnt offering, [76] one male goat for a sin offering, [77] and two oxen, five rams, five male goats and five male lambs a year old to be sacrificed as a fellowship offering. This was the offering of Pagiel son of Ochran.

[78] On the twelfth day came the prince of the sons of Naphtali, Ahira son of Enan. [79] His offering was one silver plate weighing 130 shekels, one silver basin weighing 70 shekels, according to the shekel of the Sanctuary, both filled with fine flour mixed with oil for a grain offering, [80] one ladle of 10 shekels of gold, filled with incense, [81] one young bull, one ram, one male lamb a year old for a burnt offering, [82] one male goat for a sin offering, [83] and two young bulls, five rams, five male goats, and five male

lambs a year old to be sacrificed as a fellowship offering. This was the offering of Ahira son of Enan.

84 This was the dedication offering from the princes of Israel for the day when the altar was to be anointed: twelve silver plates, twelve silver basins, twelve gold ladles. 85 Each silver plate was of 130 shekels, and each silver basin was of 70 shekels. Altogether, the silver utensils weighed 2,400 shekels according to the shekel of the Sanctuary.

86 The ten gold ladles filled with incense each weighed 10 shekels, by the shekel of the Sanctuary. Altogether, the gold ladles totaled 120 shekels.

87 The total of the livestock for the burnt offering was twelve young bulls, twelve rams, and twelve male lambs a year old, along with their grain offering. Twelve male goats were sin offerings. 88 The total number of livestock used for sacrifice of fellowship offerings was 24 oxen, 60 rams, 60 male goats and 60 male lambs a year old. These were the dedicatory offerings for the altar after it was anointed.

89 When Moses entered the Tent of Meeting to speak with ADONAI, he heard the voice speaking to him from above the atonement cover[9] atop the Ark of Testimony between the cheruvim. So he spoke with Him.

Parashat Beha’alotecha

Dedication of the Levites

Numbers 8 1 ADONAI spoke to Moses saying, 2 “Speak to Aaron and
say to him: When you erect the lamps, the seven lamps are to
illuminate the area in front of the menorah.” 3 Aaron did so. He
erected the lamps facing forward so they illuminated the area
in front of the menorah, just as ADONAI had commanded Moses.
4 Now this is how the menorah was made: hammered gold from
its base to its blossoms. Just as was the pattern that ADONAI had
shown to Moses, so he made the menorah.

5 Again ADONAI spoke to Moses saying, 6 “Take the Levites
from among Bnei-Yisrael and ceremonially cleanse them. 7 This
is what you must do to them to make them clean: Sprinkle the
purifying water on them,[10] then have them shave their whole
bodies and wash their clothes, thus purifying themselves.

8 “Then they are to take a young bull with its grain offering of
fine flour mixed with oil, plus a second young bull for a sin
offering. 9 Bring the Levites before the Tent of Meeting, and
gather the whole community of Bnei-Yisrael. 10 Bring the
Levites before ADONAI, Bnei-Yisrael will lay their hands on the
Levites, 11 and Aaron will present the Levites before ADONAI as a
wave offering from Bnei-Yisrael. Then they may go about the
work of the service of ADONAI.

12 “The Levites are to lay their hands on the heads of the
bulls. Use one for a sin offering and the other for a burnt
offering to ADONAI to make atonement for the Levites. 13 Have
the Levites stand before Aaron and his sons and present them
as a wave offering to Adonai. 14 In this way you are to set apart
the Levites from Bnei-Yisrael to be Mine. 15 After you have
purified them and presented them as a wave offering, the
Levites will come to do their work at the Tent of Meeting. 16 For
they are the ones from among Bnei-Yisrael given to Me in place

of all the first from the wombs of Bnei-Yisrael. I have taken them for Myself.

17 “For every firstborn among Bnei-Yisrael is Mine, whether human or animal. On the day I struck down the firstborn of the land of Egypt, I sanctified them for Myself.[11] 18 So I am taking the Levites in place of the firstborn of Bnei-Yisrael, 19 and I am giving the Levites as a gift to Aaron and his sons from among Bnei-Yisrael, to do the work on behalf of Bnei-Yisrael in the Tent of Meeting, and to make atonement for them—so that there would be no plague among them for coming too close to the Sanctuary.”

20 So Moses, Aaron and the entire community of Bnei-Yisrael did so with the Levites. All that Adonai had commanded Moses regarding the Levites, so Bnei-Yisrael did to them. 21 The Levites also purified themselves from sin and washed their clothes. Aaron presented them as a wave offering before Adonai, and, he made atonement for them to purify them. 22 After that, the Levites came to do their tasks before Aaron and his sons in the Tent of Meeting, just as Adonai had commanded Moses concerning the Levites.

23 Adonai again spoke to Moses saying, 24 “This is for the Levites. Men 25 years old and upward are to present themselves for service to work in the Tent of Meeting. 25 But at the age of 50 he is to retire from his service and work no longer. 26 He may assist his brothers in the Tent of Meeting to do their duties, but he himself will no longer do the work. Thus, you are to assign to the Levites their responsibilities.”

Second Month Passover

Numbers 9 [1] ADONAI spoke to Moses in the Sinai wilderness in the
first month of the second year after they had come out of the
land of Egypt saying, [2] “Bnei-Yisrael is to observe Passover at
its appointed time. [3] You are to celebrate it at its appointed
time, at twilight on the fourteenth day of this month, with all its
rules and regulations.”
[4] So Moses told Bnei-Yisrael to observe Passover. [5] They
celebrated Passover at twilight on the fourteenth day of the
first month in the Sinai wilderness. In accordance with all that
ADONAI commanded Moses, so Bnei-Yisrael did.[12]
[6] However, there were some men who could not celebrate
Passover because of being defiled by a dead body. So they
came to Moses and Aaron on that same day, [7] and these men
said to him, “We have become unclean because of a dead man’s
body. Why should we be kept from presenting the offering of
ADONAI at the appointed time with the rest of Bnei-Yisrael?”
[8] Moses answered them, “Wait, and I will inquire what ADONAI
commands concerning you.”
[9] Then ADONAI spoke to Moses saying, [10] “Say to Bnei-Yisrael
saying: If any man, whether you or your descendants, becomes
unclean because of a dead body, or is away on a long journey,
he may yet observe ADONAI’S Passover. [11] They are to celebrate
it at twilight on the fourteenth day of the second month. With
matzot and bitter herbs they are to eat it. [12] They are not to
leave any of it until morning, or break any bones. When they
celebrate Passover they are to observe all its regulations.
[13] “But the person who is clean and not away on a journey, yet
neglects to celebrate Passover, that soul shall be cut off from
his people because that person did not present ADONAI’S
offering at the appointed time. That man will bear his sin.
[14] “If an outsider living among you would celebrate Passover
to ADONAI according to the requirement, so he should do. There
will be for you the same regulation for the outsider and the
native of the land.’”

The Cloud as the Guide [15] On the day the Tabernacle was erected, the cloud covered the Tabernacle. By evening until morning, the cloud above the Tent of Testimony had an appearance like fire. [16] It was that way continually. The cloud covered it, and by night it appeared like fire. [17] Whenever the cloud lifted up from above the Tent, then *Bnei-Yisrael* would set out, and at the place where the cloud settled, there *Bnei-Yisrael* would encamp. [18] At the mouth of *Adonai*, *Bnei-Yisrael* would set out, and at the mouth of *Adonai* they would encamp. All the days that the cloud remained over the Tabernacle, they would remain in camp.

[19] When the cloud would remain over the Tabernacle many days, Bnei-Yisrael would obey the command of Adonai and not set out. [20] At times the cloud stayed over the Tabernacle only a few days. At Adonai's word they would encamp, and at Adonai's word they would set out.

[21] At times the cloud remained only from evening until morning. When the cloud would lift, they would set out. Whether by day or by night, when the cloud lifted, they would set out. [22] Whether for two days or a month or a year, while the cloud remained over the Tabernacle, Bnei-Yisrael remained camped and would not set out. But when it would lift, they would set out. [23] At Adonai's word they would encamp, and at the mouth of Adonai they set out. They obeyed Adonai's order by Moses's hand.

Silver Trumpets for Assembly

Numbers 10 1 ADONAI spoke to Moses saying, 2 “Make two
trumpets of hammered silver for yourself. They are for
summoning the community and having the camps set out.
3 Whenever both are sounded, the whole community is to
gather toward you at the entrance of the Tent of Meeting. 4 But
if only one is sounded, the princes—the heads of the tribes of
Israel—are to gather toward you. 5 When you sound the
trumpet the first time, the camp of those camped on the east is
to set out. 6 When you sound the trumpet blast the second time,
the camp of those camped on the south is to set out. Short
blasts will be the signal for their moving out. 7 To gather the
whole national community, you are to sound the sustained
blasts, but not the short blasts. 8 The sons of Aaron will blow
the trumpets. This is to be an eternal ordinance for you as well
as for your generations to come.

9 Whenever you go to war in your own land against the enemy
who is hostile to you, you are to sound short blasts of alarm.
Then you will be remembered before ADONAI your God and be
delivered from your enemies.

10 Also at your days of rejoicing, feasts and new moons, you
are to blow on the trumpets over your burnt offerings and
fellowship offerings. They will then be a reminder for you
before ADONAI your God. I am ADONAI your God!”

Journey From Sinai

11 On the twentieth day of the second month of the second
year, the cloud lifted up from above the Tabernacle of the
Testimony. 12 Then Bnei-Yisrael set out on their travels in the
Sinai wilderness. The cloud came to rest in the wilderness of
Paran. 13 So they set out the first time by the mouth of ADONAI
by Moses's hand.
14 The standard of the camp of the sons of Judah set out first
by their divisions. Over them was Nahshon son of Amminadab.
15 Over the division of the tribe of the sons of Issachar was
Nethanel son of Zuar. 16 Over the division of the tribe of the
sons of Zebulun was Eliab son of Helon.
17 Then the Tabernacle was disassembled, and the sons of
Gershon and Merari, who were carrying it, set out. 18 The
standard of the camp of Reuben then set out, by their divisions.
Over his division was Elizur son of Shedeur. 19 Shelumiel son of
Zurishaddai, was over the division of the tribe of the sons of
Simeon. 20 Over the division of the tribe of the sons of Gad was
Eliasaph son of Deuel.
21 Then the Kohathites set out, carrying the holy items. The
Tabernacle was to be erected before their arrival.
22 The standard of the camp of the sons of Ephraim set out
next, by their divisions. Over his division was Elishama son of
Ammihud. 23 Over the division of the tribe of the sons of
Manasseh was Gamaliel son of Pedahzur. 24 Over the division of
the tribe of the sons of Benjamin was Abidan son of Gideoni.
25 The standard of the camp of the tribe of the sons of Dan,
being the rear guard of all the camps, set out by their divisions.
Over his division was Ahiezer son of Ammishaddai. 26 Pagiel son
of Ochran, was over the division of the tribe of the sons of
Asher. 27 Ahira son of Enan, was over the division of the tribe of
the sons of Naphtali.
28 This is the order by which Bnei-Yisrael, by their divisions,
set out.

[29] Moses said to Hobab son of Reuel the Midianite, Moses’
father-in-law, “We are setting out to the place about which
ADONAI said, ‘I will give it to you.’ Come with us and we will do
good to you, because ADONAI has spoken goodness to Israel.”
[30] But he said to him, “I will not go, because I would rather go
to my own country and to my own people.”
[31] But he said, “Do not leave us now, because you know where
we should camp in the wilderness. You can be like eyes to us.
[32] If you come with us, we will share with you whatever good
ADONAI gives to us.”
[33] So they advanced from the mountain of ADONAI, a trip of
three days, the Ark of the covenant of ADONAI going ahead of
them for those three days to seek out a resting place for them.
[34] The cloud of ADONAI was over them by day when they
advanced from the camp.
[35] Whenever the Ark would set out, Moses would say:

“Arise, ADONAI! May Your enemies be scattered!
May those who hate You flee from before You!”

[36] Then whenever it came to rest, he would say:

“Return, ADONAI, to the myriad thousands of Israel!”

70 Elders to Share the Burden

Numbers 11 [1] The people were murmuring in the ears of ADONAI
about hardship, and when ADONAI heard, His anger burned. The
fire of ADONAI blazed among them, ravaging the outskirts of the
camp. [2] The people cried out to Moses, so Moses prayed to
ADONAI and the fire died out. [3] The name of that place was thus
called Taberah because fire from ADONAI had burned among
them.

[4] The grumblers among them began to have cravings, so
Bnei-Yisrael began to wail repeatedly, saying, “If we could just
eat some meat! [5] We remember the fish that we used to eat in
Egypt, for free—the cucumbers, the melons, the leeks, the
onions, and the garlic! [6] But now we have no appetite. We
never see anything but this manna.”

[7] Now the manna was similar to coriander seed and had an
appearance like gum resin. [8] The people went about, gathered
it up, and ground it in a hand mill or crushed it in a mortar.
They cooked it in a pot or made it into cakes. It had a taste like
something made with olive oil. [9] When the dew descended on
the camp at night, the manna descended with it.

[10] Moses heard the people wailing by their families, each man
at the door to his tent. ADONAI’S anger became very hot, and
Moses was troubled.

[11] So Moses asked ADONAI, “Why have You brought trouble on
Your servant? Haven’t I found favor in Your eyes—that You laid
the burden of all these people on me? [12] Did I conceive all these
people, or did I give birth to them, that You should say to me,
‘Carry them in your bosom just as the nurse carries an infant’—
to the land You promised to their fathers? [13] Where can I get
meat for all these people? For they wail to me saying, ‘Give us
meat to eat!’ [14] I am not able to carry all these people by
myself! The load is too heavy for me! [15] If this is how You are
treating me, kill me now! If I have found favor in Your eyes, kill
me please—don’t let me see my own misery!”

16 ADONAI said to Moses, “Bring me 70 of the elders of Israel
whom you know to be elders of the people and their leaders.
Take them to the Tent of Meeting, so they may stand with you
there. 17 Then I will come down and speak with you there, and, I
will take some of the Ruach that is on you and will place it on
them. They will carry with you the burden of the people, so you
will not be carrying it alone.”[13]
18 “Now to the people say: Sanctify yourselves for tomorrow,
because you will eat meat, for you wailed in ADONAI’S ears
saying, ‘If only we could eat meat! It was better for us in
Egypt!’ Now ADONAI will give you meat and you will eat! 19 You
will eat—not for one day, or two days, or five days, or ten days,
or twenty days, 20 but for an entire month—until it is coming out
of your nostrils and it becomes loathsome to you! For you
rejected ADONAI who is among you, and you wailed to His face
saying, ‘Why did we ever leave Egypt?”
21 Moses then said, “600,000 foot soldiers—the people I am in
the middle of—yet You say, ‘I am going to give them meat to
eat for an entire month?’ 22 If flocks and herds were
slaughtered, would they have enough? Or if all the fish in the
sea were caught, would they have enough?”
23 ADONAI said to Moses, “Is ADONAI’S arm too short? Now you
will see whether My word will come true for you or not.”

Seventy Elders Prophesying

24 So Moses went out and told the people ADONAI’S words. He
gathered 70 of the elders of the people and had them stand
around the Tent. 25 ADONAI descended in the cloud and spoke
with him. He took some of the Ruach that was on him and
placed it on each of the 70 elders. It so happened that when the
Ruach first rested on them, they prophesied—but never again.
26 Two men, however, had remained in the camp. The name of
one was Eldad and the name of the other was Medad. The
Ruach rested on them. They were among those listed, but they
had not gone out to the Tent. So they prophesied in the camp.

27 A young man ran and told Moses and said, “Eldad and Medad
are prophesying in the camp!”
28 Joshua son of Nun, the assistant of Moses since his youth,
cried out and said, “Moses, my lord, stop them!”
29 But Moses said to him, “Are you jealous on my behalf? If
only ADONAI would make all the people prophets! If only ADONAI
would put the Spirit on all of them!”
30 Then Moses and the elders of Israel returned to the camp.

Quails From the Sea

31 Now a wind went out from ADONAI and drove quails from
the sea. He brought them into the camp to about a day’s
journey in any direction, about two cubits above the ground all
around the camp. 32 The people went out all that night and all
the following day and collected quail. No one gathered less
than ten omers. They spread them out all around the camp.
33 Yet while the meat was between their teeth, before it was
swallowed, ADONAI’S anger burned against the people. So
ADONAI struck the people with a severe plague. 34 For that
reason the name of that place was called Kibroth-hattaavah[14],
because they buried the people who were craving.
35 From Kibroth-hattaavah the people journeyed to Hazeroth
and stayed in Hazeroth.

Miriam and Aaron Speak Against Moses

Numbers 12 1 Then Miriam and Aaron spoke against Moses on
account of the Cushite woman he married, because he had
married a Cushite woman. 2 They asked, “Has ADONAI spoken
only through Moses? Hasn’t He also spoken through us?”
ADONAI heard it.
3 Now the man Moses was very humble, more so than anyone
on the face of the earth.
4 Immediately, ADONAI said to Moses, Aaron and Miriam, “The
three of you, come out to the Tent of Meeting.” So the three
came out. 5 ADONAI descended in a column of cloud, stood at the
entrance of the Tent of Meeting, and called to Aaron and
Miriam. The two of them stepped forward.
6 “Hear now My words!” He said. “When there is a prophet of
ADONAI, I reveal Myself in a vision, I speak to him in a dream.
7 Not so with My servant Moses. In all My house, he is faithful.
[15] 8 I speak with him face to face, plainly and not in riddles. He
even looks at the form of ADONAI! Why then were you not afraid
to speak against My servant Moses?”
9 ADONAI’S anger burned against them, and He left them.
10 When the cloud lifted up from above the Tent, behold, Miriam
had tza’arat, like snow! As Aaron turned toward her, behold,
she had tza’arat! 11 He said to Moses, “Please, my lord, don’t
hold against us the sin we have committed so foolishly! 12 Don’t
let her be like a stillborn baby, who comes from his mother’s
womb with his flesh half-eaten away!”
13 So Moses cried to ADONAI saying, “O God, heal her now!”
14 ADONAI said to Moses, “If her father had but spit in her face,
would she not be in shame for seven days? Let her be confined
outside the camp for seven days. After that she may be brought
back.”
15 So Miriam was restricted to outside the camp for seven
days. The people did not move on until Miriam was brought
back. 16 Afterward, the people left Hazeroth and encamped in
the Wilderness of Paran.

Parashat Shlach

Twelve Scouts and the Bad Report

Numbers 13 1 ADONAI spoke to Moses saying, 2 “Send some men on
your behalf to investigate the land of Canaan, which I am
giving to Bnei-Yisrael. Each man you are to send will be a
prince of the tribe of his fathers, a man from each tribe.”
3 So according to the word of ADONAI, Moses sent them from
the wilderness of Paran. All the men were princes of Bnei-
Yisrael. 4 These are their names: from the tribe of Reuben,
Shammua son of Zaccur. 5 From the tribe of Simeon, Shaphat
son of Hori. 6 From the tribe of Judah, Caleb son of Jephunneh.
7 From the tribe of Issachar, Igal son of Joseph. 8 From the tribe
of Ephraim, Hoshea son of Nun. 9 From the tribe of Benjamin,
Palti son of Raphu. 10 From the tribe of Zebulun, Gaddiel son of
Sodi. 11 From the tribe of Manasseh, part of the tribe of Joseph,
Gaddi son of Susi. 12 From the tribe of Dan, Ammiel son of
Gemalli. 13 From the tribe of Asher, Sethur son of Michael.
14 From the tribe of Naphtali, Nahbi son of Vophsi. 15 From the
tribe of Gad, Geuel son of Machi.
16 These are the names of the men Moses sent to investigate
the land. (Now he gave Hoshea son of Nun, the name Joshua.)
17 As he sent them to explore the land of Canaan, he said to
them, “Go up there through the Negev, then go up into the hill
country. 18 See what the land is like and the people living there,
whether they might be strong or weak, few or many. 19 In what
kind of land are they living? Is it good or bad? Also, what about
the cities in which they are living? Are they unwalled or do they
have fortifications? 20 How is the soil—fertile or poor? Are there
trees on it or not? Do your best to bring back some of the fruit
of the land.” (It was the season for the first ripe grapes.)
21 So they went up and explored the land from the wilderness
of Zin as far as Rehob the entrance of Hamath. 22 They
continued on up through the Negev and came to Hebron. There

lived Ahiman, Sheshai, and Talmai, descendants of Anak.
(Hebron was built seven years before Zoan in Egypt.)
23 When they reached as far as the Valley of Eshcol, they cut a
single branch with a cluster of grapes. It was carried on a pole
between two of them. They also cut some pomegranates and
some figs. 24 That place was called the Valley of Eshcol because
of the cluster cut by Bnei-Yisrael. 25 They returned from
investigating the land after 40 days.
26 They traveled and returned to Moses, Aaron and the entire
community of Bnei-Yisrael at Kadesh in the wilderness of
Paran. They gave their report to them and the entire assembly.
They showed the land's fruit. 27 They gave their account to him
and said, "We went into the land where you sent us. Indeed it is
flowing with milk and honey—this is some of its fruit. 28 Except,
the people living in the land are powerful, and the cities are
fortified and very large. We even saw the sons of Anak there!
29 Amalek is living in the land of the Negev, the Hittites,
Jebusites, and Amorites are living in the mountains, and the
Canaanites are living near the sea and along the bank of the
Jordan."
30 Then Caleb quieted the people before Moses, and said, "We
should definitely go up and capture the land, for we can
certainly do it!"
31 But the men who had gone up with him said, "We cannot
attack these people, because they are stronger than we."
32 They spread among Bnei-Yisrael a bad report about the land
they had explored, saying, "The land through which we passed
to explore devours its residents. All the people we saw there
are men of great size! 33 We also saw there the Nephilim. (The
sons of Anak are from the Nephilim.) We seemed like
grasshoppers in our eyes as well as theirs!"

Grumblers Will Not Enter the Land

Numbers 14 1 All through that night, the entire community raised
up their voices. The people wept. 2 All Bnei-Yisrael grumbled
against Moses and Aaron and the whole community said, “If
only we had died in Egypt! If only we had died in this
wilderness! 3 Why is ADONAI bringing us to this land to fall by
the sword? Our wives and children will be like plunder!
Wouldn’t it be better for us to return to Egypt?”
4 They said to each other, “Let’s choose a leader and let’s go
back to Egypt!”
5 Then Moses and Aaron fell on their faces before the entire
assembly of the community of Bnei-Yisrael. 6 Joshua son of Nun
and Caleb son of Jephunneh, who were among those who had
explored the land, tore their clothes. 7 They said to the whole
assembly of Bnei-Yisrael, “The land through which we passed is
an exceptionally good land! 8 If ADONAI is pleased with us, He
will lead us into that land and will give it to us—a land flowing
with milk and honey. 9 Only don’t rebel against ADONAI, and
don’t be afraid of the people of the land. They will be food for
us. The protection over them is gone. ADONAI is with us! Do not
fear them.”
10 But the whole assembly talked about violently stoning
them.
Then the glory of ADONAI appeared at the Tent of Meeting to
all Bnei-Yisrael. 11 ADONAI said to Moses, “How long will these
people treat Me contemptibly? How long will they neglect to
trust in Me—in spite of all the miraculous signs I have
performed among them? 12 I will strike them with the plague. I
will destroy them. But you I will make into a nation greater and
stronger than they!”
13 Moses said to ADONAI, “The Egyptians will hear about it,
because You brought up this people by Your power from among
them. 14 They will tell the residents of this land about it. Already
they have heard that You, ADONAI, are in the midst of this
people, that You, ADONAI, have been seen eye to eye, that Your

cloud remains over them, and that in a pillar of cloud by day
and a pillar of fire by night You go before them. 15 If you kill
these people all at once, the nations who have heard this report
about You will say, 16 ‘Because ADONAI was unable to bring this
people to the land He had promised them, He has slaughtered
them in the wilderness.’
17 “So please, let ADONAI show His strength, just as You have
spoken saying, 18 ‘ADONAI is slow to anger and abundant in
lovingkindness, forgiving iniquity and transgression. Still, He
does not leave the guilty unpunished, bringing the iniquity of
the fathers upon the children to the third and fourth
generations.’ 19 Forgive now the guiltiness of this people in
accordance with the greatness of Your lovingkindness, just as
You have pardoned this people from Egypt until now!”
20 ADONAI answered, “I have forgiven them just as you have
spoken. 21 But as certainly as I live and as certainly as the glory
of ADONAI fills the entire earth, 22 none of the people who saw
My glory and My miraculous signs I performed in Egypt and in
the wilderness—yet tested Me these ten times and did not obey
My Voice—23 not one of them will see the land I promised to
their forefathers. None of those who treated Me with contempt
will see it! 24 However, My servant Caleb, because a different
spirit is with him and he is wholeheartedly behind Me, I will
bring him into the land where he went—his offspring will
inherit it. 25 Now since the Amalekites and Canaanites are
inhabiting the valley, turn back tomorrow and set out by the
wilderness route toward the Sea of Reeds.”
26 ADONAI then said to Moses and Aaron saying, 27 “How long
will this wicked community be grumbling against Me? I have
heard the complaints of Bnei-Yisrael grumbling against Me.
28 So tell them, ‘As surely as I live,’ says ADONAI, ‘I will do to you
just as I heard you say in My ears. 29 In this very wilderness
your bodies will drop—every one of you 20 years of age and
older who was numbered in the census and grumbled against
Me. 30 Not one of you will enter the land about which I lifted My
hand to make home for you—except Caleb son of Jephunneh
and Joshua son of Nun.

31 “As for your children—whom you said would be like plunder
—I will bring them in and they will experience the land that you
spurned. 32 But your bodies will drop in this wilderness. 33 Your
children will be herdsmen in the wilderness for 40 years. They
will suffer because of your unfaithfulness until your corpses are
consumed in the wilderness. 34 For 40 years, corresponding to
the number of the 40 days you explored the land—one year for
each day—you will suffer for your iniquities and know My
hostility. 35 I, ADONAI, have spoken and certainly will I do this to
all this wicked community banding together against Me. In this
wilderness they will meet their end and there they will die!”
36 Then the men whom Moses had sent to explore the land,
who had returned and caused the whole community to grumble
against him by spreading a bad report about the land, 37 these
men, spreading the bad report about the land, died of the
plague in ADONAI’S presence. 38 Of those men who had gone to
explore the land, only Joshua son of Nun and Caleb son of
Jephunneh survived.
39 When Moses related these things to all of Bnei-Yisrael, the
people mourned bitterly. 40 They rose the next morning and
went up to the high mountains, saying, “Look! Let’s go up to
the place which ADONAI promised. For we have sinned.”
41 But Moses said, “Why are you disobeying the mouth of
ADONAI? That will never succeed. 42 You should not go up,
because ADONAI will not be among you and you will be defeated
before your enemies! 43 For the Amalekites and Canaanites are
there in front of you, and you will fall by the sword. ADONAI will
not be with you, because you turned away from following
ADONAI.”
44 But presumptuously they went up to the high mountain
country, though neither the Ark of ADONAI’S covenant nor
Moses moved from within the camp. 45 The Amalekites and
Canaanites living in the mountain country came down, attacked
them, and beat them down all the way to Hormah.

Fragrant Aromas to *Adonai*

Numbers 15 **1** Again Adonai spoke to Moses saying, **2** “Speak to
Bnei-Yisrael and say to them: When you enter the land that I
am giving you where you will make your homes, **3** and you are
presenting a fire offering to Adonai—a burnt offering or a
sacrifice to mark fulfilling a vow, a freewill offering, or during
moadim[16]—to present a pleasing aroma to Adonai, from the
herd or from the flock, **4** the one bringing the offering is to
present a grain offering of a tenth of an ephah of fine flour
mixed with a fourth of a hin of oil.
5 “Now with each lamb for the burnt offering or sacrifice, you
are to prepare a fourth of a hin of wine as a drink offering.
6 With a ram, you are to prepare two tenths of an ephah of fine
flour mixed with a third of a hin of oil, **7** and a third of a hin of
wine as a drink offering. You are to offer it as a pleasing aroma
to Adonai.
8 “Whenever you are to prepare a young bull for a burnt
offering, a special vow offering, or a fellowship offering to
Adonai, **9** bring with the young bull a grain offering of three
tenths of an ephah of fine flour mixed with half a hin of oil.
10 You are to also offer as the drink offering half a hin of wine as
a fire offering, a pleasing aroma to Adonai. **11** This is to be done
for each bull or ram, for each young goat or lamb. **12** Do this for
each one, for as many as you prepare.
13 “Everyone native-born is to do these things like so when
bringing a fire offering as a pleasant aroma to Adonai.
14 Whenever an outsider resides with you, or whoever is among
you for your generations to come, and he is to present a fire
offering as a fragrant aroma to Adonai, as you do, he must do
exactly the same as you are doing.
15 “The community will have the same rule for you as well as
for the resident outsider. It will be a lasting statute throughout
your generations. As for you, so for the outsider will it be
before Adonai. **16** The same Torah and the same regulations will
apply to both you and the outsider residing among you.”

17 ADONAI spoke to Moses saying, 18 “Speak to Bnei-Yisrael.
Say to them: When you enter the land to which I am taking you,
19 and you eat some of the food of the land, you are to offer a
portion to ADONAI. 20 You are to offer a cake from the first of
your ground-up meal as an offering from your threshing floor—
so you are to lift it up. 21 Throughout your generations to come,
you are to give this offering from the first of your ground-up
meal.

Unintentional Versus Defiant Sin 22 “If you unintentionally fail, not keeping any of these *mitzvot* that *ADONAI* related to Moses 23 —that is, anything that *ADONAI* commanded you through Moses’s hand, from the day *ADONAI* commanded and onward throughout your generations —24 and it is done unintentionally out of sight of the community, then the entire community is to offer one young bull from the herd for a burnt offering as a pleasing aroma to *ADONAI*, along with its appropriate grain offering and drink offering, and one male goat as a sin offering. 25 So the *kohen* will make atonement for the entire community of *Bnei-Yisrael*, and they will be forgiven, for it was unintentional and they brought a fire offering and their sin offering to *ADONAI* for their error. 26 So the whole community of *Bnei-Yisrael* along with the outsider residing among them will be forgiven, for all the people were involved in unintentional wrongdoing.

27 “If but one person should sin unintentionally, he is to bring
a year-old female goat for a sin offering. 28 The kohen is to
make atonement before ADONAI for that person who erred by
sinning without intent, and he is to be forgiven when
atonement has been made for him. 29 Whether a native-born of
Bnei-Yisrael or an outsider living among them, one Torah
applies to you for the one sinning unintentionally.
30 “But the person who sins defiantly, whether native or
outsider, reviles ADONAI and that person is to be cut off from his
people. 31 Because he has despised the word of ADONAI and has
broken His commandment, that person will certainly be cut off
—his guilt will remain on him.”

32 While Bnei-Yisrael were in the wilderness, they found a
man gathering wood on the Shabbat.
33 Those who found him gathering wood brought him to
Moses, Aaron and the entire assembly. 34 They kept him under
arrest, not being clear what was to be done to him.
35 ADONAI said to Moses, “The man has to die. The whole
assembly is to stone him with stones outside the camp.” 36 So
the whole assembly took him outside the camp. They stoned
him with stones. He died just as ADONAI commanded Moses.

Tzitzit for Holiness 37 **_ADONAI_ spoke to Moses saying,** 38 **“Speak to _Bnei-Yisrael_. Say to them that they are to make for themselves _tzitzit_ on the corners of their garments throughout their generations, and they are to put a blue cord on each _tzitzit_.**[17] 39 **It will be your own _tzitzit_—so whenever you look at them, you will remember all the _mitzvot_ of _ADONAI_ and do them and not go spying out after your own hearts and your own eyes, prostituting yourselves.** 40 **This way you will remember and obey all My _mitzvot_ and you will be holy to your God.** 41 **I am _ADONAI_ your God. I brought you out of the land of Egypt to be your God. I am _ADONAI_ your God.”**

Parashat Korach

Rebellion of Korah

Numbers 16 [1] Now Korah, son of Izhar son of Kohath son of Levi,
and sons of Reuben—Dathan and Abiram, sons of Eliab, and On
son of Peleth—[2] rose up against Moses and took 250 men from
Bnei-Yisrael, men of renown who had been appointed to the
council. [3] They assembled against Moses and Aaron. They said
to them, “You’ve gone too far! All the community is holy—all of
them—and ADONAI is with them! Then why do you exalt
yourselves above the assembly of ADONAI?”
[4] When Moses heard this, he fell on his face.
[5] Then he said to Korah and all his following saying, “In the
morning ADONAI will reveal who is His and who is holy. The one
whom He will let come near to Him will be the one He chooses
to come near to Him. [6] Do this, Korah and your whole
following! Take for yourselves censers. [7] Put fire and incense
into them in the presence of ADONAI. Tomorrow the man that
ADONAI chooses will be the holy one! You sons of Levi are the
ones who have gone too far!”
[8] Moses also said to Korah, “Listen now, sons of Levi! [9] Isn’t it
enough that the God of Israel has set you apart from the
community of Israel to bring you near to Him to do the work of
the Tabernacle of ADONAI and to stand before the community to
minister to them? [10] So He brought you close, along with all
your fellow sons of Levi. But you are seeking the priesthood,
too! [11] Therefore you and all your following are banding
together against ADONAI! Who then is Aaron—that you are
grumbling against him?”
[12] Then Moses sent word to call Dathan and Abiram, sons of
Eliab. But they said, “We will not come! [13] Isn’t it enough that
you brought us from a land flowing with milk and honey, only
to kill us in the wilderness? And now you would lord it over us?
[14] What’s more, you haven’t brought us into a land flowing with
milk and honey, nor given us an inheritance of fields and
vineyards. Would you now gouge out the eyes of those men?
We won’t come!”
[15] Then Moses became very angry and said to ADONAI, “Do not
accept their offering. I haven’t taken from them a single

donkey, nor have I wronged one of them!”
16 So Moses said to Korah, “You and your whole following are
to appear before ADONAI—you, they and Aaron—tomorrow!
17 Each man will take his censer and you are to put incense into
them—250 censers total. You are to present it before ADONAI,
you and Aaron each presenting his censer.”
18 So each man took his censer, put fire and incense into it,
and stood with Moses and Aaron at the entrance of the Tent of
Meeting. 19 When Korah and all his following had assembled in
opposition to them at the entrance to the Tent of Meeting, then
the glory of ADONAI appeared to the entire assembly.
20 Then ADONAI spoke to Moses and Aaron saying, 21 “Separate
yourselves from among this assembly, so that I may consume
them at once!”
22 But they fell on their faces and cried out, “O God, God of
the spirits of all flesh, if one man sins, will you be angry with
the entire community?”
23 Then ADONAI spoke to Moses saying, 24 “Speak to the
assembly saying, ‘Move away from the dwelling of Korah,
Dathan and Abiram!’”
25 Moses got up and went to Dathan and Abiram. The elders
of Israel followed after him. 26 He warned the assembly saying,
“Move away from the tents of these wicked men! Don’t touch
anything that is theirs, or you will be swept away because of all
their sins!”
27 So they moved away from near the dwelling of Korah,
Dathan and Abiram. Dathan and Abiram came outside and
were standing at the entrance of their tents with their wives,
their children, and their little ones.
28 Moses said, “By this you will know that ADONAI has sent me
to do all these works, that they are not from my own heart. 29 If
every one of these men die a common death and experience
what happens to all people, then ADONAI has not sent me. 30 But
if ADONAI brings about a new thing, and the earth opens her
mouth and swallows them and everything that is theirs, and
they go down alive into Sheol, then you will know that these
men have despised ADONAI.”

31 As soon as he finished saying all these things, the ground
split under them. 32 The earth opened its mouth and swallowed
them, along with all their households, all of Korah's people and
all their possessions. 33 They went down alive into Sheol, they
and everything that was theirs. The earth closed over them and
they were gone from among the community.
34 All Israel around them fled at their outcry, for they shouted,
"Perhaps the earth will swallow us!"
35 Fire also came out from ADONAI and consumed the 250 men
offering the incense.
36 ADONAI spoke to Moses saying, 37 "Tell Eleazar son of Aaron
the kohen, to take the censers from the burning, because they
are holy, and scatter the coals at a distance. 38 As for the
censers of these men who sinned at the cost of their lives, let
them be taken and hammered into sheets as a covering for the
altar. For they were presented before ADONAI, so they are holy.
They are to be a sign to Bnei-Yisrael."
39 So Eleazar the kohen collected the bronze censers brought
by the ones who were burned and hammered them into an
overlay for the altar, 40 just as ADONAI had spoken to him by
Moses' hand, so that it would be as a reminder to Bnei-Yisrael
that no one who was not a descendant of Aaron should burn
incense before ADONAI, and so no one would become like Korah
and his following.
41 The next day, the entire community of Bnei-Yisrael
grumbled against Moses and Aaron, saying, "You killed
ADONAI'S people!"
42 But when they gathered in opposition to Moses and Aaron
and turned toward the Tent of Meeting, behold, the cloud
covered it and the glory appeared! 43 Moses and Aaron went to
the front of the Tent of Meeting.
44 ADONAI spoke to Moses saying, 45 "Get away from among
this assembly so that I may immediately consume them!" So
they fell on their faces.
46 Then Moses said to Aaron, "Take the censer, put into it fire
from the altar and put in incense. Get going and hurry to the

assembly and make atonement for them, because wrath has come out from ADONAI and the plague has started.”

47 Aaron did just as Moses had said, and ran into the middle of the assembly. Behold, the plague had already started among the people. But he offered the incense and made atonement for the people. 48 He stood between the dead and the living and the plague stopped. 49 However, there were 14,700 dead from the plague, besides those who died because of Korah.

50 Then Aaron returned to Moses at the entrance of the Tent of Meeting, when the plague had been halted.

Sprouting of Aaron's Rod

Numbers 17 [1] ADONAI spoke to Moses saying, [2] "Speak to Bnei-Yisrael and get a rod from each ancestral house, twelve staffs in all, from each prince according to his ancestral household. Write each man's name on his staff. [3] Write Aaron's name on Levi's staff, for there is to be one staff for the prince of each tribe. [4] Then you are to place them in the Tent of Meeting, before the Testimony, where I meet with you. [5] It will come about that the staff of the man I choose will sprout. I will then rid Myself of the grumblings of Bnei-Yisrael, who are grumbling against you."

[6] So Moses spoke to Bnei-Yisrael. Each of their princes gave him a staff, one staff for each prince according to their ancestral houses, twelve staffs in all, and Aaron's staff was among them. [7] Moses placed the staffs before ADONAI in the Tent of Testimony.

[8] The next day, Moses entered the Tent of Testimony and behold, Aaron's staff, from the house of Levi, had sprouted, blossomed, and produced almonds! [9] Moses then brought all the staffs from ADONAI'S Presence to all Bnei-Yisrael. They looked and each man took his staff.

[10] ADONAI said to Moses, "Put Aaron's staff back in front of the Testimony to keep as a sign to the sons of rebellion, so that it may put an end to their grumblings against Me, and so they will not die." [11] Moses did just as ADONAI had commanded him.

[12] But Bnei-Yisrael said to Moses saying, "Look! We will die! We are all lost! We are lost! [13] Anyone approaching the Tabernacle of ADONAI will die! Must all of us die?"

Kohen Duties and Portions

Numbers 18 1 ADONAI said to Aaron, “You, your sons, and the
house of your father with you will bear the guilt for the
Sanctuary, and you and your sons will bear the guilt for your
priesthood. 2 Bring with you your brothers, the tribe of Levi, the
tribe of your father, so that they may join you and assist you,
both you and your sons with you, before the Tent of the
Testimony. 3 They are to perform their duties for you and for all
matters related to the Tent. They must not approach the
implements of the Sanctuary or the altar—otherwise, both you
and they will die. 4 They are to team with you and attend to the
Tent of Meeting, for all the service of the Tent. But no
unauthorized person may intrude upon you. 5 So you are to
attend to the Sanctuary and the care of the altar, so no further
wrath will fall on Bnei-Yisrael.

6 “See, I have personally taken your kinsmen, the Levites,
from among Bnei-Yisrael as a gift for you and your sons with
you, dedicated to ADONAI to serve in the work of the Tent of
Meeting. 7 But you and your sons with you are to maintain your
priesthood for everything pertaining to the altar and inside the
parokhet. I am giving you the ministry of the priesthood as a
gift. Anyone unauthorized who approaches will die.”

8 ADONAI then said to Aaron, “See, I have given you charge
over all My offerings. All the sacred things from Bnei-Yisrael I
have given to you as set aside for you and your sons as a
permanent share. 9 You are to have the part of the most holy
things that is kept from the fire. Whether grain, sin or guilt
offerings that they bring to Me as most holy—they are for you
and your sons. 10 You are to eat it as most holy. Every male may
eat it—it is set apart for you. 11 This also is yours: the gift of the
wave offerings of Bnei-Yisrael. I have given all the wave
offerings as a permanent share to you, your sons and your
daughters. Everyone who is clean in your house may eat it.
12 All the finest olive oil, the finest new wine and grain they give
to ADONAI from their firstfruits, I have given them to you. 13 All

the firstfruits of the land that they bring to ADONAI will be for yours. Anyone who is clean in your house may eat it.

14 Every devoted thing in Israel is yours. 15 The first offspring of the womb from all flesh, whether human or animal, offered to ADONAI, is yours. However, you are to redeem the firstborn of man and the firstborn of unclean animals. 16 When they are a month old, you are to redeem them at the redemption price of five shekels of silver by the Sanctuary shekel, or 20 gerahs. 17 But the firstborn of the ox, sheep or goat you are not to redeem. They are holy. You are to sprinkle their blood on the altar, and their fat you are to burn as a fire offering, a pleasing aroma to ADONAI. 18 Their meat—the breast of the wave offering and the right thigh—is yours. 19 Whatever is set aside from the holy offerings which Bnei-Yisrael present to ADONAI, I have given to you, your sons and your daughters with you as a permanent share. It is an everlasting covenant of salt before ADONAI for you and your offspring."

20 ADONAI said to Aaron, "You will have no inheritance in their land nor share among them. I am your portion and your share among Bnei-Yisrael. 21 See, I have given all the tithes in Israel to the sons of Levi as an inheritance in return for all the work of the service they are doing in the Tent of Meeting. 22 From now on, Bnei-Yisrael must never trespass the Tent of Meeting, or they will bear the consequences of their sin and die. 23 The Levites will perform the service of the Tent of Meeting. They will bear the responsibility for their iniquity. It is a permanent ordinance throughout your generations. So among Bnei-Yisrael they are to receive no inheritance.

24 For I have given the tithes that Bnei-Yisrael present to ADONAI as an offering to the Levites as an inheritance. That is why I said they would receive no inheritance among Bnei-Yisrael."

25 ADONAI spoke to Moses saying, 26 "Speak now to the Levites and say to them: When you receive from Bnei-Yisrael the tithe which I have given to you as your inheritance, you are then to offer to ADONAI a tithe of that tithe. 27 Your offering will be reckoned as grain from the threshing floor or the fullness of the

winepress. [28] Thus you will also present an offering to ADONAI from all your tithes that you receive from Bnei-Yisrael, and from that you are to give ADONAI'S portion to Aaron the kohen. [29] From all your gifts that you receive, you are to present the best and holiest from them as ADONAI'S portion.

[30] "Say to them: When you present the best part, it will be reckoned to the Levites as the produce of the threshing floor and of the winepress. [31] You and your household may eat it in any place. It is your wage for your service in the Tent of Meeting.

[32] "In presenting the best part in this manner, you will bear no guilt in these matters. You will not defile the holy things of Bnei-Yisrael, so you will not die."

Parashat Chukat

Red Heifer and Cleansing Water

Numbers 19 [1] ADONAI spoke to Moses and Aaron saying, [2] “This is
the statute of the Torah which ADONAI commanded saying:
Speak to Bnei-Yisrael that they bring to you a flawless red
heifer on which there is no blemish and on which has never
been a yoke. [3] Give her to Eleazar the kohen. He will take her
outside the camp and slaughter her in his presence. [4] Then
Eleazar the kohen is to take some of the blood on his finger and
sprinkle it seven times toward the front of the Tent of Meeting.
[5] “While watching, he is to burn the heifer, her hide, flesh,
blood and refuse. [6] The kohen is to take some cedar wood,
hyssop and scarlet wool, and cast them into the midst of the
burning heifer.
[7] “Afterward, the kohen is to wash his clothes and bathe his
flesh with the water, and afterward he may come back into the
camp. Still the kohen will be unclean until evening. [8] Also the
one burning it is to wash his clothes and bathe his flesh with
the water, and he will be unclean until evening.
[9] “A clean man is to gather up the ashes of the heifer and put
them in a clean place outside the camp. They are to be for the
community of Bnei-Yisrael to use as water of purification from
sin.
[10] “The one who gathers the heifer’s ashes is also to wash his
clothes as well as be unclean until evening. It will be a
permanent statute for Bnei-Yisrael and for the outsider living
among them.
[11] “Whoever touches any dead body will be unclean for seven
days. [12] He is to purify himself on the third day and on the
seventh day. Then he will be clean. But if he does not purify
himself on the third and seventh days, he will not be clean.
[13] Anyone touching the dead body of any man, who does not
purify himself, defiles ADONAI’S Tabernacle, and that person will
be cut off from Israel. Because the cleansing water was not
sprinkled on him, he is unclean and his uncleanness will remain
on him.
[14] “This is the Torah for whenever a person dies in a tent.
Anyone entering the tent or anyone inside the tent will be

unclean seven days. 15 Any open container not having a lid
fastened on it will also be unclean. 16 Anyone out in the open
field who touches a dead body, whether killed by a sword or
was killed by a natural cause, or touches a human bone or a
grave, shall be unclean seven days.
17 “For the unclean one, they are to take some of the ash of
the burnt purification offering, and pour some fresh water into
a jar. 18 Then a clean person will take some hyssop, dip it into
the water, and, sprinkle it on the tent, all of the furnishings,
and the people who were there, as well as the one touching the
bone, the one killed, the corpse or the grave.
19 The clean person will sprinkle the unclean one on the third
and seventh days. He is to purify himself on the seventh day,
and on the seventh day he is to wash his clothes and bathe
himself in water, and at evening he will be clean.
20 However, that man who is unclean but does not purify
himself will be cut off from the community. He has defiled the
Sanctuary of ADONAI, since the cleansing water was not
sprinkled on him. He is unclean. 21 This will be a permanent
ordinance for them. The one sprinkling the cleansing water is
also to wash his clothes, and anyone touching the cleansing
water will be unclean until evening. 22 Anything touched by an
unclean person becomes unclean, and anyone touching it will
be unclean until evening.”

Water from the Rock

Numbers 20 1 In the first month, the entire community of Bnei-Yisrael arrived at the wilderness of Zin. The people stayed at Kadesh. There Miriam died and was buried.

2 Now there was no water for the community, so they assembled against Moses and Aaron. 3 The people quarreled with Moses saying, “If only we had died when our brothers died before ADONAI! 4 Now why have you brought the community of ADONAI into this wilderness, for us and our livestock to die here? 5 Why have you brought us from Egypt to bring us to this evil place—a place without grain, fig, grapevine or pomegranate—and there’s no water to drink!”

6 So Moses and Aaron went from before the assembly to the entrance of the Tent of Meeting and fell on their faces.

Then the glory of ADONAI appeared to them. 7 ADONAI spoke to Moses saying, 8 “Take the staff and gather the assembly, you and your brother Aaron. Speak to the rock before their eyes, and it will give out its water.[18] You will bring out water from the rock, and you will give the community something to drink, along with their livestock.”

9 So Moses took the staff from before the presence of ADONAI, just as He had commanded him.

10 Moses and Aaron gathered the assembly in front of the rock. He said, “Listen now, you rebels! Must we bring you water from this rock?”

11 Then Moses raised his arm and struck the rock twice with the staff. Water gushed out and the community and its livestock drank.

12 But ADONAI said to Moses and Aaron, “Because you did not trust in Me so as to esteem Me as holy in the eyes of Bnei-Yisrael, therefore you will not bring this assembly into the land that I have given to them.”

13 These are the waters of Meribah where Bnei-Yisrael contended with Moses, and where ADONAI showed Himself holy among them.

Edom Denies Passage

14 Moses sent messengers from Kadesh to the king of Edom.
“Thus says your brother, Israel:
‘You know all the hardship that came on us. 15 Our forefathers
went down to Egypt, so we lived there for a very long time. The
Egyptians mistreated us, and our fathers. 16 But we cried out to
Adonai, He heard our cry, sent an angel and brought us out of
Egypt. See now, we are at Kadesh, a town on the frontier of
your territory. 17 Permit us to pass through your territory. We
will not cross through any field or vineyard or drink water of
any well. But we will travel on the king’s highway. We will not
deviate to the right or left until we will have passed through
your territory.’”
18 But Edom said to him, “You may not pass through me—or I
will march out against you with the sword.”
19 Bnei-Yisrael then said to him, “We will travel on the main
road, and if we or our livestock even drink any of your water,
we will pay its price. It’s nothing, just to pass through on foot!”
20 He answered, “You may not pass through!” Yet Edom came
out to oppose them with a large and well-armed people. 21 Since
Edom refused to permit Israel to cross through her territory,
Israel turned away from them.

Aaron Gathered To His People

22 The entirety of the community of Bnei-Yisrael set out from
Kadesh and came to Mount Hor.
23 Now at Mount Hor, near the Edomite border, ADONAI said to
Moses and Aaron, 24 “Aaron will be gathered to his people. He
will not enter the land, which I have given to Bnei-Yisrael,
because you rebelled against My command at the waters of
Meribah. 25 Take Aaron and his son Eleazar, and take them up
Mount Hor. 26 Remove Aaron’s garments and put them on his
son Eleazar, and Aaron will be gathered up and will die there.”
27 Moses did as ADONAI commanded. They ascended Mount
Hor before the eyes of the whole community. 28 Moses removed
Aaron’s garments and placed them on Eleazar his son. Aaron
died there at the top of the mountain. Then Moses and Eleazar
descended the mountain.
29 When they saw that Aaron had died, the entire community
mourned Aaron 30 days.

Nehushtan: Snake on a Pole

Numbers 21 1 When the Canaanite king of Arad, who lived in the
Negev, heard that Israel was coming along the road to Atharim,
he attacked Israel and captured some of them. 2 Then Israel
vowed to ADONAI and stated, “If you deliver this people into our
hand, we will put their cities under the ban of destruction!”
3 ADONAI listened to Israel’s plea and delivered up the
Canaanites. They put them and their cities under the ban of
destruction. So the name of the place was called Hormah.
4 They travelled from Mount Hor along the route to the Sea of
Reeds in order to go around the land of Edom. The spirit of the
people became impatient along the way.
5 The people spoke against God and Moses: “Why have you
brought us from Egypt to die in the wilderness, because there
is no bread, no water, and our very spirits detest the despicable
food? 6 So ADONAI sent poisonous serpents among the people,[19]
and they bit the people and many of the people of Israel died.
7 The people came to Moses and said, “We sinned when we
spoke against ADONAI and you! Pray to ADONAI for us, that He
may take away the snakes!” So Moses prayed for the people.
8 ADONAI said to Moses, “Make yourself a fiery snake and put
it on a pole. Whenever anyone who has been bitten will look at
it, he will live.”[20]
9 So Moses made a bronze snake and put it on a pole, and it
happened that whenever a snake bit anyone and he looked at
the bronze snake, he lived.

Journey to Moab

10 Bnei-Yisrael moved on and encamped at Oboth. 11 Then they
set out from Oboth and camped in Ije-abarim, in the wilderness
facing Moab toward the sunrise. 12 From there they set out and
camped in the Wadi Zered. 13 They set out from there and
camped along the Arnon, which is in the wilderness extending
into Amorite territory. The Arnon is also the border between
Moab and the Amorites. 14 Therefore, it is said in the Book of
the Wars of ADONAI, "…Vaheb in Suphah and the wadis of the
Arnon, 15 and the slope of the wadis that leads to the site of Ar
and lie along the border of Moab—" 16 And from there—on to
Beer.

This is the well where ADONAI said to Moses, "Gather the people and I will give them water."

17 Then Israel sang this song,

"Spring up, O well! Sing about it!"
18 The well the princes dug,
that the nobles of the people sank
with their scepter and their staffs."

From the wilderness they went on to Mattanah. 19 From
Mattanah they went on to Nahaliel, and from Nahaliel to
Bamoth, 20 and from Bamoth to the valley in the field of Moab
where the peak of Pisgah overlooks the wasteland.

Defeat of Sihon and Og

21 Israel sent messengers to King Sihon of the Amorites
saying, 22 “Permit us to pass through your land. We will not turn
aside into field or vineyard nor drink water from the wells. We
will travel on the king’s highway until we will have passed
through your territory.”
23 But Sihon would not let Israel pass through his territory.
Instead, Sihon called out his entire army and marched out into
the desert to oppose Israel. When he came to Jahaz, he fought
against Israel. 24 But Israel struck him by the sword’s edge and
conquered his land from Arnon to Jabbok as far as the
Ammonites, because the border of the sons of Ammon was
fortified.
25 Israel conquered all these cities and occupied all the
Amorite cities, Heshbon and all its towns. 26 Heshbon was the
city of King Sihon of the Amorites, who had fought with the
former king of Moab and had taken from his control all the land
as far as the Arnon. 27 Therefore the poets say,

“Come to Heshbon! Let her be rebuilt!
Let the city of Sihon be restored!
28 For fire went out from Heshbon,
a blaze from the city of Sihon!
It consumed Ar of Moab,
the masters of Arnon’s heights!
29 Woe to you, O Moab!
You have been destroyed, people of Chemosh!
He has given up his sons as refugees

and his daughters as captives
to Sihon, king of the Amorites.
30 But we overthrew them!
Heshbon as far as Dibon is destroyed!

We have demolished them
as far as Nophah up to Medeba.”

31 So Israel was living in the land of the Amorites. 32 After
Moses sent spies to Jazer, they captured her towns and drove
out the Amorites who were there.
33 Then they turned and went up the road to the Bashan. Og,
king of the Bashan, went out to confront them, he and all his
people, in battle at Edrei.
34 ADONAI said to Moses, “Do not fear him. I have given him
with all his people and his land into your hand. You are to do to
him just as you did to Sihon, the Amorite king who was living in
Heshbon.”
35 So they struck him and his sons and his entire army until
no survivor was left to him, and they possessed his land.

A Donkey Rebukes Balaam

Numbers 22 1 Then Bnei-Yisrael set out and camped in the plains
of Moab alongside the Jordan across from Jericho.

Parashat Balak

[2] When Balak son of Zippor, realized all that Bnei-Yisrael had
done to the Amorites, [3] Moab became terrified because there
were so many people. Moab was filled with dread because of
Bnei-Yisrael. [4] Moab said to the elders of Midian, “The
multitude will lick up everything around us like the ox licks up
the grass of the field.”

Now Balak son of Zippor was king of Moab at that time. [5] He
sent messengers to summon Balaam son of Beor, at Pethor
near the River[21] in his native land, saying to him, “Look now, a
people has come out of Egypt. See now, they cover the surface
of the earth and are settling beside me. [6] Come now, curse this
people for me, because they are too strong for me! Perhaps I
may be able to defeat them and drive them away from the
country. I know that whoever you bless will be blessed and
whoever you curse will be accursed!”

[7] The elders of Moab and Midian left with divination fees in
their hand. When they came to Balaam, they told him Balak’s
words.

[8] He said to them, “Spend the night here. I will give you an
answer just as ADONAI speaks to me.” So the officials of Moab
stayed with Balaam.

[9] God came to Balaam and asked, “Who are these men with
you?”

[10] Balaam said to God, “Balak son of Zippor, king of Moab,
sent word to me: [11] See, the people coming out of Egypt cover
the surface of the land. Come now, curse them for me. Perhaps
I will be able to fight against them and drive them away!”

[12] God said to Balaam, “Do not go with them! Do not curse
them, for they are blessed!”

[13] So Balaam got up in the morning and said to the officials of
Balak, “Go back to your country, for ADONAI has refused to let
me go with you.”

[14] So the Moabite officials got up, went back to Balak, and
said, “Balaam refused to come with us.” [15] Balak again sent

other dignitaries, more numerous and honored than these previous ones.
16 They also came to Balaam and said to him, “Thus says Balak son of Zippor: Please let nothing keep you from coming to me! 17 I will richly reward you, and everything you tell me I will do! Just come now and curse this people for me!”
18 But Balaam answered Balak’s servants, “Even if Balak gave me his house full of silver and gold, I cannot cross beyond the mouth of Adonai my God, to do anything small or great! 19 But now, you may spend the night here, too. Then I may find out anything else Adonai may say to me.”
20 God came to Balaam by night and said to him, “Since the men came to you to summon you, arise and go with them. However, only the word I tell you are you to do!”
21 So Balaam got up in the morning, saddled his donkey, and went with the Moabite princes. 22 But the anger of God burned because he was going. The angel of Adonai stood in the road to oppose him—he was riding on his donkey and two of his servants were with him—23 when the donkey saw the angel of Adonai standing in the road with his drawn sword in his hand, the donkey turned off the road and went into the field. So Balaam beat the donkey to get her back onto the road.
24 Then the angel of Adonai stood in a narrow path between two vineyards, with a wall on this side and a wall on that side. 25 When the donkey saw the angel of Adonai, she pressed against the wall, crushing Balaam’s foot against the wall. So Balaam continued beating her.
26 The angel again moved. He stood in a narrow place where there was no room to turn, right or left. 27 When the donkey saw the angel of Adonai, she lay down under Balaam. Balaam was very angry and beat the donkey with his staff.
28 Then Adonai opened the donkey’s mouth and she said to Balaam, “What have I done to you that you have beaten me these three times?”[22]
29 Balaam said to the donkey, “Because you’ve made a fool of me! If I had a sword in my hand, I would kill you now!”

30 The donkey said to Balaam, “Am I not your donkey which
you have ridden as always to this day? Have I ever been in the
habit of doing this to you?”
“No,” he said.
31 Then ADONAI opened Balaam’s eyes, and he saw the angel of
ADONAI standing in the road with his drawn sword in his hand.
So he fell on his face.
32 The angel of ADONAI said to him, “Why have you beaten
your donkey these three times? Behold, I came as an adversary
because your way before Me is a reckless one! 33 The donkey
saw Me and turned away from Me these three times. If she had
not turned away from Me, by now I would have killed you
indeed, but let her live!”
34 Balaam said to the angel of ADONAI, “I have sinned, for I did
not know that you were standing in the road to oppose me.
Now, if this is displeasing in your eyes, I will go back home.”
35 The angel of ADONAI said to Balaam, “Go with the men, but
speak only the word that I tell you.” So Balaam went with
Balak’s princes.
36 When Balak heard that Balaam had come, he went out to
greet him at the Moabite city on the border of the Arnon, the
frontier of the territory. 37 Balak said to Balaam, “Didn’t I send
you an urgent summons? Why didn’t you come to me? Am I
really unable to reward you?”
38 “Look, I have come to you now!” Balaam said to Balak.
“Can I just say anything? I must speak only the message which
God puts into my mouth.” 39 Then Balaam went with Balak to
Kiriath-huzoth. 40 Balak sacrificed cattle and sheep and sent
some to Balaam and the princes who were with him.
41 In the morning, Balak took Balaam with him to Bamoth-
baal, and from there he saw part of the people.

A Curse Turns to Blessings

Numbers 23 [1] Then Balaam said to Balak, “Build me seven altars
here and prepare for me here seven bulls and seven rams.” [2] So
Balak did just as Balaam had said. Balak and Balaam offered a
bull and a ram on each altar. [3] Balaam said to Balak, “Stay here
beside your offering. I will go and perhaps ADONAI will meet me.
Whatever message He shows me, I will tell you. Then he went
to a barren height.
[4] God met with Balaam and he said to Him, “I have prepared
seven altars, and on each altar I offered a bull and a ram.”
[5] ADONAI put a message into Balaam’s mouth and said,
“Return to Balak and speak this.”
[6] Balaam went back to him. Behold, he was standing beside
his offering with all the princes of Moab. [7] Then he uttered his
oracle and said, “From Aram, Balak brought me,

Moab’s king from the mountains of the east: ‘Come!
Curse Jacob for me!
‘Come! Denounce Israel!’

[8] How can I curse one whom God has not cursed?

How can I denounce one
whom ADONAI has not denounced?
9 From the rocky peaks I see him.
From the heights I behold him.
Look, he lives as a nation apart,

and does not consider himself
as being like the other nations.
10 Who can count Jacob’s dust?
Who can number a fourth of Israel?
Let my soul die the death of the upright, and let my
end be like his!”

11 Balak said to Balaam, “What have you done to me? I brought you to curse my enemies, but look, you’ve actually blessed them!”
12 But in response he said, “Mustn’t I speak whatever ADONAI puts into my mouth?”
13 Then Balak said to him, “Come now with me to another place where you can see a part of them only, not all of them. Curse them for me from there.”
14 He took him to Lookout Field on top of Pisgah. He built seven altars and offered a bull and a ram on each altar.
15 “Stay here beside your offering,” he said to Balak, “while I am meeting over there.”
16 ADONAI met Balaam there and put a message into his mouth, and said, “Return to Balak and speak thus.” 17 So he went to him, and behold, he and the princes of Moab were standing beside his offering.
Balak asked him, “What did ADONAI say?”
18 So he uttered his oracle and said: “Rise, Balak! Hear me, son of Zippor!
19 God is not a man who lies,[23]
or a son of man who changes his mind!
Does He speak and then not do it,
or promise and not fulfill it?
20 Look, I received a command to bless.
He has blessed—I cannot change it!
21 No misfortune is to be seen in Jacob, and no misery in
Israel!

ADONAI their God is with them —the King’s shout is among them!
22 God is bringing them from Egypt with the strong horns of the wild ox!
23 There is no sorcery effective against Jacob,
nor any divination against Israel!
Now it will be said of Jacob and Israel,
‘See what God has done!’
24 The people rise like a lioness, like a lion who does not rest

until he eats his prey
and drinks his victim’s blood!”

25 Then Balak said to Balaam, “Do not curse them or bless
them at all!”
26 Balaam answered and said to Balak, “Haven’t I told you,
‘All that ADONAI says, I must do?’
27 Balak said to Balaam, “Come with me to another place.
Perhaps it will be pleasing to God and you may curse them for
me from there.” 28 So Balak took Balaam to the top of Peor,
overlooking the wasteland.
29 Balaam said to Balak, “Build me seven altars here, and
prepare seven bulls and seven rams for me.”
30 Balak did just as Balaam said, and offered a bull and a ram
on each altar.

How Lovely the Tents of Jacob

Numbers 24 1 When Balaam realized that it was pleasing in the
eyes of ADONAI to bless Israel, he did not resort to sorceries as
at the other times, but turned his face toward the wilderness.
2 Lifting up his eyes, Balaam saw Israel dwelling by tribes. The
Ruach Elohim came over him. 3 He uttered his oracle and said:
“This is the oracle of Balaam son of Beor, and the oracle of a
strong man whose eye has been opened, 4 the oracle of one
hearing God’s speech, one seeing Shaddai’s vision, one fallen
down, yet with open eyes: 5 How lovely are your tents, O Jacob,
and your dwellings, O Israel!

6 Like valleys they are spread out, like gardens beside a
river,
like aloes planted by ADONAI, like cedars beside the
waters.
7 Water will flow from his buckets, his seed by
abundant water.
His king will be greater than Agag, his kingdom will
be exalted.
8 God is bringing him out of Egypt.
like the strong horns of a wild ox.
He devours nations hostile to him.
He will crush their bones.
His arrows will pierce them.
9 He crouches like a lion or a lioness— who would rouse
him?
He who blesses you will be blessed, and he who
curses you will be cursed.”

10 Then Balak became furious at Balaam, and struck his hands
together. Balak said to Balaam, “I summoned you to curse my
enemies, but look, you have blessed them these three times!
11 Now, go home! I said I would reward you, but see, ADONAI has
kept you from reward!”

12 Balaam answered Balak, “Didn’t I indeed tell your
messengers whom you sent to me saying: 13 ‘If Balak were to
give me his house full of silver and gold, I could not go beyond
the mouth of ADONAI, to do good or bad from my own heart?
Whatever ADONAI may speak, I will speak!’ 14 Now, behold, I am
going back to my people. Come, let me counsel you what these
people will do to your people in the latter days. 15 Then he
uttered his oracle: The oracle of Balaam son of Beor, the strong
man whose eye is opened, 16 the oracle of one hearing God’s
speech, one experiencing Elyon’s knowledge, one seeing
Shaddai’s vision, one fallen down,
yet with open eyes:
17 ‘I see him, yet not at this moment.
I behold him, yet not in this location.
For a star will come from Jacob,
a scepter will arise from Israel.[24]
He will crush the foreheads of Moab and the skulls of
all the sons of Seth.
18 Edom will be conquered— his enemies will conquer
Seir,
but Israel will triumph.
19 One from Jacob will rule and destroy the city’s
survivors.”

20 Then he saw Amalek, so he uttered his oracle and
said: “Amalek was the first of nations, but will come
to ruin at last.”
21 Then he saw the Kenite, so he uttered his oracle and
said, “Your dwelling is secure.
Your nest is set in the rock.
22 Yet Kain will be destroyed, when Asshur captures
you.”
23 Again he uttered his oracle and said, “O, who can live
when God does this?
24 Ships will come from Kittim’s shore.

They will afflict Asshur and Eber, but they too will
come to destruction.”

25 Then Balaam got up and went and returned to his own
place, and Balak went on his way.

Moabite Seduction and Phineas Arises

Numbers 25 1 While Israel was staying in Shittim, the people
began to have immoral sexual relations with women from
Moab. 2 Then they invited the people to the sacrifices of their
gods, so the people were eating, and bowing down before their
gods. 3 When Israel became bound to Baal of Peor, the anger of
ADONAI grew hot against Israel.

4 ADONAI said to Moses, “Seize all the ringleaders and hang
them before ADONAI facing the sun, so that ADONAI’S fierce
anger may be turned away from Israel.”

5 So Moses said to the judges of Israel, “Each of you, kill your
men who have been joining themselves to Baal of Peor.” 6 Then
behold, a man from Bnei-Yisrael came and brought a Midianite
woman to his brothers before the eyes of Moses and of the
whole assembly of Bnei-Yisrael, while they were weeping at the
entrance to the Tent of Meeting!

7 When Phinehas son of Eleazar son of Aaron the kohen saw
it, he arose from the midst of the assembly, took a spear in his
hand, 8 and went after the man of Israel into the tent and
pierced them through—both the Israelite man and the woman’s
belly. Then the plague among Bnei-Yisrael was stopped.
9 However, 24,000 were dead because of the plague!

Parashat Pinchas

10 Then ADONAI spoke to Moses saying, 11 “Phinehas son of
Eleazar son of Aaron the kohen has turned away My anger
from Bnei-Yisrael because he was very zealous for Me among
them, so that I did not put an end to Bnei-Yisrael in My zeal.
12 So now say: See, I am making with him a covenant of shalom!
13 It will be for him and his descendants after him a covenant of
an everlasting priesthood—because he was zealous for his God
and atoned for Bnei-Yisrael.”
14 The name of the Israelite man killed with the Midianite
woman was Zimri son of Salu, a prince of a Simeonite ancestral
household. 15 The name of the executed Midianite woman was
Cozbi, daughter of Zur—he was a tribal head of an ancestral
house in Midian.
16 ADONAI spoke to Moses saying, 17 “Deal with the Midianites
as enemies and strike them. 18 For they have been enemies to
you in their deceptions of you in the matter of Peor and in the
matter of Cozbi, the daughter of a Midianite prince, their sister
who was slain on the day of the plague on account of the Peor
incident.”

Numbering the Second Generation

Numbers 26 [1] After the plague, ADONAI said to Moses and Eleazar
son of Aaron the kohen saying, [2] “Take a headcount of the
entire community of Bnei-Yisrael, sons twenty years old and
upward, by their ancestral houses, all who can serve in Israel’s
army.”
[3] So Moses and Eleazar the kohen spoke with them on the
Moabite plains by the Jordan across from Jericho saying, [4] “Just
as ADONAI commanded Moses, a census will be taken of all men
of Bnei-Yisrael who came out of Egypt, from 20 years old and
upward.”
[5] The descendants of the sons of Reuben, Israel’s firstborn: by
Hanoch the Hanochite family, by Pallu the Palluite family, [6] by
Hezron the Hezronite family, and by Carmi the Carmite family,
[7] these Reubenite families numbered 43,730. [8] The son of Pallu
was Eliab. [9] The sons of Eliab were Nemuel, Dathan, and
Abiram. These were the Dathan and Abiram who were
community leaders who rebelled against Moses and Aaron and
were among the following of Korah in their rebellion against
ADONAI. [10] Then the earth opened its mouth and swallowed them
with Korah, whose followers died when the fire consumed the
250 men, these men serving as a warning. [11] Korah’s sons,
however, did not die.
[12] The sons of Simeon by their families were: by Nemuel the
family of the Nemuelites, by Jamin the family of the Jaminites,
by Jachin the family of the Jachinites, [13] by Zerach the family of
the Zerachites, and by Shaul the family of the Shaulites.
[14] These families of the Simeonites numbered 22,200.
[15] The sons of Gad by their families were: by Zephon the
family of the Zephonites, by Haggi the family of the Haggites,
by Shuni the family of the Shunites, [16] by Ozni the family of the
Oznites, by Eri the family of the Erites, [17] by Arod the family of
the Arodites, by Areli the family of the Arelites. [18] The sons of
Gad numbered 40,500.

[19] Er and Onan were sons of Judah but had died in the land of
Canaan. [20] The sons of Judah by their families were: by Shelah
the Shelanite family, by Perez the Perezite family, by Zerach
the Zerachite family. [21] The sons of Perez: by Hezron the
Hezronite family, by Hamul the Hamulite family. [22] These were
the sons of Judah. They numbered 76,500.
[23] The sons of Issachar by their families were: Tola and the
family of the Tolaites, by Puvah the Punite family, [24] by Jashub
the Jashubite family, by Shimron the Shimronite family.
[25] These were the families of Issachar. They numbered 64,300.
[26] The sons of Zebulun by their families were: by Sered the
family of the Seredites, by Elon the family of the Elonites, by
Jahleel the family of the Jahleelites. [27] These were the
Zebulunite families. They numbered 60,500.
[28] The sons of Joseph by their families were Manasseh and
Ephraim. [29] The sons of Manasseh were: by Machir the family of
the Machirites (Machir fathered Gilead.), by Gilead the family
of the Gileadites. [30] The sons of Gilead were: by Iezer the family
of the Iezerites, by Helek the Helekite family, [31] By Asriel the
Asrielite family, by Shechem the Shechemite family, [32] by
Shemida the Shemidaite family, by Hepher the Hepherite
family. [33] Hepher’s son Zelophehad had no sons, only
daughters. The names of Zelophehad’s daughters were Mahlah,
Noah, Hoglah, Milcah, and Tirzah. [34] These were the families of
Manasseh. They numbered 52,700.
[35] These were the sons of Ephraim by their families: of
Shuthelah the Shuthelahite family, of Becher the Bechrite
family, of Tahan the Tahanite family. [36] These were the sons of
Shuthelah: of Eran the Eranite family. [37] These were the
families of the sons of Ephraim. These numbered 32,500. These
were the sons of Joseph by their families.
[38] The sons of Benjamin by their families were: by Bela the
Belaite family, by Ashbel the Ashbelite family, by Ahiram the
Ahiramite family, [39] by Shephupham the Shuphamite family, by
Hupham the Huphamite family. [40] The sons of Bela were Ard
and Naaman. By Ard was the family of the Ardites, by Naaman

the family of the Naamanites. [41] These were the sons of Benjamin. They numbered 45,600.
[42] These were the sons of Dan by their families: by Shuham the Shuhamite family. These were the families of Dan by family. [43] They were all Shuhamite families, and, they numbered 64,400.
[44] The sons of Asher by their families were: by Imnah the Imnite family, by Ishvi the Ishvite family, by Beriah the Beriite family. [45] Through the sons of Beriah: by Heber the Heberite family, by Malchiel the Malchielite family. [46] The name of Asher's daughter was Serah. [47] These were the families of Asher's sons. They numbered 53,400.
[48] The sons of Naphtali by their families were: by Jahzeel the Jahzeelite family, by Guni the Gunite family, [49] By Jezer the Jezrite family, by Shillem the Shillemite family. [50] These were the families of Naphtali by their families. They numbered 45,400.
[51] These sons of Israel totaled 601,730.

[52] ADONAI then spoke to Moses saying, [53] "The land is to be divided to these as an inheritance according to the number of names. [54] For the larger, you are to make his inheritance larger, and to the smaller you are to make his inheritance smaller. Each is to receive his inheritance in proportion to his population. [55] Certainly the land is to be divided by lot. They will inherit it according to the names of their ancestral tribes. [56] The division of the inheritance of larger and smaller tribes is to be decided by the lot."
[57] These were the numbers of the Levites by their families: by Gershon the Gershonite family, by Kohath the Kohathite family, by Merari the Merarite family. [58] These were the families of Levi: the Libnite family, the Hebronite family, the Machlite family, the Mushite family and the Korahite family. Kohath fathered Amram. [59] Amram's wife's name was Jochebed daughter of Levi, who was born to the Levites in Egypt. She gave birth for Amram, Aaron and Moses, as well as Miriam their sister. [60] Aaron was the father of Nadab, Abihu, Eleazar

and Ithamar. 61 However, Nadab and Abihu died when they
offered sacrifices with unauthorized fire before ADONAI. 62 The
male Levites a month old and upward totaled 23,000, though
they were not included among Bnei-Yisrael, since He did not
give them an inheritance among Bnei-Yisrael.
63 These were numbered by Moses and Eleazar the kohen
when they counted Bnei-Yisrael on the plains of Moab across
from Jericho. 64 Not one of them was among those counted by
Moses and Aaron the kohen when they counted Bnei-Yisrael in
the Sinai wilderness, 65 because ADONAI had said they would
surely die in the wilderness. Not one of them was left, except
Caleb son of Jephunneh and Joshua son of Nun.

Inheritance of Daughters

Numbers 27 1 The daughters of Zelophehad son of Hepher son of
Gilead son of Machir son of Manasseh, of the families of
Manasseh son of Joseph (the names of his daughters were
Mahlah, Noah, Hoglah, Milcah, and Tirzah) 2 stood before
Moses, Eleazar the kohen and the princes of the entire
assembly at the entrance to the Tent of Meeting and said,
3 "Our father died in the wilderness. But he was not one of the
followers banding together against ADONAI with Korah, though
he died for his own sin. Yet he had no sons. 4 Why should our
father's name diminish from his family just because he had no
son? Give to us property among our father's brothers."
5 So Moses brought their issue before ADONAI, 6 and ADONAI
spoke to Moses saying, 7 "The daughters of Zelophehad are
right in saying you should give them property by inheritance
among their father's relatives. You are to turn over the
inheritance of their father to them."
8 "Furthermore, you are to speak to Bnei-Yisrael saying: If a
man dies without a son, you are to transfer his inheritance to
his daughter. 9 If he has no daughter, you are to give his
inheritance to his brothers. 10 If he has no brothers, you are to
give it to his father's brothers. 11 If his father had no brothers,
you are to give it to the nearest relative in his family that he
might possess it. This is to be a legal statute for Bnei-Yisrael,
just as ADONAI commanded to Moses."

**Commissioning of Joshua 12 Then *ADONAI* said to Moses, "Go up this
mountain of the Abarim range and look at the land that I have given
to *Bnei-Yisrael*. 13 When you have seen it, you will be gathered to your
people, just as Aaron your brother was gathered. 14 For in the
wilderness of Zin during the strife of the community, you both
rebelled against My Word instead of honoring Me as holy at the
waters before their eyes." (These were the waters of Meribah at
Kadesh in the wilderness of Zin.) 15 Moses spoke to *ADONAI* saying,**

16 “May *Adonai*, God of the spirits of all flesh, appoint a man over the community 17 to go out and come in before them, who will lead them out and bring them out so that the people of *Adonai* will not be like sheep without a shepherd.”

18 Adonai said to Moses, “Take Joshua son of Nun, a man in whom is the Ruach, and lay your hand on him. 19 You will have him stand before Eleazar the kohen and the entire assembly and commission him before their eyes. 20 Give to him some of your authority so that the whole community of Bnei-Yisrael will obey him. 21 He will stand before Eleazar the kohen, who will pray and obtain judgments for him by Urim and before Adonai. At his mouth, they will go out and at his mouth they will come in, he and all the community of Bnei-Yisrael with him.”

22 Moses did as Adonai commanded him. He took Joshua, stood him before Eleazar the kohen and all the entire assembly. 23 Then he laid his hands on him and commissioned him just as Adonai had spoken, by Moses’ hand.

Moadim: Appointed Times

Numbers 28 1 ADONAI spoke to Moses saying, 2 “Command Bnei-
Yisrael and tell them to be careful to present to Me at the
moadim My food offerings by fire as a pleasing aroma. 3 Tell
them: This is the fire offering which you are to present to
ADONAI: two male lambs a year old, without flaw, as a daily
regular burnt offering. 4 Prepare one lamb in the morning and
the other lamb you are to prepare at twilight, 5 along with a
tenth of an ephah of fine flour for a grain offering, mixed with a
fourth of a hin[25] of oil from pressed olives. 6 This is the regular
burnt offering initiated at Mount Sinai, as a pleasing aroma, a
fire offering to ADONAI. 7 With each lamb pour out a fourth of a
hin of fermented drink at the Sanctuary as a drink offering to
ADONAI. 8 Prepare the second lamb at twilight with the same
type of grain and drink offerings you prepared in the morning,
a fire offering as a pleasing aroma to ADONAI.

Shabbat: Weekly Rest

9 “On the Shabbat, you are to present two flawless male
lambs a year old, along with two tenths of an ephah of fine
flour as a grain offering, mixed with oil and its drink offering.
10 This is the burnt offering for every Shabbat, besides the
regular burnt offering and its drink offering.

Rosh Chodesh: New Moon

11 “On the first of the month you are to present to ADONAI a
burnt offering of two young bulls, one ram, and seven flawless
male lambs a year old, 12 with three tenths of an ephah of fine
flour mixed with oil as a grain offering with each bull, and two
tenths of an ephah of fine flour mixed with oil as a grain
offering with the ram, 13 and with each lamb a tenth of an
ephah of fine flour mixed with oil for a grain offering, a burnt
offering as a pleasing aroma, an offering by fire to ADONAI.

14 Their drink offerings shall be: per bull, half a hin of wine, a
third of a hin of wine per ram, and, a fourth of a hin per lamb.
This will be the monthly burnt offering at each new moon
throughout the year. 15 Also, one male goat as a sin offering to
ADONAI beside the regular burnt offering is to be offered with
its drink offering.

Pesach: Passover

16 "On the fourteenth day of the first month is ADONAI'S
Passover. 17 On the fifteenth day, there is to be a feast. For
seven days, matzot will be eaten. 18 You are to hold a sacred
assembly on the first day. You are not to do any laborious work.
19 You are to offer to ADONAI burnt offering by fire, two young
bulls, one ram and seven male lambs a year old. They are to be
flawless. 20 You are to offer their grain offering of fine flour
mixed with oil, three tenths of an ephah per bull, two tenths
per ram, 21 and one tenth per each of the seven lambs, 22 plus
one goat for a sin offering to atone for yourselves.[26] 23 In
addition to the morning burnt offering and regular burnt
offering, you are to offer these. 24 Just like this you are to offer
each day, for seven days, the food to be offered by fire for each
day as a pleasing aroma to ADONAI, beside the regular burnt
offering with its drink offering. 25 On the seventh day, you are
to have a sacred assembly, and you are to do no laborious
work.

Shavuot: Feast of Weeks

26 "On the Day of Firstfruits, when you offer to ADONAI a new
grain offering during the Feast of Weeks, you are to have a
sacred assembly. You are to do no laborious work. 27 You are to
offer as a pleasing aroma a burnt offering to ADONAI, two young
bulls from the herd, one ram and seven male lambs a year old.
28 With each bull there is to be a grain offering of three tenths
of an ephah of fine flour mixed with oil, with the ram two
tenths, 29 and with each lamb, one tenth, 30 plus one male goat

to make atonement for you. [31] In addition, you are to prepare the regular burnt offering with its grain offering and its drink offering. They are to be without defect.

Yom Teruah: Day of Shofar Shouts

Numbers 29 1 “On the first day of the seventh month you are to
have a sacred assembly. You are to do no laborious work. It is
for you a day for sounding the shofar. 2 You are to prepare a
burnt offering as a pleasing aroma to ADONAI: one young bull
from the herd, one ram, and seven male lambs a year old,
without flaw, 3 with their grain offering of fine flour mixed with
oil, three tenths of an ephah with the bull, two tenths with the
ram, 4 and one tenth with each of the seven lambs, 5 as well as
one male goat as a sin offering to make atonement for
yourselves. 6 Also offer the burnt offering for the month with its
grain offering, the regular burnt offering with its grain
offering, and their appropriate drink offerings as a pleasing
aroma to ADONAI, as an offering by fire.

Yom Kippur: Day of Atonement

7 “On the tenth day of this seventh month, you are to have a
sacred assembly. You are to deny yourselves and do no work.
8 You are to present to ADONAI a burnt offering as a pleasing
aroma, one young bull from the herd, one ram, and seven year-
old male lambs without defect, 9 along with their grain
offerings of fine flour mixed with oil: three tenths of an ephah
with the bull, two tenths with the ram, 10 and one tenth with
each of the seven lambs. 11 Also offer one male goat for a sin
offering, in addition to the sin offering for atonement, as well
as the regular burnt offering with its grain offering and their
drink offerings.

Sukkot: Feast of Tabernacles

12 “On the fifteenth day of the seventh month you are to have
a sacred assembly. You are not to do any of your work, and you
are to celebrate the Feast to ADONAI for seven days. 13 You are
to offer a burnt offering by fire to ADONAI as a pleasing aroma:

thirteen young bulls from the herd, two rams, and fourteen year-old male lambs without defect, 14 their grain offerings of fine flour mixed with oil, three tenths of an ephah with each of the thirteen bulls, two tenths with each of the two rams, 15 and one tenth with each of the fourteen lambs, 16 plus one male goat as a sin offering, besides the regular burnt offering with its grain and drink offering.

17 “On the second day, you are to offer twelve young bulls from the herd, two rams, and fourteen year-old male lambs without flaw, 18 with their grain and drink offerings, with the bulls, rams, and lambs as appropriate by their number according to the regulations, 19 plus one male goat as a sin offering, as well as the regular burnt offering with its grain and drink offerings.

20 “On the third day, offer eleven bulls, two rams, and fourteen year-old male lambs without defect, 21 with their grain and drink offerings, with the bulls, rams, and lambs the number specified, 22 and a male goat as a sin offering, in addition to the regular burnt offering with its grain and drink offerings.

23 “On the fourth day, ten bulls, two rams, and fourteen year-old male lambs without flaw, 24 their grain offerings and drink offerings with the bulls, rams, and lambs by their number according to the regulations, 25 and one male goat as a sin offering and the regular burnt offering with its grain and drink offerings.

26 “On the fifth day, nine bulls, two rams, and fourteen male one year old lambs without defect, 27 with their grain and drink offerings by their number as specified, 28 and one goat for a sin offering, in addition to the regular burnt offering with its grain and drink offerings.

29 “On the sixth day, eight bulls, two rams, and fourteen male lambs a year old without defect, 30 with the bulls, rams, and lambs, their grain and drink offerings according to those numbers specified, 31 and one goat for a sin offering with the regular burnt offering and its grain and drink offerings.

32 “On the seventh day, seven bulls, two rams, and fourteen
male lambs without defect a year old, 33 plus their grain and
drink offerings, for the bulls, rams, and lambs according to the
numbers specified, 34 in addition to one male goat for a sin
offering and the regular burnt offering with its grain and drink
offerings.
35 “On the eighth day there shall be for you an assembly. You
are to do no regular work. 36 You are to offer to ADONAI a burnt
offering, a fire offering, a pleasing aroma, one bull, one ram,
and seven male lambs a year old without defect, 37 and their
grain and drink offerings, with the bull, ram, and lamb
corresponding to their number according to the regulations,
38 and a goat for a sin offering, besides the regular burnt
offering with its grain and drink offerings.
39 “You are to prepare these for ADONAI at your moadim in
addition to your vow and freewill offerings, along with your
burnt offerings, grain offerings, drink offering, and fellowship
offerings.”
40 So Moses told Bnei-Yisrael all that ADONAI commanded
Moses.

Keeping or Nullifying Vows

Numbers 30 [1] Moses spoke to the princes of the tribes of Bnei-Yisrael saying, “This is what ADONAI has commanded:

Parashat Matot

[2] Whenever a man makes a vow to ADONAI or swears an oath
to obligate himself by a pledge, he is not to violate his word but
do everything coming out of his mouth.[27]
[3] "Suppose a woman in her youth vows to ADONAI or obligates
herself by a pledge in her father's house. [4] If her father should
hear her vow or her pledge with which she obligated herself
and her father says nothing to her, all her vows and every
pledge by which she has obligated herself will stand. [5] But if
her father should forbid it on the day of his hearing it, none of
her vows or pledges by which she has obligated herself will
stand. ADONAI will forgive her because her father has forbidden
her.
[6] "Suppose she should marry, after her vow or a rash promise
of her lips by which she obligated herself. [7] Now if her husband
hears about it but says nothing to her on the day he hears
about it, her vows will stand and her pledges by which she has
obligated herself will stand. [8] But if her husband should hear
about it and on the day he hears it he forbids it, he thereby
nullifies her vow and her rash promise by which her lips have
obligated her, and ADONAI will forgive her.
[9] "Any vow or obligation of a widow or a divorced woman will
be binding on her. [10] If in her husband's house she vowed or
obligated herself by pledge under oath, [11] and her husband
should hear it and say nothing to her, not forbidding her, all
her vows and every pledge by which she has obligated herself
will stand. [12] But if her husband should nullify them on the day
when he hears of them, nothing from her lips, whether vow or
pledge, will stand. Her husband has nullified them and ADONAI
will forgive her. [13] Her husband may ratify or veto any vow or
sworn oath to deny herself.
[14] "But if her husband says nothing to her from day to day,
then he is confirming all her vows and all her oaths that are on
her. He confirms them by saying nothing to her on the day of

his hearing about it. 15 But if he nullifies them after hearing
about it, he will bear her guilt.”
16 These are the statutes that Adonai gave to Moses relevant
to relationships between a man and his wife, as well as
between a father and his young daughter still living in his
house.

Vengeance on Midian and Balaam

Numbers 31 [1] ADONAI spoke to Moses saying, [2] "Take vengeance on
the Midianites for Bnei-Yisrael. Afterward you will be gathered
to your people."
[3] So Moses spoke to the people saying, "Mobilize some of
your men for battle. They will go out against Midian to carry
out ADONAI'S vengeance on Midian. [4] Send into the battle 1,000
men from each of the tribes of Israel."
[5] So from the thousands of Israel 1,000 from each tribe were
assigned, 12,000 in all. [6] Moses sent them into battle, 1,000
from each tribe, and with them Phinehas son of Eleazar the
kohen, who took with him articles from the Sanctuary and
trumpets for signaling. [7] They fought Midian just as ADONAI had
commanded Moses, and killed every male. [8] Among the slain
they also killed the Midianite kings: Evi, Rekem, Zur, Hur and
Reba, the five kings of Midian. They also killed Balaam son of
Beor with the sword.
[9] Bnei-Yisrael also captured women and sons of Midian, along
with all their herds and flocks, and plundered all their goods.
[10] They burned with fire all the Midianite cities, settlements, as
well as all their camps. [11] They seized all the plunder and all the
spoil, both people and animals. [12] They brought the captives,
plunder and spoils to Moses, Eleazar the kohen and to the
assembly of Bnei-Yisrael at their camp on the plains of Moab,
by the Jordan at Jericho.
[13] Moses, Eleazar the kohen, and all the princes of the
community went to meet them outside the camp. [14] But Moses
was angry with the officers of the army—the commanders of
thousands, the commanders of hundreds, those returning from
the campaign of the war. [15] Moses said to them, "You let all the
women live? [16] Why, they are the ones—because of Balaam's
advice—who caused Bnei-Yisrael to be unfaithful to ADONAI in
the matter of Peor, so that the plague was on the community of
ADONAI! [17] So now, kill all the boys and kill every woman who

has been intimate with a man. 18 But save for yourselves every girl who has not been intimate with a man.
19 “Any of you who has killed anyone or touched the body of anyone who has been killed must stay outside the camp for seven days. You must purify yourselves, on the third and seventh days—you and your captives. 20 Also purify every item of clothing as well as every item made of leather or wood.”
21 Eleazar said to the men of the army who had gone to war, “This is the regulation of the Torah ADONAI gave to Moses:
22 The gold, silver, bronze, iron, tin, lead, 23 and anything able to pass through fire is to be put through the fire and will then be clean. It is also to be purified with the water of cleansing. Anything that cannot stand the fire is to be put through the water. 24 You are to wash your clothes also on the seventh day. You will then be clean and may then come into the camp.”
25 ADONAI said to Moses saying, 26 “Count the total spoil from the captive people and animals—you, Eleazar the kohen and the princes of the fathers of the community. 27 You are to divide the spoil between those fighting in the war, taking part in the battle, and the rest of the community. 28 You are also to set apart from the men of war going into battle tribute to ADONAI, one item from every 500, whether persons, cattle, donkeys or flock. 29 From their half share, take and give it to Eleazar the kohen as ADONAI’S part. 30 From the half of Bnei-Yisrael, you are to take one in 50, whether persons, cattle, donkeys, flock, or any other animals, and give them to the Levites, those charged with the care of ADONAI’S Tabernacle.”
31 So Moses and Eleazar the kohen did just as ADONAI commanded Moses. 32 The remaining plunder taken by the people of the army was 675,000 sheep, 33 72,000 cattle,
34 61,000 donkeys, 35 and from the human spoil were 32,000 women who had never been intimate with a man.
36 The half share of those going into battle was 337,500 sheep, 37 of which ADONAI’S tribute was 675, 38 36,000 cattle, of which ADONAI’S tribute was 72, 39 30,500 donkeys, of which ADONAI’S tribute was 61, 40 16,000 persons, of which the tribute to ADONAI was 32.

41 Moses gave the tribute, ADONAI's part, to Eleazar the kohen
just as ADONAI had commanded Moses. 42 From the half
belonging to Bnei-Yisrael, which Moses had set apart from that
of the fighting men, 43 half belonging to the community was:
337,500 of the sheep, 44 36,000 cattle, 45 30,500 donkeys,
46 16,000 persons. 47 From this half, Moses took one out of very
50 persons and animals, as ADONAI had commanded him, and
gave them to the Levites, those charged with the care of the
Tabernacle of ADONAI, just as ADONAI had commanded Moses.
48 Then the officers over the units of the army, the
commanders over thousands and hundreds, came to Moses.
49 They said to him, "Your servants have counted the heads of
the men of war under our command, and not one is missing.
50 So we have brought as an offering to ADONAI the gold items
each of us acquired—armlets, bracelets, signet rings, earrings
and necklaces to atone for ourselves before ADONAI."
51 Moses and Eleazar the kohen received the gold from them,
all the crafted items. 52 All of the gold presented as a gift to
ADONAI came to 16,750 shekels from the commanders of
thousands and hundreds. 53 Each of the men of the army had
taken plunder for himself. 54 Moses and Eleazar the kohen
received the gold from the commanders of thousands and of
hundreds and brought it into the Tent of Meeting as a
memorial for Bnei-Yisrael before ADONAI.

Settling the East Side

Numbers 32 [1] The sons of Reuben and Gad had very large herds
and flocks, and, they saw that the territory of Jazer and Gilead
were ideal for livestock. [2] So the sons of Reuben and Gad came
and said to Moses, Eleazar the kohen, and the princes of the
community saying, [3] “Ataroth, Dibon, Jazer, Nimrah, Heshbon,
Elealeh, Sebam, Nebo and Beon—[4] the territory ADONAI
conquered before the community of Israel—are suitable for
livestock, and your servants have livestock.”

[5] Then they said, “If we have found favor in your eyes, let this
territory be given to your servants as a possession. Don’t make
us cross the Jordan.”

[6] Moses replied to the sons of Gad and Reuben, “Should your
countrymen go to war while you dwell here? [7] Why do you
dishearten Bnei-Yisrael from going across to the land that
ADONAI has given to them? [8] Your fathers did this when I sent
them from Kadesh Barnea to look over the land. [9] They went up
to the Valley of Eshcol and viewed the land, but they
discouraged the hearts of Bnei-Yisrael not to enter the land
which ADONAI had given them. [10] The anger of ADONAI was
aroused that day, and He swore an oath saying: [11] ‘The men
who came out of Egypt, from 20 years old and upward, will not
see the land I promised to Abraham, Isaac and Jacob, for they
have not followed after Me with a whole heart—[12] except Caleb
son of Jephunneh the Kenizzite and Joshua son of Nun, for they
were wholehearted after ADONAI.’ [13] The anger of ADONAI burned
against Israel and He caused them to wander in the wilderness
40 years until all the generation doing that evil in ADONAI’S
sight was gone.

[14] “Now look, here you stand in the place of your fathers as a
brood of sinful men to add more to ADONAI’S great wrath
against Israel! [15] If you turn away from Him, He will repeat
again leaving this people in the wilderness, you being the cause
of this people’s destruction.”

16 Then they came up to him and said, “We will build
sheepfolds for our livestock and cities for our children. 17 But
we are prepared to arm ourselves and go ahead of Bnei-Yisrael
until we have brought them to their place. Our children will live
in the cities fortified against the inhabitants of the land. 18 We
will not return to our homes until each one of Bnei-Yisrael has
received his inheritance. 19 Yet we will not inherit with them on
the side beyond the Jordan, since our inheritance has come on
the east side of the Jordan.”
20 Moses said to them, “If you will do this—if you will arm
yourselves for battle for Adonai, 21 and if all of you cross the
Jordan until Adonai has driven His enemies from before Him
22 and the land is subdued before Adonai—then afterward you
may return and be free before Adonai and Israel. Then this
territory will be your possession before Adonai.
23 “But if you don’t do this, behold, you sin against Adonai! Be
assured! Your sin will find you out! 24 Build for yourselves cities
for your children and pens for your flocks. Then do what has
come out of your mouth.”
25 The sons of Gad and Reuben said to Moses saying, “Your
servants will do just as my lord is commanding. 26 Our children,
our wives, our flocks, and all of our herds will remain here in
the cities of Gilead. 27 But your servants, every one armed for
battle, will cross over for the war before Adonai, just as my lord
says.”
28 Moses then gave orders about them to Eleazar the kohen,
Joshua son of Nun, and to the chiefs of the fathers of the tribes
of Bnei-Yisrael. 29 Moses said to them, “If the sons of Gad and
Reuben cross over the Jordan with you, everyone armed for
battle before Adonai, when the land is subdued before you,
then give them the territory of Gilead as a possession.
30 However, if they do not cross over fully armed, they are to
possess the land of Canaan with you.”
31 The sons of Gad and Reuben answered saying, “What
Adonai has said to your servants, so we will do. 32 We will cross
fully armed before Adonai into Canaan, but our inheritance will
be on this side of the Jordan.”

[33] Moses then gave to them—the sons of Gad, Reuben, and the half-tribe of Manasseh, son of Joseph—the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan—the land with its cities and the territory around the cities. [34] The sons of Gad built up Dibon, Ataroth and Aroer, [35] as well as Atroh-shophan, Jazer and Jogbehah, [36] Beth-nimrah and Beth-haran as fortified cities, as well as sheep pens.

[37] The sons of Reuben built Heshbon, Elealeh, Kiriathaim, [38] Nebo, Baal Meon, (cities whose names were changed) and Sibmah. They gave other names to the rebuilt cities.

[39] The sons of Machir son of Manasseh went up to Gilead, captured it, and drove out the Amorites who were there. [40] So Moses gave Gilead to Machir son of Manasseh, and he lived there. [41] Jair, a son of Manasseh, went and captured their settlements and named them Jair’s Villages.

[42] Nobah went and conquered Kenath and its settlements and named them Nobah after his own name.

Parashat Masei

Israel's Journeys Reviewed

Numbers 33 1 These are the journeys of Bnei-Yisrael when they
came out of Egypt by their divisions under the hand of Moses
and Aaron. 2 Moses recorded the stages of their journeys at
ADONAI'S command. These then are their journeys by stages.
3 Bnei-Yisrael set out from Rameses on the fifteenth day of
the first month, the first day after Passover. They went out with
a high hand in the sight of all Egypt.[28] 4 Now the Egyptians
were burying those whom ADONAI had struck down among
them. ADONAI had brought judgments on all their first-born and
their gods.
5 Bnei-Yisrael left Rameses and encamped at Succoth. 6 They
departed from Succoth and camped at Etham on the edge of
the wilderness. 7 They left from Etham and turned back toward
Pi-Hahiroth, east of Baal-Zephon, and camped before Migdol.
8 They left from before Pi-Hahiroth and passed through the sea
into the wilderness. They traveled three days journey into the
wilderness of Etham and camped at Marah. 9 They departed
from Marah and went to Elim. There were twelve water springs
and 70 palm trees in Elim, so they camped there. 10 They left
Elim and camped by the Sea of Reeds.
11 They set out from the Sea of Reeds and camped in the
wilderness of Sin. 12 They left from the wilderness of Sin and
camped in Dophkah. 13 They then left Dophkah and camped at
Alush. 14 They left from Alush and camped at Rephidim, where
there was no water for the people to drink.
15 They set out from Rephidim and encamped in the Sinai
wilderness. 16 They departed from the Sinai wilderness and
camped at Kibroth-hattaavah. 17 They left from Kibroth-
hattaavah and camped at Hazeroth. 18 Departing Hazeroth, they
camped at Rithmah. 19 Leaving Rithmah, they camped at
Rimmon-perez. 20 They left from Rimmon-perez and camped at
Libnah. 21 They departed Libnah and camped at Rissah. 22 They

left Rissah and camped at Kehelah. 23 They left Kehelah and
camped at Mount Shepher. 24 They departed Mount Shepher
and camped at Haradah. 25 They departed from Haradah and
camped at Makheloth. 26 They left Makheloth and camped in
Tahath.
27 They left from Tahath and camped in Terah. 28 They left
Terah and camped in Mithkah. 29 They departed Mithkah and
camped at Hashmonah. 30 They left Hashmonah and camped at
Moseroth.
31 They left Moseroth and camped at Bene-jaakan.
32 Departing Bene-jaakan, they camped at Hor-haggidgad.
33 Leaving Hor-haggidgad, they camped at Jotbah. 34 They left
Jotbah and camped at Abronah. 35 They departed from Abronah
and camped at Ezion-geber. 36 They left Ezion-geber and
encamped at Kadesh in the wilderness of Zin.
37 Leaving Kadesh, they camped at Mount Hor on the border
of the land of Edom. 38 Aaron the kohen went up Mount Hor at
ADONAI'S command and died there, in the fortieth year since the
departure of Bnei-Yisrael from the land of Egypt, on the first
day of the fifth month. 39 Aaron was 123 years old when he died
on Mount Hor.
40 The Canaanite king of Arad, who was living in the Negev in
the territory of Canaan, heard of the coming of Bnei-Yisrael.
41 They departed from Mount Hor and camped at Zalmonah.
42 They left Zalmonah and encamped at Punon. 43 Departing
Punon, they camped at Oboth. 44 Leaving Oboth, they camped
at Ije-abarim on the border of Moab. 45 They moved on from
Ijim and camped at Dibon-gad. 46 They moved on from Dibon-
gad and camped at Almon-diblathaim. 47 They departed from
Almon-diblathaim and camped at the mountains of Abarim,
before Nebo.
48 They moved on from the mountains of Abarim and camped
in the plains of Moab, by the Jordan, across from Jericho.
49 They camped along the Jordan, from Beth-jeshimoth to Abel-
shittim.
50 ADONAI spoke to Moses along the Jordan in the plains of
Moab across from Jericho saying, 51 "Speak to Bnei-Yisrael and

say to them: When you cross the Jordan into the land of Canaan, [52] You must drive out all the inhabitants of the land before you. You must destroy all their idols and cast images, and demolish their high places. [53] You will take possession of the land, so you will settle in it, because I have given it to you to possess.

[54] “You are to divide the land by lot according to your families. To the large, make their inheritance larger, and to the small, make their inheritance smaller. Whatever comes out of the lot will be theirs. You are to distribute the inheritance according to your ancestral tribes.

[55] “But if you do not drive out the inhabitants of the land from before you, whoever you allow to remain will become to you barbs in your eyes and thorns in your sides. They will give you trouble in the land in which you will be living. [56] Then what I had intended to do to them, I will do to you.”

Borders of Israel

Numbers 34 1 ADONAI spoke to Moses saying, 2 “Command Bnei-
Yisrael and say to them: When you enter the land of Canaan,
these are the boundaries of the land being allotted to you as an
inheritance. 3 Your southern side will run from the wilderness
of Zin along the border of Edom to the southern end of the
Dead Sea on the east. 4 Your border will cross south of the
Scorpion Pass and continue to Zin and south of Kadesh-barnea,
then go on to Hazar-addar and on to Azmon. 5 Then the border
will turn from Azmon to the Wadi of Egypt and end at the sea.
6 “Your western boundary will be the coast of the Great Sea.
This will be your western border.
7 “Your northern boundary will be by running a line from the
Great Sea to Mount Hor, 8 then from Mount Hor to Levo-
Hamath[29], then the boundary will go to Zedad. 9 The border
will continue on to Ziphron, ending at Hazar-Enan. This will be
your northern border.
10 “For your eastern border, run a line from Hazar-Enan to
Shepham. 11 From Shepham, the boundary will descend to
Riblah on the east side of Ain, continuing along the eastern
slopes of Kinneret[30]. 12 From there the border will go down
along the Jordan, ending at the Dead Sea. This will be your
territory with its surrounding borders.”
13 Moses commanded Bnei-Yisrael, saying, “This is the land
which ADONAI has commanded that you are to assign by lot to
the nine and a half tribes. 14 For the tribe of the sons of Reuben
by their ancestral houses, the tribe of the sons of Gad by their
ancestral houses, and the half-tribe of Manasseh have already
received their inheritance. 15 These two and a half tribes have
received their inheritance on the east side of the Jordan at
Jericho, toward the sunrise.”
16 ADONAI spoke to Moses saying, 17 “These are the names of
the men who will allot the land to you: Eleazar the kohen and
Joshua son of Nun. 18 Also you are to select one prince from
each tribe to allot the land. 19 These are their names: from the

tribe of Judah, Caleb son of Jephunneh. 20 From the tribe of the
sons of Simeon, Shemuel son of Ammihud. 21 From the tribe of
Benjamin, Elidad son of Chislon. 22 From the tribe of the sons
of Dan, the prince is Bukki son of Jogli. 23 From the sons of
Joseph, from the tribe of the sons of Manasseh, the prince is to
be Hanniel son of Ephod. 24 The prince from the tribe of the
sons of Ephraim is to be Kemuel son of Shiphtan.
25 “The prince from the tribe of the sons of Zebulun is
Elizaphan son of Parnach. 26 The prince from the tribe of the
sons of Issachar is Paltiel son of Azzan. 27 The prince from the
tribe of the sons of Asher is Ahihud son of Shelomi. 28 The
prince from the tribe of the sons of Naphtali is Pedahel son of
Ammihud.” 29 These were those ADONAI commanded to
apportion to Bnei-Yisrael the land of Canaan.

Cities for the Levites

Numbers 35 [1] ADONAI spoke to Moses in the plains of Moab by the
Jordan at Jericho saying, [2] “Command Bnei-Yisrael to give to
the Levites from the inheritance of their possessions cities in
which to live. They are also to give the Levites pasturelands
around the cities. [3] Thus they will have cities to live in and
pastures for their cattle, flocks and all their livestock. [4] The
pastures you give the Levites will extend out from the walls
around the cities for 1,000 cubits. [5] You are to measure outside
the cities 2,000 cubits on the east side, 2,000 cubits on the
south side, on the west side 2,000 cubits, and on the north side
2,000 cubits. These are to be pasturelands for the cities.

[6] “Six of the cities you give the Levites are to be cities of
refuge, to which anyone who kills anyone may flee. Besides
these, you are to give the Levites 42 more cities. [7] In all, you
are to give the Levites 48 cities with their pastures. [8] The cities
that you are to give to the Levites from the possession of Bnei-
Yisrael should be proportionate to the inheritance of each tribe
—give many from the one who has many and few from the one
who has few.”

[9] ADONAI spoke to Moses saying, [10] “Speak to Bnei-Yisrael
saying: When you cross the Jordan into the land of Canaan,
[11] You are to select cities which will be cities of refuge, to which
one might flee if he has killed someone by accident. [12] They are
to be cities for refuge from the avenger, so the manslayer may
not die before standing trial before the assembly. [13] The six
cities you designate are to be your cities of refuge. [14] Designate
three cities on this side of the Jordan and three in the land of
Canaan as cities of refuge.

[15] “These six cities of refuge are to be for Bnei-Yisrael as well
as for the outsider and the visitor in their midst, for anyone
killing a person by accident. [16] Now if the manslayer strikes
someone with an iron object so that he dies, he is a murderer
and the murderer must die. [17] If anyone has a stone in his hand
that could be deadly and strikes anyone with it so that he dies,

he is a murderer and the murderer must die. 18 Or if someone
has a wooden object that could kill and strikes anyone so that
he dies, he is a murderer and the murderer must be put to
death. 19 The blood avenger himself may put the murderer to
death. When he finds him, he is to kill him.
20 “If anyone pushes someone maliciously, or throws anything
at him with deadly intent, 21 or with hostility hits him with his
fist so that he dies, the one hitting him is a murderer. The
blood avenger may put the murderer to death when he finds
him. 22 But if he pushes him suddenly or throws an object at
him with no intent, 23 or without seeing him should drop a stone
on him resulting in his death, but he was not his enemy and
intended him no harm, 24 the assembly must judge between the
manslayer and the avenger of blood according to these
regulations. 25 The assembly must protect the manslayer from
the avenger of blood. The assembly should send him back to
the city of refuge to which he had fled and he is to remain there
until the death of the kohen gadol who was anointed with the
holy oil.
26 “But if the manslayer should go outside the city limit of his
city of refuge to which he had fled, 27 and should the blood
avenger find him outside the city limits of the refuge city, the
blood avenger may put him to death without being guilty of his
blood. 28 The manslayer must stay within the limits of his city of
refuge until the kohen gadol dies, and after the death of the
kohen gadol, the manslayer may return to his property.
29 “These are to be statutes of justice for your generations in
all your dwelling places. 30 Everyone killing anyone shall be put
to death as a murderer only on the testimony of more than one
witness. No one is to be put to death on the testimony of only
one witness.
31 “You are not to accept ransom for the life of a murderer. He
deserves to die and he is to die. 32 Do not receive a ransom for
one who has fled to his city of refuge, allowing him to return to
his land before the kohen gadol’s death. 33 You are not to
pollute the land in which you are. Blood pollutes the land, and
no atonement can be made for land polluted by bloodshed

except by the blood of the one who sheds it. [34] You are not to defile the land where you live, where I dwell, for I dwell among Bnei-Yisrael.”

Further Ruling About Daughters' Inheritance

Numbers 36 [1] The heads of the ancestral family of the children of Gilead son of Machir son of Manasseh, from the sons of Joseph, came and spoke before Moses and before the princes of the chiefs of the fathers of Bnei-Yisrael. [2] They said, "My lord, ADONAI commanded to give the land by lot as an inheritance to Bnei-Yisrael. My lord was also commanded by ADONAI to give the inheritance of our brother Zelophehad to his daughters.

[3] "If they become wives of men from other tribes of Israel, their inheritance will be taken from our ancestral inheritance and added to the inheritance of the tribe into which they marry. So it will be deducted from the allotment of our inheritance. [4] When the Jubilee year comes, their inheritance will be added to the inheritance of the tribe into which they marry and deducted from the inheritance of our ancestral tribe."

[5] Then Moses commanded Bnei-Yisrael at the mouth of ADONAI, "What the tribe of the descendants of Joseph is saying is correct. [6] This is the word that ADONAI commands for the daughters of Zelophehad saying: They may become wives to whomever they please, as long as they marry within the family of the tribe of their father. [7] So no inheritance may be passed from tribe to tribe among Bnei-Yisrael—each one of Bnei-Yisrael will each keep the inheritance of the tribe of his ancestors. [8] Every daughter receiving an inheritance in one of the tribes of Bnei-Yisrael should marry within the family of her father's tribe, so that Bnei-Yisrael will each possess the inheritance of his fathers. [9] No inheritance may pass from tribe to another tribe, for each tribe of Bnei-Yisrael is to keep its inheritance."

[10] So Zelophehad's daughters did just as ADONAI commanded Moses. [11] Zelophehad's daughters—Mahlah, Tirzah, Hoglah, Milcah and Noah—married sons of their uncles. [12] They married within the families of the sons of Manasseh son of Joseph, and

their inheritance remained within the tribe of their ancestral family.

13 These are the mitzvot and judgments that ADONAI gave by Moses's hand to Bnei-Yisrael, on the plains of Moab at Jericho along the Jordan.

Deuteronomy

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30
31 | 32 | 33 | 34

Parashat D’varim

Devarim: The Words that Moses Spoke

Deuteronomy 1 1 These are the words that Moses spoke to all Israel
across the Jordan—in the wilderness, in the Arabah opposite
Suph, between Paran and Tophel, Laban, Hazeroth and Di-
Zahab. 2 It is eleven days’ journey from Horeb by way of Mount
Seir to Kadesh-barnea.
3 Now Moses spoke to Bnei-Yisrael, according to all ADONAI
had commanded him for them—in the fortieth year, in the
eleventh month, on the first day of the month, 4 after he had
struck down Sihon king of the Amorites who lived in Heshbon,
and Og king of the Bashan who lived in Ashtaroth and Edrei.
5 Across the Jordan in the land of Moab, Moses began to
explain this Torah saying, 6 “ADONAI our God spoke to us at
Horeb saying: ‘You have stayed long enough at this mountain.
7 Turn, journey on, and enter the hill country of the Amorites
and all their neighbors, in the Arabah, the hill country, the
lowland, the Negev, and by the seashore—the land of the
Canaanites and the Lebanon as far as the great river, the
Euphrates. 8 See, I have set the land before you. Enter and
possess the land that ADONAI swore to your fathers—to
Abraham, to Isaac, and to Jacob—to give to them and to their
descendants after them.’[1]

Bad Report and Poor Response

9 “I spoke to you at that time saying: ‘I am not able to bear
the burden of you by myself. 10 ADONAI your God has multiplied
you—and here you are today, like the stars of the heavens in
number.
11 “‘May ADONAI, God of your fathers, increase you a thousand
times as many as you are, and may He bless you just as He has
promised you! 12 How can I bear your load and burden and
bickering by myself? 13 Choose for yourselves wise and
discerning men, well known to your tribes, and I will appoint
them as your heads.’
14 “You answered me and said: ‘The thing you have said to do
is good.’ 15 So I took the heads of your tribes, men who were
wise and well known, and appointed them as heads over you—
leaders of thousands, leaders of hundreds, leaders of fifties,
leaders of tens, and officials for your tribes.
16 “I commanded your judges at that time saying: ‘Hear cases
between your brothers, and judge fairly[2] between a man and
his brother or the outsider with him. 17 You must not show
partiality in judgment[3]—you must hear the small and the great
alike. Fear no man, for the judgment is God’s. The case that is
too hard for you, you shall bring to me and I will hear it.’
18 “I commanded you at that time everything you should do.
19 “Then we journeyed from Horeb and went through all that
great and terrible wilderness that you saw on the way to the
hill country of the Amorites, as ADONAI our God commanded us.
Then we came to Kadesh-barnea. 20 I said to you: ‘You have
come to the hill country of the Amorites, which ADONAI our God
is giving to us. 21 See, ADONAI your God has set the land before
you—go up, take possession, as ADONAI God of your fathers has
promised you. Do not be afraid or discouraged.’
22 “Then all of you came near to me and said: ‘Let’s send men
ahead of us to explore the land for us and bring us back word
about the way we should go up and the cities we will enter.’

23 “The idea seemed good to me, so I took twelve men from
among you—one man for each tribe. 24 They turned and went up
into the hill country, and they came to the Wadi Eshcol and
spied it out. 25 They took in their hands some of the fruit of the
land and brought it down to us. They also brought back word to
us and said, ‘Good is the land that Adonai our God is giving to
us.’
26 “Yet you would not go up, but rebelled against the
command of Adonai your God. 27 In your tents you grumbled
and said: ‘Because Adonai hates us, He has brought us out from
the land of Egypt to hand us over to the Amorites, to destroy
us! 28 Where are we going? Our brothers have discouraged our
hearts saying, “The people are greater and taller than we are!
The cities are great and fortified up to the heavens! Besides,
we have even seen the children of Anakim there!”’
29 “Then I said to you, ‘Don’t tremble or be afraid of them.
30 Adonai your God, who goes before you, He Himself will fight
for you—just as He did for you in Egypt before your own eyes,
31 and in the wilderness, where you saw how Adonai your God
carried you as a man carries his son, everywhere you went
until you came to this place.’ 32 Yet for all this you did not trust
in Adonai your God—33 the One who goes before you on the way
to scout out a place for you to camp and to show you the way
you should go, in fire by night and in the cloud by day.
34 “When Adonai heard the tone[4] of your words, He was
angry and swore an oath saying, 35 ‘Not one of these men of this
evil generation will see the good land that I swore to give your
fathers—36 except Caleb the son of Jephunneh. He will see it—
yet to him and his children I will give the land that he has
walked on, because he has followed Adonai wholeheartedly.’
37 “Adonai was even angry with me on your account, saying,
‘You will not enter there, either. 38 Joshua son of Nun, who
stands before you, will enter there—encourage him, for he will
enable Israel to inherit it.
39 “‘Moreover, your little ones—whom you said would become
plunder, and your children who today have no knowledge of
good or evil—they will enter there. To them I will give it and

they will possess it. 40 But as for you, turn around and journey into the wilderness by way of the Sea of Reeds[5].’
41 “Then you answered and said to me, ‘We have sinned against Adonai. We will go up and fight, just as Adonai our God commanded us.’ So each of you strapped on his weapons of war, figuring it was easy to go up to the hill country.
42 “But Adonai said to me, ‘Tell them, “Do not go up and fight —for I am not with you, and you will be defeated by your enemies.”’
43 “So I told you, but you would not listen—you rebelled against the command of Adonai and presumptuously went up into the hill country. 44 The Amorites who lived in that hill country came out against you, and they chased you as bees do and scattered you from Seir to Hormah. 45 Then you returned and wept before Adonai, but Adonai did not listen to your voice or pay attention to you.
46 “So you stayed in Kadesh many days—like the days you had spent before.

Moses Recalls Wilderness Journey

Deuteronomy 2 1 “Then we turned and journeyed into the
wilderness by the way to the Sea of Reeds, just as ADONAI told
me. We went around the hill country of Seir for many days.
2 “ADONAI spoke to me saying, 3 ‘You have gone around this
hill country long enough—turn to the north. 4 Command the
people saying, “You are about to cross into the territory of your
relatives, the sons of Esau, who dwell in Seir. They will be
afraid of you, so be very careful. 5 Do not provoke them, for I
will not give you any of their land—not even a footprint—
because I have given the hill country of Seir to Esau as a
possession. 6 You are to buy food from them for money so that
you may eat, and you are also to buy water from them for
money so that you may drink. 7 For ADONAI your God has
blessed you in all the work of your hand—He has known your
wanderings through this great wilderness. These 40 years
ADONAI your God has been with you—you have lacked nothing.”’
8 “So we went on past our relatives the sons of Esau who
dwell in Seir, away from the way of the Arabah from Elath and
Ezion-geber. We turned and passed by the way of the
wilderness of Moab.
9 “ADONAI said to me, ‘Do not harass Moab or engage them in
battle. For I will not give you any of his land for a possession,
because I have given Ar to the children of Lot for a possession.
10 (The Emim used to live there—a great and numerous people,
as tall as the Anakim. 11 These people also are considered
Rephaim, like the Anakim; but the Moabites call them Emim.
12 Now the Horites used to live in Seir, but the sons of Esau
drove them out and destroyed them from before themselves
and settled in their place—just as Israel did to the land of its
possession that ADONAI gave to them.) 13 Now rise up, and cross
over the Wadi Zered.’ So we went over the Wadi Zered.
14 “The time that we traveled from Kadesh-barnea until we
crossed over the Wadi Zered was 38 years—until all the
generation of the men of war from within the camp came to an

end, as ADONAI had sworn to them. 15 Indeed, the hand of ADONAI was against them, to destroy them from within the camp until they came to their end.[6]

16 "Now when all the men of war had finished dying from among the people, 17 ADONAI spoke to me saying, 18 'Today you are about to cross the border of Moab at Ar. 19 When you come opposite the sons of Ammon, do not harass or provoke them—for I will not give you any of the land of the sons of Ammon for a possession, because I have given it to the sons of Lot for a possession. 20 (That also is considered a land of Rephaim. Rephaim used to live there, but the Ammonites call them Zamzummim—21 a great and numerous people, as tall as the Anakim. But ADONAI destroyed them from before them, and the Ammonites dispossessed them and settled in their place. 22 It was just as ADONAI did for the sons of Esau, who dwell in Seir, when He destroyed the Horites before them. They drove them out and settled in their place even to this day. 23 As for the Avvim who lived in villages as far as Gaza, the Caphtorim who came from Crete destroyed them and settled in their place.)

Defeat of Sihon and Og

24 “‘Rise up, journey on, and cross over the Wadi Arnon. See, I
have handed over Sihon the Amorite, king of Heshbon, and his
land—begin to possess it! Engage him in battle! 25 This very day
I will begin to put the dread and fear of you upon the peoples
everywhere under heaven. When they hear the report about
you, they will tremble and twist in anguish because of you.’
26 “So I sent messengers from the wilderness of Kedemoth to
Sihon king of Heshbon with words of shalom saying, 27 ‘Let me
pass through your land—I will go only by way of the road. I will
not turn to the right or to the left. 28 You will sell me food for
money so that I may eat and give me water for money so that I
may drink. Just let me pass through on foot—29 as the sons of
Esau dwelling in Seir and the Moabites in Ar did for me—until I
cross over the Jordan into the land that Adonai our God is
giving to us.’ 30 But Sihon king of Heshbon would not let us pass
by him, because Adonai your God stiffened his spirit and
hardened his heart, in order to hand him over to you this very
day.[7]
31 “Adonai said to me, ‘See, I have begun to give Sihon and his
land over to you—begin to take possession in order to take hold
of his land.’
32 “Then Sihon came out against us—he and all his people—to
battle at Jahaz. 33 Adonai our God gave him over to us, and we
struck him down along with his sons and all his people. 34 We
captured all his cities at that time, and utterly put under a ban
of judgment every city—men, women and children. We left no
survivor. 35 We took only the livestock as plunder for ourselves,
as the spoils of the cities we captured. 36 From Aroer which is
on the edge of the Wadi Arnon and the city by the wadi, all the
way up to the Gilead, there was not a town too high for us.
Adonai our God gave everything over to us. 37 Only you did not
come near the land of the sons of Ammon—all along the Wadi
Jabbok and the cities of the hill country and wherever Adonai
our God had commanded.

Deuteronomy 3 [1] “Next we turned and went up the way to the Bashan. King Og of the Bashan came out against us—he and all his people—for battle at Edrei. [2] But ADONAI said to me, ‘Do not fear him, for I have handed him over and all his people and his land. You will do to him as you did to Sihon king of the Amorites, who lived in Heshbon.’

[3] “So ADONAI our God also handed over King Og of the Bashan and all his people, and we struck him down until no survivor was left. [4] We captured all his cities at that time—there was not a town that we did not take from them—sixty cities, the whole region of Argob, the kingdom of Og in the Bashan. [5] All these were cities fortified with high walls, gates and bars, in addition to a great many unwalled towns. [6] We utterly destroyed them, just as we did to Sihon king of Heshbon, utterly destroying every city—men, women and children. [7] But all the livestock and the spoils of the cities we took as plunder for ourselves.

[8] “So at that time we took from the hand of the two kings of the Amorites the land across the Jordan, from the Wadi Arnon to Mount Hermon. [9] (Sidonians call Hermon Sirion, and the Amorites call it Senir.) [10] We took all the cities of the plain and all the Gilead and all the Bashan, as far as Salcah and Edrei, cities of the kingdom of Og in the Bashan. [11] (For only King Og of the Bashan survived from the remnant of the Rephaim. In fact, his bed was made of iron—is it not in Rabbah of the Ammonites? Nine cubits was its length and four cubits its width, according to the cubit of a man.)

Possession East of Jordan

12 “This land we took in possession at that time—from Aroer
by the Wadi Arnon and half the hill country of the Gilead and
its cities—I gave to the Reubenites and Gadites. 13 The rest of
the Gilead and all of the Bashan, the kingdom of Og, I gave to
the half-tribe of Manasseh—all the region of the Argob. (All the
Bashan is called the land of Rephaim. 14 Jair son of Manasseh
took all the region of Argob, as far as the border of the
Geshurites and the Maachathites. He called them—the Bashan
—after his own name, Havvoth-jair’s Villages, as it is the case
to this day.)
15 “To Machir I gave the Gilead. 16 To the Reubenite and
Gadites I gave from the Gilead as far as the Wadi Arnon—the
middle of the wadi as the border—and as far as Jabbok, the
wadi that is the border of the sons of Ammon, 17 and the
Arabah, with the Jordan as the border from Kinneret as far as
the sea of the Arabah, the Salt Sea, under the slopes of Pisgah
eastward.
18 “I commanded you at that time, saying, ‘ADONAI your God
has given you this land to possess it. Ready for battle, you will
cross over ahead of your brothers Bnei-Yisrael—all the men of
valor. 19 Only your wives and your little ones and your livestock
(I know that you have much livestock) may stay in your cities
that I have given you, 20 until ADONAI gives rest to your brothers
as He has for you, and they also possess the land that ADONAI
your God is giving them across the Jordan. Then you may
return, each man to his possession that I have given you.’
21 “I commanded Joshua at that time saying, ‘Your eyes have
seen all that ADONAI your God has done to these two kings.
ADONAI will do the same to all the kingdoms you are about to
cross into. 22 You must not fear them, for it is ADONAI your God
who fights for you.’

Parashat Va’etchanan

Moses Pleads to Enter

23 “I pleaded with Adonai at that time, saying, 24 ‘O Lord
Adonai, You have begun to show Your servant Your greatness
and Your strong hand—for what god is there in heaven or on
earth who can do deeds and mighty acts like Yours? 25 Please!
Let me cross over and see the good land across the Jordan—
that good hill country and the Lebanon.’
26 “But Adonai was angry with me because of you, so He
would not listen to me. ‘Enough!’ Adonai said to me, ‘Do not
speak to Me anymore about this matter. 27 Go up to the top of
Pisgah, look around to the west and the north and the south
and the east, and see with your eyes—for you will not cross
over this Jordan. 28 But commission Joshua, and encourage and
strengthen him, for he will cross over before this people, and
he will enable them to inherit the land that you will see.’ 29 So
we stayed in the valley opposite Beth-peor.

Bnei-Yisrael Must Listen and Obey

Deuteronomy 4 1 “Now, O Israel, listen to the statutes and
ordinances that I am teaching you to do, so that you may live
and go in and possess the land that ADONAI the God of your
fathers is giving you. 2 You must not add to the word that I am
commanding you or take away from it—in order to keep the
mitzvot of ADONAI your God that I am commanding you. 3 Your
eyes have seen what ADONAI did at Baal Peor, for ADONAI your
God has destroyed from among you everyone who followed
Baal Peor. 4 But you who held tight to ADONAI your God are alive
today—all of you.

5 “See, just as ADONAI my God commanded me, I have taught
you statutes and ordinances to do in the land that you are
about to enter to possess. 6 You must keep and do them, for it is
your wisdom and understanding in the eyes of the peoples, who
will hear all these statutes and say, ‘Surely this great nation is
a wise and understanding people.’ 7 For what great nation is
there that has gods so near to them, as ADONAI our God is
whenever we call on Him? 8 What great nation is there that has
statutes and ordinances that are righteous—like all of this
Torah that I am setting before you today?

9 “Only be watchful and watch over your soul closely, so you
do not forget the things your eyes have seen and they slip from
your heart all the days of your life. You are to make them
known to your children and your children’s children. 10 The day
that you stood before ADONAI your God in Horeb, ADONAI said to
me, ‘Gather the people to Me and I will make them hear My
words, so that they learn to fear Me all the days that they live
on the earth, and so that they teach their children.’

Words from the Fiery Mountain

11 “You came near and stood at the bottom of the mountain
while the mountain was blazing with fire up to the heart of the
heavens—darkness, cloud, and fog. 12 ADONAI spoke to you from
the midst of the fire. The sound of words you heard, but a form
you did not see—only a voice.[8] 13 He declared to you His
covenant, which He commanded you to do—the Ten Words—
and He wrote them on two tablets of stone.[9] 14 ADONAI
commanded me at that time to teach you statutes and
ordinances, so that you might do them in the land you are
crossing over to possess.

15 “So be very watchful over your souls since you saw no form
on the day that ADONAI spoke to you in Horeb out of the midst
of the fire, 16 so that you do not act corruptly and make for
yourselves a graven image in the likeness of any figure—the
form of a male or female, 17 the form of any animal that is on
the earth, the form of any winged bird that flies in the sky,
18 the form of anything that creeps on the ground, the form of
any fish that is in the water under the earth—19 and so that you
do not lift up your eyes toward the heavens and see the sun and
the moon and the stars—all the heavenly host—and are drawn
away and bow down and worship them. ADONAI your God has
allotted them to all the peoples under all the heavens. 20 But
you, ADONAI has taken, and He brought you out of the iron
furnace, out of Egypt to be a people for His own inheritance, as
you are this day.

21 “Furthermore ADONAI was angry with me because of your
words, and He swore that I would not cross over the Jordan or
enter the good land that ADONAI your God is giving you for an
inheritance. 22 For I must die in this land; I am not crossing
over the Jordan. But you will cross over and take possession of
that good land. 23 Watch yourselves, so that you do not forget
the covenant of ADONAI your God, which He cut with you, and
make for yourselves a graven image in the form of anything

that ADONAI your God has forbidden you. 24 For ADONAI your God is a consuming fire[10]—a jealous God.

25 “When you father children and children’s children and have been in the land a long time, and you act corruptly and make a graven image in the form of anything and do evil in the sight of ADONAI your God, provoking Him to anger, 26 I call heaven and earth to witness against you today that you will certainly be carried off quickly from the land you are crossing over the Jordan to possess. You will not prolong your days on it, for you will certainly be destroyed. 27 ADONAI will scatter you among the peoples, and you will be left few in number among the nations where ADONAI will drive you. 28 There you will serve man-made gods of wood and stone, which do not see or hear or eat or smell. 29 But from there you will seek ADONAI your God and you will find Him, when you seek Him with all your heart and with all your soul.

30 “When you are in distress and all these things have come on you, in the latter days you will return to ADONAI your God and listen to His voice. 31 For ADONAI your God is a merciful God. He will not abandon you or destroy you, or forget the covenant with your fathers that He swore to them.

32 “Indeed, ask now about the former days that were before you, from the day that God created man on the earth, and ask from one end of the sky to the other. Has there ever been such a great thing as this, or has anything like it been heard? 33 Has a people ever heard the voice of God speaking from the midst of the fire, as you have heard—and lived? 34 Or has any god ever tried to come to take for himself a nation from within a nation—by trials, by signs and wonders, and by war, and by a mighty hand and an outstretched arm, and by great terrors—like all that ADONAI your God did for you in Egypt before your eyes? 35 You were shown, so that you might know that ADONAI is God—there is no other besides Him.[11] 36 From the heavens He made you hear His voice to instruct you,[12] and on earth He caused you to see His great fire—you heard His words from the midst of the fire. 37 Because He loved your fathers, He chose their descendants after them. Then He brought you out from

Egypt with His presence, by His great power—38 to drive out
from before you nations greater and mightier than you, to bring
you in to give you their land for an inheritance, as it is this day.
39 “So you will know today and take to heart that ADONAI, He
is God, in the heavens above and on the earth below—there is
no other. 40 You must keep His statutes and His mitzvot, which I
am commanding you today, so that it may go well with you and
with your children after you, and so that you may prolong your
days in the land that ADONAI your God is giving you for all
time.”
41 Then Moses set apart three cities beyond the Jordan,
toward the east. 42 There the manslayer might flee, who kills his
neighbor unintentionally and did not hate him previously. He
may flee to one of these cities and live: 43 Bezer in the
wilderness on the plateau for the Reubenites, Ramot in the
Gilead for the Gadites, and Golan in the Bashan for the
Manassites.
44 This is the Torah, which Moses set before Bnei-Yisrael.
45 These are the testimonies and the statutes and the
ordinances, which Moses spoke to Bnei-Yisrael when they came
out from Egypt—46 beyond the Jordan, in the valley opposite
Beth-peor, in the land of Sihon king of the Amorites who lived
at Heshbon, whom Moses and Bnei-Yisrael struck down when
they came out from Egypt. 47 They took possession of his land
and the land of Og king of the Bashan, the two kings of the
Amorites who were beyond the Jordan toward the east—48 from
Aroer, which is on the edge of the wadi Arnon, as far as Mount
Sion (that is, Hermon), 49 and all the Arabah beyond the Jordan
eastward, as far as the sea of the Arabah[13], under the slopes of
Pisgah.

The Ten Words

Deuteronomy 5 [1] Moses called to all Israel and said to them, “Hear, O Israel, the statutes and the ordinances that I am speaking in your hearing today, learn them and make sure to do them. [2] ADONAI our God cut a covenant with us in Horeb. [3] Not with our fathers has ADONAI cut this covenant but with us—all of us alive here today. [4] ADONAI spoke with you face to face on the mountain from the midst of the fire. [5] (I was standing between ADONAI and you at that time, to tell you the word of ADONAI, because you were afraid because of the fire and did not go up the mountain.) ‘He said: [6] ‘I am ADONAI your God, who brought you out from the land of Egypt, from the house of bondage.

[7] ‘You shall not have other gods beside Me.

[8] ‘Do not make for yourself a graven image—no image of what is in the heavens above or on the earth beneath or in the water under the earth. [9] Do not bow down to them or worship them. For I, ADONAI your God, am a jealous God, visiting the iniquity of the fathers on the children and on the third and fourth generation of those who hate Me, [10] but showing lovingkindness to a thousand generations of those who love Me and keep My mitzvot.

[11] ‘You must not take the Name of ADONAI your God in vain, for ADONAI will not leave unpunished anyone who takes His Name in vain.

[12] ‘Observe Yom Shabbat to keep it holy, as ADONAI your God commanded you. [13] Six days you are to labor and do all your work, [14] but the seventh day is a Shabbat to ADONAI your God. In it you are not to do any work—not you or your son or your daughter, or your slave or your maid, or your ox, your donkey or any of your livestock or the outsider within your gates, so that your slave and your maid may rest as you do. [15] You must remember that you were a slave in the land of Egypt, and ADONAI your God brought you out from there with a mighty hand and an outstretched arm. Therefore ADONAI your God commanded you to keep Yom Shabbat.

16 ‘Honor your father and your mother just as ADONAI your
God commanded you, so that your days may be long and it may
go well with you in the land ADONAI your God is giving you.[14]
17 ‘Do not murder.
‘Do not commit adultery.
‘Do not steal.
‘Do not bear false witness against your neighbor.[15][16]
18 ‘Do not covet your neighbor’s wife, nor desire your
neighbor’s house, his field, his manservant, his maidservant,
his ox, his donkey, or anything that belongs to your neighbor.’
19 “These words ADONAI spoke to all your assembly on the
mountain from the midst of the fire, the cloud and the fog, with
a great voice. He added no more. He wrote them on two tablets
of stone and gave them to me.

Live and Prolong Your Days **20** **“As soon as you heard the voice from
the midst of the darkness, while the mountain was blazing with fire,
you came near to me—all the heads of your tribes and your elders.
21 Then you said, ‘*ADONAI* our God has just shown us His glory and His
greatness, and we have heard His voice from the midst of the fire.
This day we have seen that God speaks with man, and yet he keeps
on living. 22 Now then, why should we die? For this great fire will
consume us! If we hear the voice of *ADONAI* our God any more, then we
will die. 23 For who is there of all flesh who has heard the voice of the
living God speaking from the midst of the fire, as we have, and lived?
24 You go near and hear all that *ADONAI* our God says. Then you tell us
all what *ADONAI* our God tells you, and we will hear it and do it.’**

25 “ADONAI heard the tone of your words when you spoke to
me, and ADONAI said to me, ‘I have heard the tone of the words
that this people has spoken to you—they have done well in all
they have spoken. 26 If only there were such a heart in them to
fear Me and keep all My mitzvot always, so that it might go
well with them and with their children forever! 27 Go say to
them, “Return to your tents.” 28 But as for you, stand here by
Me, and I will tell you the whole commandment—both the

statutes and the ordinances that you are to teach them. And they will do them in the land I am giving them to possess.’
29 “So you must take care to do as ADONAI your God has commanded you—do not turn aside to the right or to the left.
30 You are to walk in all the way that ADONAI your God has commanded you, so that you may live and it may be well with you and you may prolong your days in the land that you will possess.

Deuteronomy 6 1 “Now this is the commandment, the statutes and ordinances that ADONAI your God commanded to teach you to do in the land you are crossing over to possess—2 so that you might fear ADONAI your God, to keep all His statutes and mitzvot that I am commanding you and your son and your son’s son all the days of your life, and so that you may prolong your days. 3 Hear, therefore, O Israel, and take care to do this, so that it may go well with you and you may increase mightily, as ADONAI the God of your fathers has promised you, in a land flowing with milk and honey.

Shema Israel, ADONAI Eloheinu, ADONAI Echad **4 “Hear O Israel, the LORD our God, the LORD is one[17]. 5 Love *ADONAI* your God with all your heart and with all your soul and with all your strength.[18] 6 These words, which I am commanding you today, are to be on your heart. 7 You are to teach them diligently to your children, and speak of them when you sit in your house, when you walk by the way, when you lie down and when you rise up. 8 Bind them as a sign on your hand, they are to be as frontlets[19] between your eyes, 9 and write them on the doorposts of your house and on your gates.**

When You Prosper, Do Not Forget 10 “Now when *ADONAI* your God brings you into the land that He swore to your fathers—to Abraham, Isaac and Jacob—to give you great and good cities that you did not build, 11 and houses full of all good things that you did not fill, and cisterns dug that you did not dig, vineyards and olive trees that you did not plant, and you eat and are full, 12 then watch yourself so that you do not forget *ADONAI*, who brought you out from the land of Egypt, from the house of slavery. 13 You must fear *ADONAI* your God and serve Him,[20] and swear by His Name. 14 You must not go after other gods, the gods of the peoples around you; 15 for *ADONAI* your God in the midst of you is a jealous God. Otherwise the anger of *ADONAI* your God will be kindled against you, and He will wipe you from the face of the earth.

16 “You are not to test ADONAI your God, as you tested Him at
Massah.[21] 17 Diligently keep the mitzvot of ADONAI your God,
and His testimonies and His statutes that He has commanded
you. 18 You are to do what is right and good in the sight of
ADONAI, so that it may go well with you and you may go in and
possess the good land that ADONAI swore to your fathers—19 to
drive out all your enemies from before you, as ADONAI has
spoken.

When Your Son Asks 20 **“When your son asks you in time to come,
saying ‘What are the testimonies and the statutes and the
ordinances that *ADONAI* our God commanded you?’** 21 **then you are to
tell your son, ‘We were slaves to Pharaoh in Egypt, and *ADONAI*
brought us out from Egypt with a mighty hand.** 22 **Before our eyes
ADONAI showed signs and wonders, great and terrible—on Egypt, on
Pharaoh, and on all his house.** 23 **Then He brought us out from there
so that He might bring us in, to give us the land that He swore to our
fathers.** 24 ***ADONAI* commanded us to do all these statutes, to fear
ADONAI our God—for our good always, to keep us alive, as is the case
this day.** 25 **It will be righteousness[22] to us, if we take care to do all
this commandment before *ADONAI* our God, just as He has commanded
us.’**

No Mixing With Idolaters

Deuteronomy 7 1 “When ADONAI your God brings you into the land
you are entering to possess and drives out many nations before
you—the Hittite and the Girgashite and the Amorite, the
Canaanite and the Perizzite, the Hivite and the Jebusite, seven
nations more numerous and mightier than you—2 and ADONAI
your God gives them over to you and you strike them down,
then you are to utterly destroy them. You are to make no
covenant with them and show no mercy to them. 3 You are not
to intermarry with them—you are not to give your daughter to
his son, or take his daughter for your son. 4 For he will turn
your son away from following Me to serve other gods. Then the
anger of ADONAI will be kindled against you, and He will swiftly
destroy you. 5 Instead, you are to deal with them like this: tear
down their altars, smash their pillars, cut down their Asherah
poles, and burn their carved images with fire. 6 For you are a
holy people to ADONAI your God—from all the peoples on the
face of the earth, ADONAI your God has chosen you to be His
treasured people.[23]

7 “It is not because you are more numerous than all the
peoples that ADONAI set His love on you and chose you—for you
are the least of all peoples. 8 Rather, because of His love for
you and His keeping the oath He swore to your fathers, ADONAI
brought you out with a mighty hand and redeemed you from
the house of slavery, from the hand of Pharaoh king of Egypt.

9 “Know therefore that ADONAI your God, He is God—the
faithful God who keeps covenant kindness for a thousand
generations with those who love Him and keep His mitzvot,[24]
10 but repays those who hate Him to their face, to annihilate
them. He will not hesitate with him who hates Him; He will
repay him to his face. 11 Therefore you are to keep the
commandment—both the statutes and the ordinances—that I
am commanding you today, to do them.

Parashat Ekev **ADONAI Desires to Bless**

12 “Then it will happen, as a result of your
listening to these ordinances, when you
keep and do them, that ADONAI your God
will keep with you the covenant kindness
that He swore to your fathers. 13 He will
love you, bless you and multiply you. He
will also bless the fruit of your womb and
the produce of your soil, your grain and
your new wine and your oil, the increase
of your herds and the young of your
flock, in the land that He swore to your
fathers to give you. 14 From all peoples,
you will be blessed—there will not be
male or female barren among you or
your livestock. 15 ADONAI will remove all
sickness from you, and He will not inflict
on you any of the terrible diseases of
Egypt that you knew, but will inflict them
on all who hate you.

16 “You will devour all the peoples ADONAI your God gives over
to you. Your eye is not to pity them. You are not to serve their
gods, for that would be a snare to you. 17 Suppose you say in
your heart, ‘These nations are more numerous than I—how can
I drive them out?’ 18 You are not to be afraid of them. You are to
be sure to remember what ADONAI your God did to Pharaoh and
to all Egypt: 19 the great trials that your eyes saw, the signs and
wonders, and the mighty hand and outstretched arm[25] by

which ADONAI your God brought you out. So will ADONAI your God do to all the peoples you fear.

20 “Moreover, ADONAI your God will send the hornet against them, until the survivors and those in hiding perish before you. 21 You should not be terrified of them, since ADONAI your God is in your midst—a great and awesome God. 22 ADONAI your God will drive away those nations before you little by little—you will not be able to put an end to them all at once, or else the beasts of the field will multiply on you. 23 But ADONAI your God will give them over to you, and He will throw them into great confusion until they are destroyed. 24 He will hand over their kings to you, and you will blot out their name from under the heavens. No man will stand up to you, until you have destroyed them all.

25 “The carved images of their gods you are to burn with fire. You are not to covet the silver or gold on them or take it for yourself—or you could be snared by it, for it is an abomination to ADONAI your God. 26 You are not to bring an abomination into your house—for you, like it, will be a banned thing. You must utterly detest and utterly abhor it, for it is set apart for destruction.

Not By Bread Alone

Deuteronomy 8 1 “You are to take care to do the whole mitzvah that
I am commanding you today, so that you may live and multiply
and go in and possess the land that ADONAI swore to your
fathers. 2 You are to remember all the way that ADONAI your
God has led you these 40 years in the wilderness—in order to
humble you, to test you, to know what was in your heart,
whether you would keep His mitzvot or not. 3 He afflicted you
and let you hunger, then He fed you manna—which neither you
nor your fathers had known—in order to make you understand
that man does not live by bread alone but by every word that
comes from the mouth of ADONAI. 4 Neither did your clothing
wear out on you, nor did your foot swell these 40 years. 5 Now
you know in your heart that as a man disciplines his son, so
ADONAI your God disciplines you. 6 So you are to keep the
mitzvot of ADONAI your God—to walk in His ways and to fear
Him. 7 For ADONAI your God is bringing you into a good land—a
land of wadis with water, of springs and fountains flowing out
in the valleys and hills, 8 a land of wheat and barley, vines, figs
and pomegranates, a land of olive oil and honey, 9 a land where
you will eat bread with no poverty, where you will lack nothing,
a land whose stones are iron, and out of whose hills you can dig
copper. 10 So you will eat and be full, and you will bless ADONAI
your God for the good land He has given you.
11 “Take care that you do not forget ADONAI your God by not
keeping His mitzvot, ordinances and statutes that I am
commanding you today. 12 Otherwise, when you have eaten and
are full and have built good houses and lived in them, 13 and
when your herds and flocks multiply, and silver and gold
multiplies for you and all that is yours multiplies, 14 then your
heart will be haughty and you will forget ADONAI your God. He
brought you out from the land of Egypt, from the house of
slavery. 15 He led you through the great and terrible wilderness
—fiery serpents and scorpions, and thirsty ground where there
was no water. He brought forth water for you from the flinty

rock. 16 He fed you in the wilderness with manna that your
fathers did not know, in order to afflict you and test you, to do
you good in the end. 17 You may say in your heart, ‘My power
and the might of my hand has made me this wealth.’ 18 Rather
you are to remember ADONAI your God, for it is He who gives
you power to make wealth, in order to establish His covenant
that He swore to your fathers—as it is this day.
19 “Now if you do forget ADONAI your God, and go after other
gods and serve them and worship them, I solemnly warn you
today that you will certainly perish. 20 Like the nations ADONAI
makes perish before you, so you will perish, since you would
not listen to the voice of ADONAI your God.

Who Brings Down Giants?

Deuteronomy 9 1 “Hear, O Israel! You are about to cross over the
Jordan today, to go in to dispossess nations greater and
mightier than yourself—cities great and fortified up to the
heavens. 2 The people are great and tall, sons of the Anakim.
You know them, and you yourselves have heard, “Who can
stand before the sons of Anak?” 3 But you will know today that
ADONAI your God is the One who is crossing over before you as
a devouring fire. He will destroy them, and He will bring them
down before you, so that you may drive them out and make
them perish quickly, as ADONAI has promised you.
4 “After ADONAI your God has driven them out from before
you, do not say in your heart, ‘It is because of my righteousness
that ADONAI has brought me in to possess this land.’ It is
because of the wickedness of these nations that ADONAI is
driving them out from before you. 5 It is not by your
righteousness or the uprightness of your heart that you are
going in to possess their land. Rather, because of the
wickedness of these nations, ADONAI your God is driving them
out from before you, and in order to keep the word ADONAI
swore to your fathers—to Abraham, to Isaac, and to Jacob. 6 So
you should understand that it is not because of your
righteousness that ADONAI your God is giving you this good land
to possess—for you are a stiff-necked people.

What Happened to the Tablets?

7 “Remember, never forget, how you provoked ADONAI your
God to wrath in the wilderness. From the day you left the land
of Egypt until you came to this place, you have been rebellious
against ADONAI. 8 At Horeb you provoked ADONAI to wrath, and
ADONAI was angry with you—enough to destroy you. 9 When I
went up the mountain to receive the tablets of stone, the
tablets of the covenant that ADONAI cut with you, I stayed on the
mountain 40 days and 40 nights; I did not eat bread or drink

water. 10 ADONAI gave me the two tablets of stone written by the
finger of God. Moreover, on them were all the words that
ADONAI had spoken with you on the mountain from the midst of
the fire, on the day of the assembly.
11 "Now at the end of 40 days and 40 nights, ADONAI gave me
the two tablets of stone—the tablets of the covenant. 12 ADONAI
said to me, 'Get up! Go quickly down from here, for your people
whom you brought out from Egypt have acted corruptly. They
have quickly turned from the way I commanded them; they
have made a molten image for themselves.' 13 Furthermore
ADONAI spoke to me saying, 'I have seen this people, and it is
indeed a stiff-necked people. 14 Leave Me alone, so that I may
destroy them and blot out their name from under the heavens.
Then I will make you into a nation mightier and greater than
they.'
15 "So I turned and came down from the mountain while the
mountain was burning with fire. Now the two tablets of the
covenant were in my two hands. 16 When I looked, you had
indeed sinned against ADONAI your God—you had made
yourselves a metal calf. So quickly you had turned aside from
the way ADONAI had commanded you! 17 So I took hold of the
two tablets, threw them out of my two hands, and smashed
them before your eyes.
18 "Then I fell down before ADONAI like the first time, for 40
days and 40 nights. I did not eat bread or drink water—because
of all your sin that you committed, doing evil in ADONAI's sight,
provoking Him to anger. 19 For I was afraid of the fierce wrath
and fury which ADONAI bore toward you—to destroy you.[26] But
ADONAI listened to me that time also. 20 ADONAI was angry
enough with Aaron to destroy him, so I prayed for Aaron also at
the same time. 21 I took your sin—the calf you had made—and
burned it in the fire. I crushed it, grinding it up so well that it
was as fine as dust, and I threw its dust into the wadi flowing
down from the mountain.
22 "Again at Taberah and Massah and Kibroth-hattaavah, you
provoked ADONAI to wrath. 23 When ADONAI sent you from
Kadesh-barnea, saying, 'Go up and possess the land I have

given you,’ then you rebelled against the commandment of ADONAI your God and didn’t believe Him or listen to His voice.
24 You have been rebellious against ADONAI from the day that I knew you.
25 “So I threw myself down before ADONAI those 40 days and 40 nights, because ADONAI had said He would destroy you. 26 I prayed to ADONAI and said, ‘O Lord, ADONAI, do not destroy Your people—Your inheritance that You have redeemed through Your greatness and brought out from Egypt with a mighty hand. 27 Remember Your servants, Abraham, Isaac and Jacob. Pay no attention to the stubbornness of this people or to their wickedness or their sin. 28 Otherwise the land from which You brought us out may say, “Because ADONAI was not able to bring them into the land that He spoke of to them, and because He hated them, He has brought them out to kill them in the wilderness.” 29 Yet they are Your people—Your inheritance that You brought out by Your great power and Your outstretched arm.’

Two New Tablets

Deuteronomy 10 1 “At that time ADONAI said to me, ‘Carve for
yourself two tablets of stone like the first ones and come up to
Me on the mountain. Make yourself an ark of wood. 2 I will
write on the tablets the words that were on the first tablets
that you smashed, and you are to put them in the ark.’
3 “So I made an ark of acacia wood, cut two tablets of stone
like the first ones, and went up the mountain with the two
tablets in my hand. 4 Like the first inscription, ADONAI wrote on
the tablets the Ten Words He had spoken to you on the
mountain from the midst of the fire on the day of the assembly,
then gave them to me. 5 Then I turned and came down from the
mountain and put the tablets in the ark I had made—and there
they are, just as ADONAI commanded me.
6 “(Bnei-Yisrael traveled from the wells of the sons of Jaakan
to Moserah—there Aaron died and was buried, and his son
Eleazar served as kohen in his place. 7 From there they
journeyed to Gudgod, and from Gudgod to Jotbah—a land of
wadis flowing with water. 8 At that time ADONAI set the tribe of
Levi apart to carry the Ark of the Covenant of ADONAI, to stand
before ADONAI to serve Him and to pronounce blessings in His
Name—as is the case to this day. 9 Therefore Levi has no
portion or inheritance with his brothers—ADONAI is his
inheritance, just as ADONAI your God had promised about him.)
10 “I stayed on the mountain like the first time—40 days and 40
nights. ADONAI listened to me that time also and was not willing
to destroy you. 11 ADONAI said to me, ‘Rise up, go, journey ahead
of the people so that they may go in and possess the land that I
swore to their fathers to give to them.’
12 “So now, O Israel, what does ADONAI your God require of
you, but to fear ADONAI your God, to walk in all His ways and
love Him, and to serve ADONAI your God with all your heart and
with all your soul, 13 to keep the mitzvot of ADONAI and His
statutes that I am commanding you today, for your own good?
14 Behold, to ADONAI your God belong the heavens and the

highest of heavens, the earth and all that is in it. **15** Only on your fathers did ADONAI set His affection to love them, and He chose their descendants after them—you—from all the peoples, as is the case this day.

Circumcise Your Hearts **16** **"Circumcise the foreskin of your heart therefore, and do not be stiff-necked anymore.** **17** **For *ADONAI* your God is God of gods and Lord of lords[27]—the great, mighty and awesome God, who does not show partiality or take a bribe.** **18** **He enacts justice for the orphan and widow, and loves the outsider, giving him food and clothing.** **19** **Therefore love the outsider, for you were outsiders in the land of Egypt.** **20** ***ADONAI* your God you will fear—Him will you serve. To Him will you cling, and by His Name will you swear.** **21** **He is your praise and He is your God, who has done for you these great and awesome things that your eyes have seen.** **22** **Your fathers went down to Egypt with 70 persons, and now *ADONAI* your God has made you like the stars of the heavens in number.**

Love and Obey with All Your Heart

Deuteronomy 11 1 “Therefore you are to love ADONAI your God and
keep His charge, His statutes, His ordinances and His mitzvot
at all times. 2 And you should know this day that it was not your
children who knew or saw the discipline of ADONAI your God—
His greatness, His mighty hand and His outstretched arm; 3 His
signs and the deeds He did in the midst of Egypt to Pharaoh
king of Egypt and to all his land; 4 and what He did to the army
of Egypt, to its horses and chariots when He made the waters
of the Sea of Reeds flow over them as they chased after you,
and how ADONAI has destroyed them to this day; 5 what He did
for you in the wilderness until you came to this place; 6 and
what He did to Dathan and Abiram sons of Eliab son of Reuben
—how the earth opened its mouth and swallowed them up,
along with their households and tents and every living thing
that followed them, in the midst of all Israel—7 Rather, it is
your own eyes that have seen every mighty deed that ADONAI
has done.

8 “Therefore you are to keep the whole mitzvah that I am
commanding you today, so that you may be strong and go in
and possess the land that you are crossing over to possess,
9 and so that you may prolong your days on the land that ADONAI
swore to give to your fathers and to their descendants—a land
flowing with milk and honey.

10 “For the land you are going in to possess is not like the
land of Egypt from which you came. There you planted your
seed and watered it by foot, like a vegetable garden. 11 But the
land you are crossing over to possess is a land of hills and
valleys, drinking from the rain of the heavens it drinks in
water. 12 It is a land that ADONAI your God cares for—the eyes of
ADONAI your God are always on it, from the beginning of the
year up to the end of the year.

13 “Now if you listen obediently to My mitzvot that I am
commanding you today—to love ADONAI your God and to serve
Him with all your heart and soul—14 then I will give rain for

your land in its season—the early rain and the late rain[28]—so that you may gather in your grain, new wine and olive oil. 15 I will give grass in your field for your livestock, and you will eat and be satisfied. 16 Watch yourselves, so your heart is not deceived, and you turn aside and serve other gods and worship them. 17 Then the anger of ADONAI will be kindled against you, so He will shut up the sky so that there will be no rain and the soil will not yield its produce. Then you will perish quickly from the good land ADONAI is giving you.

18 "Therefore you are to set these words of Mine in your heart and in your soul. You are to bind them as a sign on your hand, and as frontlets between your eyes. 19 You are to teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down and when you rise up. 20 You are to write them on the doorposts of your house and on your gates, 21 so that your days and the days of your children may be multiplied on the land ADONAI swore to give to your fathers, as long as the heavens are above the earth.

22 "For if you will diligently keep all this mitzvah that I am commanding you to do—to love ADONAI your God, to walk in all His ways and to cling to Him—23 then ADONAI will drive out all these nations from before you, and you will dispossess nations greater and mightier than yourselves. 24 Every place where the sole of your foot treads will be yours—from the wilderness to the Lebanon, from the river, the river Euphrates, as far as the western sea will be your border. 25 No one will be able to stand against you—ADONAI your God will put the fear and dread of you upon all the land where you tread, just as He has promised you.

Parashat Re'eh

Blessing or Curse Set Before You

26 "See, I am setting before you today a blessing and a curse —27 the blessing, if you listen to the mitzvot of ADONAI your God that I am commanding you today, 28 but the curse, if you do not

listen to the mitzvot of ADONAI your God, but turn from the way I am commanding you today, to go after other gods you have not known. 29 Now when ADONAI your God brings you into the land you are going in to possess, you are to set the blessing on Mount Gerizim and the curse on Mount Ebal. 30 Are they not across the Jordan toward the west, in the land of the Canaanites who dwell in the Arabah—opposite Gilgal, beside the oaks of Moreh? 31 For you are about to cross over the Jordan to go in to possess the land ADONAI your God is giving you—you will possess it and dwell in it, 32 and you will take care to do all the statutes and ordinances that I am setting before you today.

The Place He Chooses

Deuteronomy 12 1 “These are the statutes and ordinances that you
are to make sure to do in the land that ADONAI, the God of your
fathers, has given you to possess—all the days that you live on
the earth. 2 You must utterly destroy all the places where the
nations that you will dispossess served their gods—on the high
mountains and on the hills and under every green tree. 3 You
are to tear down their altars, smash their pillars, burn their
Asherah poles in the fire and cut down the carved images of
their gods, and you are to obliterate their name from that
place.
4 “You are not to act like this toward ADONAI your God.
5 Rather you are to seek only the place ADONAI your God
chooses from all your tribes to put His Name to dwell—there
you will come. 6 There you are to bring your burnt offerings and
your sacrifices, your tithes, the offering of your hand, your vow
and freewill offerings, and the firstborn of your herd and of
your flock. 7 There you and your households will eat before
ADONAI your God and rejoice in every undertaking of your hand,
as ADONAI your God has blessed you. 8 You will not do all the
things as we are doing here today—everyone doing what is
right in his own eyes. 9 For you have not yet come to the resting
place and the inheritance that ADONAI your God is giving you.
10 But when you cross over the Jordan and settle in the land
that ADONAI your God enables you to inherit, and He gives you
rest from all your enemies around you, you will dwell in safety.
11 “Then the place ADONAI your God chooses to make His
Name dwell, there you are to bring all that I command you—
your burnt offerings and your sacrifices, your tithes, the
offering of your hand, and all your finest vow offerings that you
vow to ADONAI. 12 Then you will rejoice before ADONAI your God
—you and your sons and daughters, your slaves and maids, and
the Levite in your towns, for he has no portion or inheritance
among you. 13 Be careful that you do not offer your burnt
offerings in any place you see. 14 Rather do so only in the place

ADONAI chooses in one of your tribes—there you are to offer your burnt offerings, and there you are to do all I am commanding you.

15 “However, you may slaughter and eat meat within all your gates—whatever your soul’s desire, according to the blessing ADONAI your God has given you. Either the unclean or clean may eat of it, as they would a gazelle and or deer. 16 But you are not to eat the blood—you are to pour it out on the ground like water. 17 You may not eat within your gates the tithe of your grain or new wine or oil, or the firstborn of your herd or of your flock, or any of your vow offerings that you vow, or your freewill offerings, or the offering of your hand. 18 Rather you are to eat them before ADONAI your God in the place ADONAI your God chooses—you, your son and daughter, your slave and maid, and the Levite within your gates—and you will rejoice before ADONAI your God in every undertaking of your hand. 19 Be careful that you do not neglect the Levite as long as you live on the earth.

20 “When ADONAI your God enlarges your territory as He has promised you, and you say, ‘I want to eat meat,’ because your soul craves meat, then you may eat meat—all your soul’s desire. 21 If the place ADONAI your God chooses to put His Name is too far from you, then you may slaughter any of your herd and flock that ADONAI has given you—as I have commanded you—and you may eat within your gates, all your soul’s desire. 22 Just as the gazelle or hart is eaten, so you may eat it—the unclean and clean alike may eat it. 23 Only be sure that you do not eat the blood—for the blood is the life,[29] and you are not to eat the life with the meat. 24 You are not to eat it—you are to pour it out on the ground like water. 25 You are not to eat it, so that it may go well with you and your children after you, when you do what is right in ADONAI’S eyes.

26 “Only the holy things and vow offerings that are yours are you to take and go to the place that ADONAI chooses. 27 You are to offer your burnt offerings—the flesh and the blood—on the altar of ADONAI your God. The blood of your sacrifices is to be poured out on the altar of ADONAI your God, but the meat you

are to eat. 28 Take care and listen to all these words that I am commanding you, so that it may go well with you and your children after you forever, when you do what is good and right in the eyes of ADONAI your God.

29 “When ADONAI your God cuts off before you the nations that you are going in to dispossess, when you have dispossessed them and settled in their land, 30 be careful not to be trapped into imitating them after they have been destroyed before you. Do not inquire about their gods, saying, ‘How do these nations serve their gods? I will do the same.’ 31 You are not to act like this toward ADONAI your God! For every abomination of ADONAI, which He hates, they have done to their gods—they even burn their sons and daughters in the fire to their gods.

Beware of False Prophets

Deuteronomy 13 1 “Whatever I command you, you must take care to
do—you are not to add to it or take away from it.[30]
2 “Suppose a prophet or a dreamer of dreams rises up among
you and gives you a sign or wonder, 3 and the sign or wonder
he spoke to you comes true, while saying, ‘Let’s follow other
gods’—that you have not known, and—‘Let’s serve them!’[31]
4 You must not listen to the words of that prophet or that
dreamer of dreams—for ADONAI your God is testing you, to find
out whether you love ADONAI your God with all your heart and
with all your soul. 5 ADONAI your God you will follow and Him
you will fear. His mitzvot you will keep, to His voice you will
listen, Him you will serve and to Him you will cling. 6 That
prophet or dreamer of dreams must be put to death! For he has
spoken falsehood against ADONAI your God, who brought you
out from the land of Egypt and redeemed you from the house of
slavery, to entice you from the way ADONAI your God
commanded you to walk. So you will purge the evil from your
midst.[32]
7 “Suppose your brother—your mother’s son—or your son or
daughter, or the wife of your bosom, or your best friend of your
own soul misleads you secretly, saying, ‘Let’s go and serve
other gods’—that you and your fathers have not known, 8 from
among the gods of the peoples around you, near you or far off
from you, from one end of the earth to the other. 9 You are not
to give in or listen to him, your eye is not to pity him, and you
are not to spare or conceal him. 10 Instead, you will surely put
him to death. Your hand should be the first against him to put
him to death, and afterwards the hand of all the people. 11 You
are to stone him with stones to death because he tried to entice
you away from ADONAI your God, who brought you out from the
land of Egypt, from the house of slavery. 12 Then all Israel will
hear and be afraid, and never again will they do such an evil
thing as this in your midst.

13 “Suppose you hear it said in one of your cities, which
ADONAI your God is giving you to dwell in, 14 that worthless
fellows[33] have gone out from among you and enticed the
inhabitants of their city, saying, ‘Let’s go and serve other
gods’—that you have not known. 15 Then you are to investigate,
search out and inquire thoroughly. If indeed it is true and the
matter certain that this abomination has been done in your
midst, 16 you will surely strike down the inhabitants of that city
with the edge of the sword, utterly destroying it and all that is
in it and its livestock with the sword. 17 You are to gather all its
plunder into the middle of the street, and you are to burn with
fire the city and all its plunder—all of it to ADONAI your God. It
will be a ruin forever—it shall never be built again. 18 Nothing
from the ban should cling to your hand, so that ADONAI may
turn from the fierceness of His anger and show you mercy, and
have compassion on you and multiply you, just as He swore to
your fathers—19 when you listen to the voice of ADONAI your
God, keeping all His mitzvot that I am commanding you today,
doing what is right in the eyes of ADONAI your God.

Clean Foods for a Holy People

Deuteronomy 14 1 “You are the children of ADONAI your God. You
are not to cut yourselves or shave your forehead for the dead.
2 For you are a holy people to ADONAI your God—from all the
peoples on the face of the earth, ADONAI has chosen you to be
His treasured people. 3 You are not to eat any detestable thing.
4 These are the animals you may eat: the ox, the sheep, the
goat, 5 the deer, the gazelle, the roebuck, the wild goat, the
ibex, the antelope, and the mountain sheep. 6 Among the
animals, you may eat any animal that splits the hoof—the hoof
completely split in two—and chews the cud. 7 Yet of those that
chew the cud or have a split hoof, you are not to eat the camel,
the hare, and the rabbit—because they chew the cud but do not
split the hoof, they are unclean to you. 8 The pig, because it
splits the hoof but does not chew the cud, is unclean to you—
you are not to eat their meat or touch their carcasses. 9 Of all
that are in the waters, these you may eat: whatever has fins
and scales you may eat, 10 but whatever does not have fins and
scales you are not to eat—it is unclean to you. 11 You may eat all
clean birds, 12 but these are the ones you are not to eat: the
eagle, the vulture, the buzzard, 13 the red kite, the black kite,
and any bird of prey of that kind, 14 every raven of any kind,
15 the ostrich, the owl, the seagull, a hawk of any kind, 16 the
little owl, the great owl, the white owl, 17 the pelican, the
Egyptian vulture, the cormorant, 18 the stork, a heron of any
kind, the hoopoe, and the bat. 19 All winged insects are unclean
to you—they are not to be eaten. 20 You may eat any clean bird.
21 You are not to eat anything that dies of itself. You may give it
to the outsider within your gates so that he may eat it or you
may sell it to a foreigner. For you are a holy people to ADONAI
your God. You are not to boil a young goat in its mother’s milk.

Tithe and Remember the Levite

22 “You will surely set aside a tenth of all the yield of your
seed that comes from the field year by year. 23 You are to eat
the tithe of your grain, your new wine, your oil, and the
firstborn of your herd and flock, before ADONAI your God in the
place He chooses to make His Name dwell, so that you may
learn to fear ADONAI your God always. 24 Now suppose the way
is too long for you, for you cannot carry the tithe because the
place ADONAI your God chooses to set His Name is too far from
you. When ADONAI your God blesses you, 25 then you are to
exchange the tithe for silver, bind up the silver in your hand,
and go to the place that ADONAI your God chooses. 26 You may
spend the money for whatever your soul desires—cattle, sheep,
wine, strong drink, or whatever your soul asks of you. Then you
will eat there before ADONAI your God and rejoice—you and
your household. 27 But you are not to neglect the Levite within
your gates, for he has no portion or inheritance with you. 28 At
the end of every three years, you are to bring out all the tithe
of your produce in that year and store it within your gates.
29 Then the Levite, because he has no portion or inheritance
with you, along with the outsider, the orphan and the widow
within your gates, will come and eat and be satisfied, so that
ADONAI your God may bless you in all the work of your hand
that you do.

Shmittah: Cancellation of Debts

Deuteronomy 15 1 “At the end of every seven years you are to
cancel debts. 2 This is how you are to cancel debts: every
creditor is to release what he has loaned to his neighbor. He
must not force his neighbor or his brother to repay, for
ADONAI’S debt cancellation has been proclaimed. 3 A foreigner
you may force, but your hand is to release whatever your
brother owes you.

4 “However, there should be no poor among you, for ADONAI
will surely bless you in the land ADONAI your God is giving you
as an inheritance to possess. 5 If only you would carefully listen
to the voice of ADONAI your God, being careful to do all these
mitzvah that I am commanding you today! 6 For ADONAI your
God will bless you as He promised you. So you will lend to
many nations, but not borrow; you will rule over many nations,
but they will not rule over you.

7 “If there is a poor man among you—any of your brothers
within any of your gates in your land that ADONAI your God is
giving you—you are not to harden your heart or shut your hand
against your poor brother.[34] 8 Rather, you must surely open
your hand to him and you must surely lend him enough for his
need—whatever he is lacking. 9 Watch yourself, so there is no
unworthy thing in your heart saying, ‘The seventh year, the
year of cancelling debts, is near,’ and your eye is evil against
your poor brother and you give him nothing. Then he may call
out to ADONAI against you, and it will be a sin upon you. 10 You
must surely give to him, and your heart is not to be grieved
when you give to him—for because of this thing ADONAI your
God will bless you in all your work and in every undertaking of
your hand.

11 “For there will never cease to be poor people in the land.
Therefore I am commanding you, saying, ‘You must surely open
your hand to your brother—to your needy and poor in your
land.’

12 “If your fellow Hebrew—a man or woman—is sold to you
and serves you six years, then in the seventh year you are to
set him free. 13 When you set him free, you are not to send him
away empty-handed. 14 You are to surely provide for him from
your flock and threshing floor and winepress. As ADONAI your
God has blessed you, you are to give to him. 15 You will
remember that you were a slave in the land of Egypt, and
ADONAI your God redeemed you; therefore I am commanding
you this thing today.
16 “Now if he tells you, ‘I will not go away from you’—because
he loves you and your household since he is well off with you
—17 then you are to take an awl and put it through his ear to the
door, and he will be your servant forever. And to your female
slave you are to do the same. 18 It should not seem hard to you
when you set him free from you, for he has served you six years
—double the value of a hired worker. So ADONAI your God will
bless you in all that you do.
19 “All the firstborn males that are born in your herd and your
flock you are to consecrate to ADONAI your God. You are to do
no work with the firstborn of your herd or shear the firstborn of
your flock. 20 You are to eat it before ADONAI your God year after
year in the place ADONAI chooses—you and your household.
21 But if it has any blemish—if it is lame or blind or has any
serious blemish—you are not to sacrifice it to ADONAI your God.
22 You are to eat it within your gates, the unclean and the clean
together, just as they eat the gazelle or deer. 23 Only its blood
you are not to eat—you must pour it out on the ground like
water.

Three Harvest Festivals

Deuteronomy 16 **1** “Observe the month of Aviv and keep the
Passover to ADONAI your God, for in the month of Aviv[35] ADONAI
your God brought you out from Egypt by night. **2** You are to
sacrifice the Passover offering to ADONAI your God, from the
flock and the herd, in the place ADONAI chooses to make His
Name dwell. **3** You are not to eat hametz with it. For seven days
you are to eat matzot with it, the bread of affliction—for you
came out from the land of Egypt in haste. Do this so that all the
days of your life you will remember the day when you came out
from the land of Egypt. **4** No hametz should be seen with you in
all your territory for seven days, and none of the meat you
sacrifice on the evening of the first day may be left overnight
until the morning. **5** You may not sacrifice the Passover offering
within any of your gates that ADONAI your God is giving you.
6 Rather, at the place ADONAI your God chooses to make His
Name dwell, there you will sacrifice the Passover offering in
the evening at sunset—the time of your coming out from Egypt.
7 You are to cook and eat it at the place ADONAI your God
chooses, then you will turn around in the morning and journey
home. **8** For six days you are to eat matzot. On the seventh day
there is to be a solemn gathering for ADONAI your God—on it
you are to do no work.

9 Seven weeks you are to count for yourself—from the time
you begin to put the sickle to the standing grain you will begin
to count seven weeks. **10** Then you will keep the Feast of
Shavuot[36] to ADONAI your God with a measure of a freewill
offering from your hand, which you are to give according to
how ADONAI your God blesses you. **11** So you will rejoice before
ADONAI your God in the place ADONAI your God chooses to make
His Name dwell—you, your son and daughter, slave and maid,
Levite and outsider, orphan and widow in your midst. **12** You
will remember that you were a slave in Egypt, and you are to
take care and do these statutes.

13 “You are to keep the Feast of Sukkot for seven days,[37]
after gathering in the produce from your threshing floor and
winepress.” 14 So you will rejoice in your feast—you, your son
and daughter, slave and maid, Levite and outsider, orphan and
widow within your gates. 15 Seven days you will feast to ADONAI
your God in the place He chooses, because ADONAI your God
will bless you in all your produce and in all the work of your
hand, and you will be completely filled with joy. 16 Three times a
year all your males are to appear before ADONAI your God in the
place He chooses—at the Feast of Matzot, the Feast of Shavuot,
and the Feast of Sukkot. No one should appear before ADONAI
empty-handed—17 the gift of each man’s hand according to the
blessing ADONAI your God has given you.

Parashat Shoftim **Judges Appointed**

18 “Judges and officers you are to appoint
within all your gates that ADONAI your
God is giving you, according to your
tribes; and they are to judge the people
with righteous judgment. 19 You are not
to twist justice—you must not show
partiality or take a bribe, for a bribe
blinds the eyes of the wise and distorts
the words of the righteous. 20 Justice,
justice you must pursue, so that you may
live and possess the land that ADONAI
your God is giving you. 21 You are not to
plant for yourself an Asherah pole of any
kind of wood beside the altar of ADONAI
your God that you make for yourself.

[22] Nor are you to set up a pillar for
yourself—ADONAI your God hates this.

Investigations and Witnesses

Deuteronomy 17 1 “You are not to sacrifice to Adonai your God a
bull or a sheep that has a defect or anything bad—for that
would be an abomination to Adonai your God. 2 Suppose there
is found in your midst—within one of your gates that Adonai
your God is giving you—a man or woman who does what is evil
in the eyes of Adonai your God by transgressing His covenant.
3 This person goes and serves other gods and worships them—
the sun or moon or any of the heavenly host, which I have not
commanded. 4 It is told to you and you have heard about it, and
you investigate thoroughly and indeed it is true and the thing
certain—this abomination has been done in Israel. 5 Then you
are to bring out to your gates that man or woman who has done
this evil thing, and stone that man or woman with stones to
death. 6 By the word of two or three witnesses,[38] the one who
is to die is to be put to death. No one is to be put to death by
the word of one witness. 7 The hand of the witnesses is to be
first to put him to death, and afterward the hand of all the
people. So you are to purge the evil from your midst.

8 “Suppose a matter arises that is too hard for you to judge—
over bloodshed, legal claims or assault—matters of controversy
within your gates. Then you should go up to the place Adonai
your God chooses, 9 and come to the Levitical kohanim and the
judge in charge at that time. And you will inquire, and they will
tell you the sentence of judgment. 10 You are to act according to
the sentence they tell you from that place Adonai chooses, and
take care to do all that they instruct you. 11 You are to act
according to the instruction they teach you and the judgment
they tell you—you must not turn aside from the sentence they
tell you, to the right or to the left. 12 The man who acts
presumptuously by not listening to the kohen who stands to
serve there before Adonai your God, or to the judge, that man
must die. So you are to purge the evil from Israel. 13 Then all
the people will hear and be afraid, and not act presumptuously
again.

***Torah* for Kings** **14** **“When you come to the land that *Adonai* your God is giving you, possess it and dwell in it, and you say, ‘I will set a king over me, like all the nations around me,’ 15 you will indeed set over yourselves a king, whom *Adonai* your God chooses. One from among your brothers will be appointed as king over you—you may not put a foreigner over you, who is not your brother. 16 Only he should not multiply horses for himself or make the people return to Egypt to multiply horses, because *Adonai* has said to you, “You must never go back that way again.” 17 Nor should he multiply wives for himself, so that his heart does not turn aside, nor multiply much silver and gold for himself.**

18 “Now when he sits on the throne of his kingdom, he is to write for himself a copy of this Torah on a scroll, from what is before the Levitical kohanim. **19** It will remain with him, and he will read in it all the days of his life, in order to learn to fear Adonai his God and keep all the words of this Torah and these statutes. **20** Then his heart will not be exalted above his brothers, and he will not turn from the commandment to the right or to the left—so that he may prolong his days in his kingship, he and his sons, in the midst of Israel.

Deuteronomy 18 1 “The Levitical kohanim, all the tribe of Levi, are
to have no portion or inheritance with Israel. They are to eat
the offerings made to ADONAI by fire as His inheritance.[39]
2 They will have no inheritance among their brothers—ADONAI is
their inheritance, just as He promised them. 3 So this will be
the share due to the kohanim from the people—from those who
offer a sacrifice, whether a bull or sheep, they are to give the
kohen the shoulder, two cheeks, and the stomach. 4 The
firstfruits of your grain, of your new wine, of your oil, and the
first fleece of your sheep, you are to give him. 5 For ADONAI your
God has chosen him from all your tribes to stand and serve in
the Name of ADONAI—him and his sons forever.

6 “Suppose a Levite comes from one of your towns, wherever
he is living in all of Israel, and he comes whenever his soul
desires to the place ADONAI chooses, 7 and serves in the Name
of ADONAI his God like all his fellow Levites who stand there
before ADONAI. 8 They are to eat equal portions, regardless of
their fathers’ goods.

Occultism Loathsome to *ADONAI*

9 When you enter the land ADONAI your God is giving you, you
are not to learn to do the abominations of those nations.
10 There must not be found among you anyone who makes his
son or daughter pass through the fire, or a fortune-teller,
soothsayer, omen reader, or sorcerer, 11 or one who casts
spells, or a medium, a spiritist, or one who calls up the dead.
12 For whoever does these things is an abomination to ADONAI,
and because of these abominations ADONAI your God is driving
them out from before you. 13 You are to be blameless before
ADONAI your God.

14 “For these nations, which you are about to dispossess,
listen to soothsayers and fortune-tellers, but as for you, ADONAI
your God will not allow you to do so.

A Prophet is Promised 15 **“*Adonai* your God will raise up for you a prophet like me from your midst—from your brothers. To him you must listen.**[40] 16 **This is just what you asked of *Adonai* your God in Horeb on the day of the assembly when saying, ‘I cannot continue to hear the voice of *Adonai* my God or see this great fire any more, or I will die.’**

17 “Adonai said to me, ‘They have done well in what they have
spoken. 18 I will raise up a prophet like you for them from
among their brothers. I will put My words in his mouth, and he
will speak to them all that I command him.[41] 19 Now whoever
does not listen to My words that this prophet speaks in My
Name, I Myself will call him to account.[42] 20 But the prophet
who presumes to speak a word in My Name, which I have not
commanded him to speak, or who speaks in the name of other
gods—that prophet will die.’
21 “Now should you say in your heart, ‘How would we
recognize the word that Adonai has not spoken?’ 22 When a
prophet speaks in Adonai’s Name and the word does not
happen or come true, that is a word that Adonai has not
spoken. The prophet has spoken it presumptuously—do not be
afraid of him.

Cities of Refuge

Deuteronomy 19 1 “When ADONAI your God cuts off the nations
whose land ADONAI your God is giving you, and you dispossess
them and dwell in their cities and houses, 2 you are to set apart
three cities for yourself within the land He is giving you to
possess. 3 You are to prepare the way for yourself and divide
into three parts the borders of your land that ADONAI your God
enables you to inherit, so that anyone who kills may flee there.
4 Now this is the case of the one who kills, who may flee there
and live—whoever kills his neighbor unintentionally and did not
hate him in the past—5 as when someone goes into the forest
with his neighbor to chop wood, and his hand takes a swing
with the axe to cut down the tree, and the iron flies off the
wood and hits his neighbor so that he dies. He may flee to one
of these cities and live. 6 Otherwise if the way is long, the
avenger of the blood, while his heart is hot, may chase the
manslayer, catch up to him and strike him dead. Yet no death
sentence is on him, since he did not hate him in the past.
7 Therefore I am commanding you—set apart three cities for
yourself.

8 “Suppose ADONAI your God enlarges your territory, as He
has sworn to your fathers, and He gives you all the land that
He promised to give to your fathers—9 when you take care to
do all this mitzvah that I am commanding you today, to love
ADONAI your God and to always walk in His ways. Then you are
to add three more cities for yourself, besides these three.
10 Then innocent blood will not be shed within your land that
ADONAI your God is giving you as an inheritance, and there
would be blood upon you.

11 “But suppose someone hates his neighbor, waits in hiding
for him, rises up against him, strikes him dead, then flees to
one of these cities. 12 Then the elders of his hometown should
send and take him from there and hand him over to the
avenger of blood, to die. 13 Your eye should not pity him, but

you must purge the innocent blood from Israel, so that it may go well with you.

14 “You must not move your neighbor’s boundary marker that the first generations marked out, in the inheritance you will receive in the land ADONAI your God is giving you to possess.

15 A single witness shall not rise up against a person for any offense or sin that he commits. By the word of two or three witnesses is a case to be established.[43] **16** Suppose a hostile witness rises up against someone to accuse him of wrongdoing. **17** Then both people who have the dispute will stand before ADONAI, before the kohanim and judges in charge at that time. **18** The judges are to investigate thoroughly, and if indeed the witness is a false witness and has testified falsely against his brother, **19** then you are to do to him just as he had plotted to do to his brother. So you will purge the evil from your midst. **20** Those who remain will hear and be afraid, and they will no longer do such an evil thing as this in your midst. **21** Your eye must not show pity—life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Confidence in Battle

Deuteronomy 20 1 “When you go out to battle against your enemies
and see horse and chariot—a people more numerous than you—
do not be afraid of them. For ADONAI your God, the One who
brought you up from the land of Egypt, is with you. 2 When you
draw near to the battle, the kohen will come forward and speak
to the people. 3 He will say to them, ‘Hear, O Israel, you are
drawing near today to the battle against your enemies. Don’t
be fainthearted! Don’t fear or panic or tremble because of
them. 4 For ADONAI your God is the One who goes with you, to
fight for you against your enemies to save you.’
5 “The officers are to speak to the troops saying, ‘What man
has built a new house but has not dedicated it? Let him go back
to his house—otherwise he might die in the battle and another
man would dedicate it. 6 What man has planted a vineyard but
has not put it to use? Let him go back to his house—otherwise
he might die in the battle and another man would begin to use
it. 7 What man has become engaged to a woman but has not
married her? Let him go back to his house—otherwise he might
die in the battle and another man would marry her.’ 8 The
officers will speak further to the troops and say, ‘What man is
afraid and fainthearted? Let him go back to his house—so he
does not weaken his brothers’ heart like his own.’ 9 Then when
the officers have finished speaking to the troops, they should
appoint army commanders at the head of the troops.
10 “When you go near a city to fight against it, call out shalom
to it. 11 Now if it answers you shalom and opens up to you, then
all the people found in it will serve you as forced laborers. 12 If
it does not make peace with you but makes war against you,
then lay siege against that city. 13 When ADONAI your God hands
it over to you, you are to strike all its males with the sword.
14 Only the women, children, livestock and all that is in the city
—all its spoil—may you take as plunder for yourself. So you
may consume your enemies’ spoil, which ADONAI your God has
given you. 15 Thus you will do to all the cities that are very

distant from you, which are not among the towns of these nations nearby. 16 However, only from the cities of these peoples, which ADONAI your God is giving you as an inheritance, you must not let anything that breathes live. 17 You must utterly destroy them—the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites and the Jebusites—just as ADONAI your God has commanded you. 18 You are to do this so they will not teach you to do all the abominations as they have done for their gods, and so you would sin against ADONAI your God.

19 “When you lay siege to a city for a long time, making war against it to capture it, you are not to destroy its trees by swinging an axe at them. For from them you may eat, so you shall not chop them down. For is the tree of the field human, that it should enter the siege before you? 20 You may destroy and chop down only the trees that you know are not trees for food, so that you may build siege equipment against the city that is making war with you until its downfall.

Purging Innocent Blood

Deuteronomy 21 1 “Suppose a slain person is found fallen in a field,
on the land ADONAI your God is giving you to possess—who
struck him is unknown. 2 Then your elders and judges must
come out and measure the distance to the towns that are
around the slain one. 3 Now the town nearest to the slain one—
the elders of that city are to take from the herd a heifer that
has not been used for work or pulled a yoke. 4 Then the elders
of that city are to bring the heifer down to a flowing wadi that
has not been plowed or sown, and break the heifer’s neck there
in the wadi. 5 The kohanim, the sons of Levi, will come forward
—for ADONAI your God has chosen them to serve Him and
pronounce blessings in His Name, and by their mouth every
dispute and assault is to be settled. 6 All the elders of that city
nearest to the slain one will wash their hands over the heifer
whose neck was broken in the wadi. 7 Then they will answer
and say, ‘Our hands did not shed this blood, nor did our eyes
see. 8 Grant atonement for Your people Israel whom You have
redeemed, ADONAI, and do not put innocent blood on Your
people Israel.’ Then atonement will be granted to them for the
blood. 9 So you will purge the guilt of innocent blood from your
midst, when you do what is right in ADONAI’S sight.

Parashat Ki Tetzei

When You Go Out

10 “When you go out to war against your enemies, and Adonai
your God hands them over to you and you take them captive,
11 suppose you see among the captives a beautiful woman, and
you desire her and would take her as a wife for yourself. 12 Then
you are to bring her into your house, and she must shave her
head, trim her nails, 13 and remove her captive’s clothing, then
sit in your house and weep for her father and mother a full
month. After that, you may go to her and become her husband
and she will be your wife. 14 Now if you are not pleased with
her, then you may send her off wherever she wishes. But you
must certainly not sell her for silver—you may not treat her as
merchandise, since you have humiliated her.

15 “Suppose a man has two wives—the one loved and the
other unloved—and both the loved and the unloved bear him
sons. But it happens that the firstborn son belongs to the
unloved wife. 16 Now on the day he lets his sons inherit what he
has, he must not treat the loved one’s son as firstborn, in place
of the unloved one’s son, who is the firstborn. 17 Rather, he
must acknowledge the firstborn, the son of the hated one, by
giving him a double portion of all that he has. For he is the first
of his vigor—the right of the firstborn is his.

18 “Suppose a man has a stubborn and rebellious son who
does not listen to the voice of his father or mother. They
discipline him, but he does not listen to them. 19 Then his father
and mother are to grab hold of him and bring him out to the
elders of his city—to the gate of his place. 20 They will say to the
elders of his city, ‘This son of ours is stubborn and rebellious—
he does not listen to our voice. He is a glutton and a drunkard.’
21 Then all the men of his city are to stone him with stones to
death. So you will purge the evil from your midst—and all
Israel will hear and be afraid.

Hung on a Tree

22 “Suppose a man is guilty of a sin with a death sentence and
he is put to death, and you hang him on a tree. 23 His body is
not to remain all night on the tree—instead you must certainly
bury him the same day, for anyone hanged is a curse of God.[44]
You must not defile your land that ADONAI your God is giving
you as an inheritance.

Love in Practice

Deuteronomy 22 1 “You are not to watch your brother’s ox or sheep
going astray and ignore them[45]—you must certainly bring
them back to your brother. 2 If your brother is not near you or if
you do not know him, then you should bring it into your house
and it will remain with you until your brother comes searching
for it and you return it to him. 3 You are to do the same with his
donkey or his coat or anything lost by your brother, that may
be lost by him and you find—you may not ignore them. 4 You
must not watch your brother’s donkey or ox fall down on the
road and ignore it—you must certainly help him lift it up again.
5 “A man’s apparel is not to be on a woman, nor is a man to
wear woman’s clothing—for whoever does these things is
detestable to ADONAI your God.
6 “If there happens to be a bird’s nest in front of you along
the road, in any tree or on the ground, with young ones or eggs
and the hen sitting on the young or on the eggs, you are not to
take the hen with the young. 7 You must certainly let the hen
go, but the young you may take for yourself so that it may go
well with you and you may prolong your days.
8 “When you build a new house, you are to make a guardrail
for your roof, so that you do not bring the guilt of blood on your
house if anyone falls from it.
9 “You are not to plant your vineyard with two kinds of seed,
or else the whole harvest will be forfeited[46]—both the seed you
plant and the produce of the vineyard. 10 You are not to plow
with an ox and a donkey together. 11 You are not to wear a
woven mixture[47], wool and linen together. 12 You are to make
for yourself twisted threads[48] on the four corners of your
garment in which you cover yourself.
13 “Suppose a man takes a wife and goes t0 her and then
dislikes her, 14 accuses her of shameful things and gives her a
bad reputation by saying, ‘I took this woman, but when I came
near her, I didn’t find her virginity.’ 15 Then the father of the
young woman is to take her and her mother is to bring out the

signs of the young woman's virginity to the city elders at the gate. [16] The young lady's father is to tell the elders, 'I gave my daughter to this man as a wife, but he hates her. [17] Indeed, he has accused her of shameful things, saying, "I didn't find your daughter's virginity." Yet these are the signs of my daughter's virginity.' They are to spread the wedding cloth before the elders of the city. [18] The elders of that city are to take the man and punish him. [19] Then they are to fine him 100 pieces of silver and give them to the father of the young woman, because he has brought an evil name on a virgin of Israel. Then she is to be his wife—he may not send her away all his days.

[20] "But if this thing is true—that the signs of virginity were not found in the young lady—[21] then they are to bring the young woman out to the door of her father's house, and the men of her city are to stone her with stones to death, because she has done a disgraceful thing in Israel, to behave like a prostitute in her father's house. So you are to purge the evil from your midst.

[22] "Suppose a man is found lying with a married woman. Then both of them are to die—the man who lay with the woman and the woman. So you are to purge the evil from Israel.

[23] "Suppose there is a young woman who is a virgin engaged to a man, and another man finds her in the city and lies with her. [24] Then you are to bring them both out to the gate of that city and stone them with stones to death—the young woman because she did not cry out in the town, and the man because he humiliated his neighbor's wife. So you are to purge the evil from your midst.

[25] "But if the man finds the engaged woman in the field, and the man forces her and lies with her, then only the man who lay with her is to die. [26] But to the young woman you are to do nothing—there is no sin in the young woman deserving of death. For this matter is the same as when a man rises against his neighbor and kills him—[27] for he found her in the field, the engaged woman cried out, and there was no one to save her.

[28] "Suppose a man finds a young virgin who is not engaged, grabs her and lies with her, and they are discovered. [29] Then

the man who lay with her is to give to the young woman’s father 50 pieces of silver, and she is to be his wife, since he has humiliated her—he may not send her away all his days.

Persons Excluded from the Community

Deuteronomy 23 1 “A man is not to take his father’s wife—he is not
to expose his father’s nakedness.
2 “No one with crushed or cut-off genitals is to enter the
community of ADONAI. 3 No one born of forbidden relations[49] is
to enter the community of ADONAI—even to the tenth generation
none of his descendants are to enter the community of ADONAI.
4 No Ammonite or Moabite is to enter the community of ADONAI
—even to the tenth generation none belonging to them is to
enter the community of ADONAI forever—5 because they did not
meet you with bread and water on the way when you came out
from Egypt, and because they hired against you Balaam son of
Beor from Petor of Aram-naharaim to curse you. 6 But ADONAI
your God refused to listen to Balaam, and ADONAI your God
turned the curse into a blessing for you because He loves you.
7 You are never to seek their shalom or welfare all your days.
8 “You are not to detest an Edomite, for he is your brother.
You are not to detest an Egyptian, for you were an outsider in
his land. 9 The children born to them—the third generation—
may enter the community of ADONAI.
10 “When you go out as an army camp against your enemies,
you are to guard yourself from every evil thing. 11 If there is
among you a man who is not clean from a nighttime emission,
he is to go outside the camp—he may not reenter the camp.
12 Now toward evening he is to bathe in water, and when the
sun sets, he may reenter the camp. 13 There is to be a place at
hand for you outside the camp, and you are to go there outside.
14 You are to have a shovel for yourself among your weapons.
Now when you sit down outside, you are to dig with it and turn
and cover up what comes out of you. 15 For ADONAI your God
walks in the midst of your camp, to rescue you and to give your
enemies over to you. Therefore your camp must be holy, so that
He does not see anything indecent among you and turn away
from you.

Slavery, Cult Prostitutes

16 “You are not to hand over to his master a slave who seeks
refuge with you from his master. 17 Let him dwell with you in
your midst, in the place he chooses within one of your town
gates—the one that is good for him. You are not to mistreat
him.
18 “None of the daughters of Israel is to be a cult prostitute,
nor any of the sons of Israel a cult prostitute. 19 You are not to
bring the fee of a prostitute or the wages of a dog into the
House of Adonai your God for any vow, for both of these are
detestable to Adonai your God.

Usury, Vows

20 “You are not to charge excessive interest to your brother—
on money, food or anything that may be loaned for interest.
21 To a foreigner you may charge interest, but to your brother
you are not to charge interest, so that Adonai your God may
bless you in every undertaking of your hand on the land you are
going in to possess.
22 “When you make a vow to Adonai your God, you are not to
delay to make good on it—for Adonai your God will certainly
require it of you, and you would have sin on you. 23 But if you
refrain from making a vow, you would not have sin on you.
24 Whatever comes out of your lips you are to take care to do,
since you have vowed to Adonai your God a freewill offering
that you have promised with your mouth.
25 “When you come into your neighbor’s vineyard, you may
eat your fill of grapes; but you are not to put any in your
basket. 26 When you come into your neighbor’s standing grain,
you may pluck the ears with your hand; but you are not to
swing a sickle on your neighbor’s standing grain.

Marriage and Divorce

Deuteronomy 24 1 “Suppose a man takes a wife and marries her.
Now if she doesn’t find favor in his eyes because he has found
something indecent in her, he is to write her a certificate of
divorce, hand it to her and send her out from his house. 2 When
she leaves his house, she may go and become another man’s
wife. 3 Now suppose the second husband dislikes her and writes
her a certificate of divorce, and he hands it to her and she
leaves his house—or suppose the second husband who took her
to be his wife dies. 4 Then her former husband, who sent her
away, may not take her again to be his wife, after she has been
defiled—for that would be detestable before Adonai. You are
not to bring guilt on the land that Adonai your God is giving you
as an inheritance.

5 “When a man takes a new wife, he is not to go out with the
army or have any duty passed over to him. He is to be free at
home for one year and make his wife happy.

Preserving Life and Property

6 “No one is to take a pair of millstones or the upper one as
collateral, for this would be taking a livelihood as collateral.
7 “If a man is caught kidnapping any of his brothers from
Bnei-Yisrael, whether he treats him like property or sells him,
then that kidnapper must die. So you are to purge the evil from
your midst.
8 “Take care in the plague of tzara’at—be very careful to do
all that the Levitical kohanim instruct you, just as I commanded
them, so you are to take care to do. 9 Remember what ADONAI
your God did to Miriam, along the way when you were coming
out from Egypt.

Relief for the Poor

10 “When you make any kind of loan to your neighbor, you are
not to go into his house to get his pledge. 11 You are to stand
outside, and the man to whom you are making the loan is to
bring the pledge outside to you. 12 If he is a poor man, you are
not to sleep with his pledge[50]. 13 You must certainly restore the
pledge to him when the sun sets, so that he may sleep in his
coat and bless you—and it is to be righteousness for you before
Adonai your God.
14 “You are not to oppress a hired servant who is poor and
needy, whether he is from your brothers or the outsiders in
your land within your town gates. 15 On that day you are to give
him his wages—the sun is not to set on it—for he is poor and
sets his heart on it. Otherwise he will cry out against you to
Adonai, and you will have sin on you.
16 “Fathers are not to be put to death for children, and
children are not to be put to death for fathers—each one is to
be put to death for his own sin. 17 You are not to twist justice for
an outsider or orphan, and you are not to take as collateral a
widow’s clothing. 18 But you are to remember that you were a
slave in Egypt, and Adonai your God redeemed you from there.
Therefore I am commanding you to do this thing.
19 “When you reap your harvest in your field and have
forgotten a sheaf in the field, you are not to turn back to get it.
It is for the outsider, for the orphan and for the widow—in
order that Adonai your God may bless you in all the work of
your hands. 20 When you beat your olive tree, you are not to
search through the branches afterward. It is for the outsider,
for the orphan and for the widow. 21 When you harvest your
vineyard, you are not to pick over it afterward. It is for the
outsider, for the orphan and for the widow. 22 You are to
remember that you were a slave in the land of Egypt. Therefore
I am commanding you to do this thing.

Justice From the Court

Deuteronomy 25 [1] “Suppose there is a dispute between people and they approach the court, the judges hear their case, and declare one righteous and the other guilty. [2] Now if the guilty one deserves to be flogged, the judge is to make him lie down and be flogged before him, with the number of lashes in proportion to his guilt. [3] He may strike him 40 times but no more. Otherwise he would beat him with too many a wound beyond these, and your brother would be degraded in your eyes.

[4] “You are not to muzzle the ox while it is threshing.

[5] “If brothers dwell together and one of them dies and has no son, the dead man’s wife is not to be married outside to a stranger. Her husband’s brother is to go to her and take her as his wife, and perform the duty of a brother-in-law. [6] Now the firstborn that she bears is to carry on the name of his dead brother, so that his name will not be blotted out of Israel. [7] But if the man does not want to take his brother’s widow, his brother’s widow is to go to the elders at the gate and say, ‘My brother-in-law refuses to carry on his brother’s name in Israel—he is unwilling to perform a brother-in-law’s duty for me.’ [8] Then the elders of his town are to summon him and speak to him. And if he stands firm and says, ‘I do not desire to take her,’ [9] then his brother’s widow is to come to him in the sight of the elders, pull his sandal off his foot, spit in his face, and reply, ‘So will it be done to the man who does not build up his brother’s house.’ [10] Then his name is to be called in Israel ‘the house of the pulled-off sandal.’

[11] “Suppose people fight with one another, a man and his brother, and the wife of the one approaches to rescue her husband from the hand of the one hitting him; and she puts out her hand and grabs him by his genitals. [12] Then you are to cut off her hand—your eye will show no pity.

[13] “You are not to have stones of different weights in your bag—large and small. [14] You are not to have in your house ephahs

of different measures—large and small. 15 You must have a full
and honest weight and a full and honest measure, so that your
days may be long on the land that ADONAI your God is giving
you. 16 For all who do these things, all who do injustice, are
detestable to ADONAI your God.

Beware, Blot Out Amalek

17 “Remember what Amalek did to you along the way as you
came out from Egypt—18 how he happened upon you along the
way and attacked those among you in the rear, all the
stragglers behind you, when you were tired and weary—he did
not fear God. 19 Now when ADONAI your God grants you rest
from all the enemies surrounding you in the land ADONAI your
God is giving you as an inheritance to possess, you are to blot
out the memory of Amalek from under the heavens. Do not
forget!

Parashat Ki Tavo **Firstfruits and Tithes**

Deuteronomy 26 1 “Now when you enter the land that ADONAI your
God is giving you as an inheritance, and you possess it and
dwell in it, 2 you are to take some of the first of all the produce
of the soil, which you gather from your land that ADONAI your
God is giving you, put it in a basket and go to the place ADONAI
your God chooses to make His Name dwell. 3 You are to go to
the kohen in charge in those days and say to him, ‘I declare
today to ADONAI your God, that I have entered into the land
ADONAI swore to our fathers to give us.’ 4 The kohen is to take
the basket from your hand and set it down before the altar of
ADONAI your God.

5 “Then you are to respond before ADONAI your God, ‘My
father was a wandering Aramean, and he went down to Egypt
and lived there as an outsider, few in number. But there he
became a great nation—mighty and numerous. 6 The Egyptians
treated us badly, afflicted us, and imposed hard labor on us.
7 Then we cried out to ADONAI, God of our fathers, and ADONAI
listened to our voice and saw our affliction, our toil and our
oppression. 8 Then ADONAI brought us out from Egypt with a
mighty hand and an outstretched arm, with great terror, and
with signs and wonders. 9 He brought us to this place and gave
us this land—a land flowing with milk and honey. 10 So now,
look! I have brought the first of the fruits of the soil that You
have given me, ADONAI.’ Then you are to set it down before
ADONAI your God and worship before ADONAI your God. 11 You
will rejoice in all the good that ADONAI your God has given to
you and to your house—you, the Levite, and the outsider in
your midst.

12 “When you finish tithing the full tenth of your produce in
the third year, the year of the tithe, you are to give it to the
Levite, to the outsider, to the orphan and to the widow, so that
they may eat within your town gates and be satisfied. 13 Then
you are to say before ADONAI your God, ‘I have removed the
holy tithe from my house and also have given it to the Levite

and to the outsider, to the orphan and to the widow, according to all Your mitzvah that You have commanded me. I have not transgressed or forgotten any of Your mitzvot. 14 I have not eaten from the tithe in my mourning, or removed any of it while unclean, or given any of it to the dead. I have obeyed the voice of ADONAI my God; I have done all just as You commanded me. 15 Look down from Your holy dwelling place, from the heavens and bless Your people Israel and the soil You have given us, as You swore to our fathers—a land flowing with milk and honey.'

Affirming the Covenant 16 "This day *ADONAI* your God is commanding you to do these statutes and ordinances—so you are to take care and do them with all your heart and with all your soul. 17 Today you have affirmed *ADONAI* as your God, that you will walk in His ways, keep His statutes, *mitzvot* and ordinances, and listen to His voice. 18 Now today *ADONAI* has affirmed you as His treasured people, as He promised you; that you are to keep all His *mitzvot*; 19 that He will set you high above all the nations He has made, for praise, fame and honor; and that you are to be a holy people to *ADONAI* your God, as He has promised."

Deuteronomy 27 [1] Moses and the elders of Israel commanded the people, saying, “Keep the whole mitzvah that I am commanding you today. [2] Now on the day when you cross over the Jordan to the land that ADONAI your God is giving you, you are to set up large stones for yourself and coat them with plaster. [3] Then you are to write on them all the words of this Torah when you cross over—so that you may enter the land that ADONAI your God is giving you, a land flowing with milk and honey just as ADONAI, the God of your fathers, promised you. [4] Now when you cross over the Jordan, you are to set up these stones about which I am commanding you today on Mount Ebal, and coat them with plaster. [5] There also you will build an altar to ADONAI your God, an altar of stones—you are not to use an iron tool on them. [6] You are to build the altar of ADONAI your God of whole stones, and you are to offer up burnt offerings on it to ADONAI your God. [7] You are to sacrifice fellowship offerings and eat there, and you will rejoice before ADONAI your God. [8] You are to write on the stones all the words of this Torah very clearly.”

[9] Then Moses and the Levitical kohanim spoke to all Israel, saying, “Be silent and listen, O Israel—this day you have become a people for ADONAI your God. [10] Therefore listen to the voice of ADONAI your God, and do His mitzvot and statutes that I am commanding you today.”

[11] Moses commanded the people on that day saying, [12] “When you have crossed over the Jordan, these are to stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. [13] For the curse these are to stand on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

[14] “Then the Levites are to answer and say with a loud voice to every man of Israel: [15] ‘Cursed is the one who makes a carved or molten image—an abomination to ADONAI, the work of a craftsman’s hands—and sets it up in secret.’ Then all the people are to answer and say, ‘Amen.’

[16] ‘Cursed is the one who dishonors his father or mother.’ Then all the people are to say, ‘Amen.’

[17] ‘Cursed is the one who removes his neighbor’s boundary marker.’ Then all the people are to say, ‘Amen.’

18 ‘Cursed is the one who misleads a blind person on the
road.’ Then all the people are to say, ‘Amen.’
19 ‘Cursed is the one who twists justice for the outsider,
orphan and widow.’ Then all the people are to say, ‘Amen.’
20 ‘Cursed is the one who lies with his father’s wife, because
he has uncovered his father’s nakedness.’[51] Then all the
people are to say, ‘Amen.’
21 ‘Cursed is the one who lies with any kind of animal.’ Then
all the people are to say, ‘Amen.’
22 ‘Cursed is the one who lies with his sister, the daughter of
his father or the daughter of his mother.’ Then all the people
are to say, ‘Amen.’
23 “Cursed is the one who lies with his mother-in-law.’ Then
all the people are to say, ‘Amen.’
24 ‘Cursed is the one who strikes down his neighbor in secret.’
Then all the people are to say, ‘Amen.’
25 ‘Cursed is the one who takes a bribe to strike down an
innocent life.’ Then all the people are to say, ‘Amen.’
26 ‘Cursed is the one who does not uphold the words of this
Torah by doing them.’ Then all the people are to say, ‘Amen.’[52]

Blessings for Obedience

Deuteronomy 28 1 “Now if you listen obediently to the voice of
ADONAI your God, taking care to do all His mitzvot that I am
commanding you today, ADONAI your God will set you on high—
above all the nations of the earth. 2 Then all these blessings will
come upon you and overtake you, if you listen to the voice of
ADONAI your God:
3 “Blessed will you be in the city, and blessed will you be in
the field.
4 “Blessed will be the fruit of your womb, the produce of your
soil, and the offspring of your livestock—the increase of your
herds and the young of your flock.
5 “Blessed will be your basket and your kneading bowl.
6 “Blessed will you be when you come in, and blessed will you
be when you go out.
7 “ADONAI will cause your enemies who rise up against you to
be struck down before you. They will come out against you one
way and flee before you seven ways. 8 ADONAI will command the
blessing on you in your barns and in every undertaking of your
hand, and He will bless you in the land ADONAI your God is
giving you. 9 ADONAI will establish you as a holy people for
Himself, just as He swore to you—if you keep the mitzvot of
ADONAI your God and walk in His ways. 10 Then all the peoples
of the earth will see that you are called by the name of ADONAI
and they will stand in awe of you. 11 ADONAI will make you
overflow in prosperity—in the fruit of your womb, the offspring
of your livestock and the produce of your soil—on the land
ADONAI swore to your fathers to give you. 12 ADONAI will open for
you His good storehouse—the heavens—to give rain for your
land in its season and to bless all the work of your hand. You
will lend to many nations, but you will not borrow. 13 ADONAI will
make you the head and not the tail, and you will be only above
and not below—if you listen to the mitzvot of ADONAI your God
that I am commanding you today, careful to do them, 14 and do
not turn aside from any of the words I am commanding you

today, to the right or the left, to go after other gods in order to serve them.

Curses for Disobedience

15 “But if you will not listen to the voice of ADONAI your God, to
take care to do all His mitzvot and statutes that I am
commanding you today, all these curses will come on you and
overtake you:
16 “Cursed will you be in the city, and cursed will you be in
the field.
17 “Cursed will be your basket and your kneading bowl.
18 “Cursed will be the fruit of your womb, the produce of your
soil, the increase of your herd and the young of your flock.
19 “Cursed will you be when you come in, and cursed will you
be when you go out.
20 “ADONAI will send on you cursing, confusion and frustration
in every undertaking of your hand that you will do—until you
are destroyed and perish quickly, because of the evil of your
deeds by which you have abandoned Me. 21 ADONAI will make
the plague cling to you, until He has put an end to you from the
land that you are going in to possess. 22 ADONAI will strike you
with weakness, fever, inflammation, fiery heat, the sword,
blight and mildew—they will pursue you until you perish.
23 Your sky above your head will be bronze, and the earth
beneath you iron. 24 ADONAI will make the rain of your land
powder and dust—it will come down on you from the heavens,
until you are destroyed.
25 “ADONAI will bring you to defeat before your enemies. You
will go out one way against them and flee seven ways before
them. You will become a horror to all the kingdoms of the
earth. 26 Your carcass will be food for every bird of the heavens
and beast of the earth, and there will be no one to frighten
them away.
27 “ADONAI will strike you with the boils of Egypt, with
hemorrhoids, with scabs and with itching, from which you
cannot be healed.
28 “ADONAI will strike you with madness, with blindness, and
with confusion of heart. 29 You will grope at noon as the blind

person gropes in darkness, and you will not prosper in your ways. You will be only oppressed and robbed all the time, and there will be no one to save you.

30 “You will become engaged to a woman, but another man will sleep with her. You will build a house, but you will not dwell in it. You will plant a vineyard, but you will not put it to use. 31 Your ox will be slaughtered before your eyes, but you will not eat of it. Your donkey will be stolen in front of you, and it will not be returned to you. Your sheep will be given to your enemies, and you will have no one to save you.

32 “Your sons and daughters will be given to another people while your eyes look on, longing for them all day long—but your hand will be powerless. 33 A people you do not know will eat up the produce of your soil and all your labor, and you will be only oppressed and crushed all the time. 34 You will be driven mad by the sight that your eyes will see.

35 “ADONAI will strike you on the knees and thighs with severe boils, from which you cannot be healed—from the sole of your foot to the crown of your head.

36 “ADONAI will bring you and the king you set over you to a nation you and your fathers have not known—and there you will serve other gods, wood and stone. 37 You will become a horror, a proverb, and a byword—among all the peoples where ADONAI will drive you.

38 “Much seed you will take out to the field—but little will you bring in, for the locust will eat it up. 39 Vineyards you will plant and tend—but wine you will not drink or bring in, for the worm will devour it. 40 Olive trees you will have in all your territory—but oil you will not rub on yourself, for your olives will drop off. 41 Sons and daughters you will father—but they will not be yours, for they will go into captivity. 42 All your trees and the produce of your soil the whirring locust will possess.

43 “The outsider who is in your midst will rise up higher and higher above you, and you will go down lower and lower. 44 He will lend to you, but you will not lend to him; he will become the head and you will become the tail.

45 “All these curses will come upon you and pursue you and
overtake you until you are destroyed—because you did not
listen to the voice of ADONAI your God, to keep His mitzvot and
statutes that He commanded you. 46 They will be a sign and a
wonder on you and your descendants forever. 47 Instead of
serving ADONAI your God with joy and goodness of heart, out of
the abundance of everything, 48 you will serve your enemies,
whom ADONAI will send against you, in hunger and thirst, in
nakedness and lacking everything; and He will put an iron yoke
on your neck until He has destroyed you.
49 “ADONAI will raise up a nation against you from far away,
from the end of the earth, just as the eagle swoops down—a
nation whose language you will not understand, 50 a brazen-
faced nation that will not respect the old or be gracious to the
young. 51 It will devour the offspring of your livestock and the
produce of your soil, until you are destroyed. It will not leave
behind for you grain, new wine, or oil, the increase of your
herds or the young of your flock, until it ruins you. 52 It will
besiege you within all your town gates throughout your land,
until your high and fortified walls—that you trusted in—come
down. It will besiege you within all your gates throughout your
land that ADONAI your God has given you.
53 “You will eat the fruit of your womb, the flesh of your sons
and daughters ADONAI your God has given you, in the siege and
stress with which your enemies will distress you. 54 The most
tender and delicate man among you—his eye will become evil
against his brother and the wife of his bosom and the rest of his
children that he has left. 55 He will not give to a single one of
them from his children’s flesh that he will eat, because nothing
else is left for him in the siege and stress with which your
enemy will distress you within all your town gates. 56 The
tender and delicate woman among you, who never ventured to
set the sole of her foot on the ground out of delicateness and
tenderness—her eye will become evil against the husband of
her bosom and her son and daughter. 57 For in secret she will
eat her afterbirth that issues from between her legs and the
children she bears, for lack of anything else in the siege and

stress with which your enemy will distress you within all your gates.

58 “If you do not take care to do all the words of this Torah,
the things written in this scroll, to fear this glorious and
awesome Name, ADONAI your God, 59 then ADONAI will make your
plagues and the plagues of your descendants extraordinary—
terrible and prolonged plagues, severe and prolonged illnesses.
60 He will bring back on you all the diseases of Egypt that you
were afraid of, and they will cling to you. 61 Also every illness
and plague that is not written in the scroll of this Torah, ADONAI
will bring on you, until you are destroyed.

62 “You will be left few in number, instead of being like the
stars of the sky in number—because you did not listen to the
voice of ADONAI your God. 63 Now just as ADONAI rejoiced over
you to do you good and to multiply you, so ADONAI will rejoice
over you to ruin and destroy you; and you will be uprooted from
the land that you are going in to possess.

64 “ADONAI will scatter you among all peoples from the one
end of the earth to the other, and there you will serve other
gods—wood and stone—that you and your fathers have not
known. 65 Among these nations you will find no rest, and there
will be no rest for the sole of your foot. But there ADONAI will
give you a trembling heart and failing eyes, and a despairing
spirit.

66 “Your life will hang in the balance before you; you will be
afraid night and day, and you will have no assurance of your
life. 67 In the morning you will say, ‘If only it were evening!’ and
at evening you will say, ‘If only it were morning!”—from the
fear of your heart that you will fear and the sight of your eyes
that you will see. 68 ADONAI will bring you back to Egypt in ships,
by the way that I said to you, ‘You will not see it again.’ There
you will sell yourselves to your enemies as slaves and maids,
but there will be no buyer.”

Renewing the Covenant

69 These are the words of the covenant that ADONAI
commanded Moses to make with Bnei-Yisrael in the land of
Moab, in addition to the covenant He made with them at
Horeb.[53]

Deuteronomy 29 1 Moses called to all Israel and said to them, “You
have seen all that ADONAI did before your eyes in the land of
Egypt, to Pharaoh and all his servants and all his land—2 the
great trials that your eyes saw, those great signs and wonders.
3 But to this day ADONAI has not given you a heart to know, or
eyes to see, or ears to hear.[54] 4 I led you 40 years in the
wilderness—your clothes have not worn out on you, and your
sandals have not worn out on your feet. 5 Bread you have not
eaten and wine and strong drink you have not drunk—in order
that you may know that I am ADONAI your God.

6 “When you came to this place, King Sihon of Heshbon and
King Og of the Bashan came out against us to battle, but we
struck them down. 7 We took their land and gave it as an
inheritance to Reuben, Gad and the half-tribe of Manasseh. 8 So
keep the words of this covenant and do them, so that you may
prosper in all that you do.

Parashat Nitzavim

You Are Standing Before the Lord

9 “You are standing today, all of you, before Adonai your God
—the heads of your tribes, your elders, your officials, all the
men of Israel, 10 your children, your wives, and the outsider
within your camp (from your woodchopper to your water
carrier). 11 Each of you is to cross over into the covenant of
Adonai your God that He is cutting with you today, and into His
oath.
12 “This is in order to confirm you today as His people. So He
will be your God, just as He promised you and just as He swore
to your fathers—to Abraham, to Isaac and to Jacob. 13 Not with
you alone am I cutting this covenant and this oath, 14 but with
whomever is standing here with us today before Adonai our
God and with whomever is not here with us today.
15 “Indeed you know how we dwelt in the land of Egypt and
how we crossed through the nations that we passed through.
16 You saw their detestable things and their idols[55]—wood and
stone, silver and gold—that were with them. 17 Beware in case
there is among you a man or woman, or family or tribe, whose
heart turns away today from Adonai our God to go serve the
gods of those nations. Beware in case there is among you a root
producing poison and bitter fruit.[56]
18 “Now when someone hears the words of this oath and in his
heart considers himself blessed, thinking, ‘Shalom will be mine,
even though I walk in the stubbornness of my heart’—thus
sweeping away the moist with the dry—[57] 19 Adonai will be
unwilling to forgive him. For then the anger of Adonai and His
jealousy will smoke against that person. So all the oath that is
written in this scroll will settle on him, and Adonai will blot out
his name from under the heavens. 20 Adonai will single him out
from all the tribes of Israel for calamity, according to all the
oaths of the covenant written in this scroll of the Torah.

[21] “The following generation, your children who rise up after you, and the foreigner who comes from a distant land will say, when they see the plagues of that land and the sicknesses ADONAI afflicted on it: [22] ‘Sulfur and salt, the whole land burnt! It cannot be planted, it cannot sprout, no grass can grow up on it—like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which ADONAI overturned in His anger and in His wrath!’

[23] “All the nations will say, ‘Why has ADONAI done this to this land? Why this great burning anger?’

[24] “Then they will say, ‘Because they abandoned the covenant of ADONAI, the God of their fathers, which He cut with them when He brought them out from the land of Egypt. [25] They went and served other gods and bowed down to them—gods they never knew, that He had not allotted to them. [26] So ADONAI’S anger burned against that land, bringing on it every curse written in this scroll. [27] ADONAI has uprooted them from their soil, in anger and wrath and great fury, and hurled them into another land, as is the case this day.’

[28] “The secret things belong to ADONAI our God, but the things revealed belong to us and to our children forever—in order to do all the words of this Torah.

Deuteronomy 30 1 “Now when all these things come upon you—the
blessing and the curse that I have set before you—and you take
them to heart in all the nations where ADONAI your God has
banished you, 2 and you return to ADONAI your God and listen to
His voice according to all that I am commanding you today—
you and your children—with all your heart and with all your
soul, 3 then ADONAI your God will bring you back from captivity
and have compassion on you, and He will return and gather
you from all the peoples where ADONAI your God has scattered
you. 4 Even if your outcasts are at the ends of the heavens, from
there ADONAI your God will gather you, and from there He will
bring you. 5 ADONAI your God will bring you into the land that
your fathers possessed, and you will possess it; and He will do
you good and multiply you more than your fathers. 6 Also
ADONAI your God will circumcise your heart and the heart of
your descendants—to love ADONAI your God with all your heart
and with all your soul, in order that you may live.

7 “ADONAI your God will put all these curses on your enemies
and on those who hate you, who persecuted you. 8 Then you—
you will return and listen to the voice of ADONAI and do all His
mitzvot that I am commanding you today. 9 ADONAI your God
will make you prosper in all the work of your hand—in the fruit
of your womb, and the offspring of your livestock, and the
produce of your soil—for good. For ADONAI will again rejoice
over you for good, as He rejoiced over your fathers—10 when
you listen to the voice of ADONAI your God, to keep His mitzvot
and His statutes that are written in this scroll of the Torah,
when you turn to ADONAI your God with all your heart and with
all your soul.

11 “For this mitzvah that I am commanding you today is not
too difficult for you, nor is it far off. 12 It is not in the heavens,
that you should say, ‘Who will go up for us to the heavens and
get it for us, and have us hear it so we may do it?’ 13 Nor is it
across the sea, that you should say, ‘Who will cross over for us
to the other side of the sea and get it for us, and have us hear it
so we may do it?’ 14 No, the word is very near to you—in your
mouth and in your heart, to do it.[58]

15 “See, I have set before you today life and good, and death
and evil. 16 What I am commanding you today is to love ADONAI
your God, to walk in His ways, and to keep His mitzvot, statutes
and ordinances. Then you will live and multiply, and ADONAI
your God will bless you in the land you are going in to possess.
17 But if your heart turns away and you do not listen, but are
drawn away and bow down to other gods and worship them, 18 I
tell you today that you will certainly perish! You will not
prolong your days on the land, where you are about to cross
over the Jordan to go in to possess.
19 “I call the heavens and the earth to witness about you
today, that I have set before you life and death, the blessing
and the curse. Therefore choose life so that you and your
descendants may live, 20 by loving ADONAI your God, listening to
His voice, and clinging to Him. For He is your life and the
length of your days, that you may dwell on the land that ADONAI
swore to your fathers—to Abraham, to Isaac and to Jacob—to
give them.

Parashat Vayelech **Chazak! Be Courageous!**

Deuteronomy 31 1 Then Moses went and spoke these words to all
Israel. 2 He said to them, “I am 120 years old today. I am no
longer able to go out and come in. ADONAI has said to me, ‘You
are not to cross over this Jordan.’ 3 ADONAI your God—He will
cross over before you. He will destroy these nations from
before you, and you will dispossess them. Joshua will cross over
before you, just as ADONAI has promised.
4 “ADONAI will do to them just as He did to Sihon and Og, the
kings of the Amorites, and to their land, when He destroyed
them. 5 ADONAI will give them over to you, and you are to do to
them according to all the mitzvot that I commanded you.
6 Chazak! Be courageous! Do not be afraid or tremble before
them. For ADONAI your God—He is the One who goes with you.
He will not fail you or abandon you.”
7 Then Moses summoned Joshua and said to him in the sight
of all Israel, “Be strong! Be courageous! For you are to go with
this people into the land ADONAI has sworn to their fathers to
give them, and you are to enable them to inherit it. 8 ADONAI—
He is the One who goes before you. He will be with you. He will
not fail you or abandon you. Do not fear or be discouraged.”

Public Torah Readings 9 Moses wrote down this *Torah* and gave it to the *kohanim*, the sons of Levi who carry the Ark of the Covenant of *ADONAI*, and to all the elders of Israel.

10 Then Moses commanded them saying, “At the end of every
seven years, in the set time of the year of cancelling debts,
during the feast of Sukkot, 11 when all Israel comes to appear
before ADONAI your God in the place He chooses, you are to
read this Torah before them in their hearing. 12 Gather the
people—the men and women and little ones, and the outsider
within your town gates—so they may hear and so they may

learn, and they will fear ADONAI your God and take care to do all the words of this Torah. 13 So their children, who have not known, will hear and learn to fear ADONAI your God—all the days you live on the land you are about to cross over the Jordan to possess."

14 Then ADONAI said to Moses, "Behold, your time to die is near. Call Joshua, and present yourselves at the Tent of Meeting, and I will commission him." Moses and Joshua went and presented themselves at the Tent of Meeting.

15 ADONAI appeared in the Tent in a pillar of cloud, and the pillar of cloud stood over the opening of the Tent. 16 ADONAI said to Moses, "Behold, you are about to lie down with your fathers. Then this people will rise up and prostitute themselves with the foreign gods of the land they are entering. They will abandon Me and break My covenant that I cut with them. 17 Then My anger will flare against them on that day, and I will abandon them and hide My face from them. So they will be devoured, and many evils and troubles will come on them. They will say on that day, 'Isn't it because our God is not among us that these evils have come on us?' 18 I will surely hide My face on that day because of all the evil they have done, for they have turned to other gods.

Moses Introduces His Song 19 "Now, write this song for yourselves, and teach it to *Bnei-Yisrael*—put it in their mouth, so that this song may be a witness for Me against *Bnei-Yisrael*.

20 "For when I bring them to the land flowing with milk and honey that I swore to their fathers, and they eat and are satisfied and grow fat—then they will turn to other gods and serve them, and they will spurn Me and break My covenant. 21 Now when many evils and troubles have come on them, this song will confront them as a witness; for it will not be forgotten from the mouth of their descendants. For I know the intention they are devising this day, even before I bring them into the land that I swore." 22 That day Moses wrote this song and taught it to Bnei-Yisrael.

[23] Then he commissioned Joshua son of Nun and said,
“Chazak! Be courageous! For you will bring Bnei-Yisrael into
the land I swore to them—and I will be with you.”
[24] Now when Moses had finished writing the words of this
Torah on a scroll, right to the end . . . [25] Moses commanded the
Levites, carriers of the Ark of the Covenant of ADONAI saying,
[26] “Take this scroll of the Torah, and place it beside the Ark of
the Covenant of ADONAI your God. It will remain there as a
witness against you, [27] for I know your rebellion and your stiff
neck. Indeed, while I am still alive with you today, you have
been rebellious against ADONAI—how much more then after my
death? [28] Gather to me all the elders of your tribes and your
officials, so that I may speak these words in their ears and call
heaven and earth to witness against them. [29] For I know that
after my death you will certainly act corruptly and turn aside
from the way I have commanded you. So evil will fall upon you
in the latter days, because you will do what is evil in the sight
of ADONAI, provoking Him to anger by the work of your hands.”
[30] Moses spoke in the hearing of the whole community of
Israel the words of this song, right to the end:

Parashat Haazinu

The Song of Moses

Deuteronomy 32

1 “Give ear, O heavens, and I will speak!
Let the earth hear the words of my mouth.
2 May my teaching trickle like rain, my speech distill
like dew— like gentle rain on new grass,
like showers on tender plants.
3 For I will proclaim ADONAI’S Name, ascribe greatness
to our God!
4 The Rock—blameless is His work.
Indeed, all His ways are just.
God of faithfulness without iniquity,
righteous and upright is He.
5 Did it corrupt Him? No!
The blemish is His children’s—
a generation crooked and twisted.
6 Is this how you pay back ADONAI, O foolish, unwise
people?
Isn’t He your Father who ransomed you?[59]
He made you and established you.

7 “Remember the days of antiquity, understand the
years across generations.[60]
Ask your father and he will tell you,
your elders and they will say to you.
8 When Elyon gave nations their heritage, when He
separated the sons of man,
He set boundaries for the people
by the number of Bnei-Yisrael.
9 But ADONAI’S portion is His people— Jacob is the share
of His inheritance.
10 He found him in the wilderness land, in the void of a
howling waste.
He surrounded him, cared for him,
guarded him as the pupil of His eye.

11 As an eagle stirs up its nest, hovers over its young,
He spreads His wings, catches him,
lifts him up on His pinions.
12 ADONAI alone guided him— there was no foreign god
with him.

13 He made him mount the heights of the land.
so he ate the produce of the field.
He suckled him with honey from a rock,
with oil from a flinty boulder.
14 Butter of cattle and milk of a flock, with fat of lambs,
rams of the Bashan and he-goats,
with fat of the kidneys of wheat,
and blood of grapes you drank.
15 But Jeshurun grew fat and kicked— you got fat, you
grew thick, you gorged!
He forsook God who made him.
He mocked the Rock of his salvation.
16 They made him jealous with strangers, with
abominations they angered Him.
17 They sacrificed to demons, a non-god, gods they had
not known— to new ones who came in lately,
ones your fathers had not dreaded.
18 The Rock who birthed you, you ignored.
You forgot God who brought you forth.

19 "ADONAI saw, and He spurned His sons and His
daughters out of vexation.
20 He said, "I will hide My face from them, I want to see
their hereafter.
For they are an upside down generation,
children with no faithfulness in them.
21 They made Me jealous with a non-god.
They vexed Me with airy idols.

So I will make them jealous with a non-people.
With a foolish nation I will vex them.[61]
22 For fire has ignited in My nostrils— it will burn to
Sheol beneath, devour the earth and her produce,
and scorch the foundations of mountains.
23 I will heap calamities upon them.
With My arrows I will finish them.
24 Wasted by famine, ravaged by plague and pestilence
so bitter,
fangs of beasts I'll let loose on them,
with venom of creepers in the dust.
25 Outside the sword deals death, and inside terror— to
both young men and young women,
infants, with men of gray hair.
26 I would have said, 'I will hack them to pieces,
make the memory of them cease from mankind,'
27 except I dread the taunt of the enemy, lest their foes
might misconstrue— lest they say, 'Our hand is held
high,
and ADONAI has not done all this.'
28 For they are a nation lacking counsel, among them
there is no understanding.

29 "If they were wise, they would discern this,
they would understand their hereafter.
30 How can one chase a thousand and two put ten
thousand to flight,
unless their Rock had sold them
and ADONAI had handed them over?
31 Surely their rock is not like our Rock, as even our
enemies judge.
32 For their vine is from the vine of Sodom and from the
terraces of Gomorrah.
Its grapes are grapes of poison—

bitter clusters on it.
33 Venom of serpents is their wine— poison of vipers so cruel.
34 Is it not stored up with Me, sealed up in My treasuries?
35 Vengeance is Mine, and payback,[62]
for the time when their foot staggers.
Surely their day of disaster is near—
what is prepared rushes on them.
36 For ADONAI will judge His people— for His servants, He will relent
when He sees that strength[63] is gone and no one is left, slave or free.
37 He will say, ‘Where are their gods, the “rock” they took refuge in?
38 Who ate the fat of their sacrifices and drank the wine of their libation?
Let them rise up and help you
and be a shelter over you!
39 See now that I, I am He!
There are no other gods beside Me.
I bring death and give life,
I have wounded but I will heal,[64]
and none can rescue from My hand.’

40 “Yes, I lift My hand up to heaven and say, ‘As I Myself live forever,
41 when I sharpen My lightning sword and My hand seizes it in judgment,
I will return vengeance on My foes,
and those who hate Me I will pay back.
42 I will make My arrows drunk from blood, and My sword will devour flesh— the blood of the slain and the captive,

the head of the leaders of the enemy.’
43 Make His people rejoice, O nations,[65]
for He will avenge the blood of His servants.[66]
He will return vengeance on His foes,
and atone for the land of His people.”

44 Then Moses came and spoke all the words of this song in the ears of the people—he and Joshua son of Nun. 45 When Moses finished speaking all these words to all Israel, 46 he said to them, “Put in your hearts all the words that I call as witness against you today—that you may command your children to keep and do all the words of this Torah. 47 For it is not an empty thing for you, because it is your life! By this word you will prolong your days on the land, which you are crossing over the Jordan to possess.”

48 On that very day, ADONAI spoke to Moses saying, 49 “Go up this mountain of the Avarim, Mount Nebo, which is in the land of Moab facing Jericho, and see the land of Canaan, which I am giving to Bnei-Yisrael as a possession. 50 On the mountain that you are ascending, there be gathered to your people—as Aaron your brother died on Mount Hor and was gathered to his people—51 because you both broke faith with Me among Bnei-Yisrael at the waters of Meribath-kadesh in the wilderness of Zin, because you did not treat Me as holy in the midst of Bnei-Yisrael. 52 For you will see the land from afar, but you will not enter there, into the land that I am giving to Bnei-Yisrael.”

Parashat V’Zot HaBrachah **The Blessing of Moses**

Deuteronomy 33 1 This is the blessing with which Moses the man of
God blessed Bnei-Yisrael before his death. 2 He said, “ADONAI
came from Sinai and dawned on Bnei-Yisrael from Seir.
He shone forth from Mount Paran,
and He came from the holy myriads—
blazing fire[67] for them from His right hand.
3 Indeed, a lover of peoples is He— all His kedoshim are
in His hand.
They followed in Your steps,
each receiving Your words.
4 Torah Moses commanded us— a heritage for the
community of Jacob.
5 He became king in Jeshurun when the heads of the
people gathered,
all the tribes of Israel together.
6 ‘Let Reuben live and not die, though his people
become few.’
7 Now this is for Judah. He said, ‘Hear, ADONAI, the
voice of Judah!
Bring him to his people.
His hands contended for him,
so You will be a help against his foes.’
8 For Levi he said, ‘Let Your Thummim and Urim be
with Your pious man.
You tested him at Massah,
You strived with him at the waters of Meribah.’
9 He said of his father and mother, “I have not seen
them,”
nor did he acknowledge his brothers

or recognize his children.

For they observed Your word
and kept Your covenant.
10 They will teach Jacob Your judgments and Israel Your Torah.
They will put incense in your nose
and whole burnt offerings on Your altar.
11 ADONAI, bless his resources, find favor in the work of his hands.

Crush the loins of those
who rise against him and hate him,
so they do not rise again.’
12 For Benjamin he said, ‘The beloved of Adonai
rests securely beside Him.
He shields him all day long.
Between His shoulders he rests.’
13 For Joseph he said, ‘May his land be blessed by
Adonai
with heavenly bounty from the dew
and from the deep lying beneath,
14 and with the bounty of the sun’s produce
and the months’ yield,
15 and with the best from the ancient mountains
and the bounty of the everlasting hills, 16 with earth’s
bounty and its fullness and the favor of the One
dwelling in the bush.
May it come on Joseph’s head,
on the crown of the prince
among his brothers.
17 The firstborn ox—majesty is his.
His horns are the horns of the wild ox.
With them he gores peoples,
all at once, to the ends of the earth.
They are the myriads of Ephraim,
they are the thousands of Manasseh.’
18 For Zebulun he said, ‘Rejoice, Zebulun, in your going
out,
and Issachar, in your tents.
19 Peoples they call to the mountain— there they offer
righteous sacrifices.
For they suckle the abundance of the seas and the
hidden treasures of the sand.’

20 For Gad he said, ‘Blessed is the one who enlarges
Gad.
Like a lion he crouches,

and tears off an arm
or even the crown of a head.
21 He chose the best for himself, for there a marked
portion was reserved.
He came with the heads of the people.
He carried out ADONAI's justice and His judgments for
Israel.'
22 For Dan he said, 'Dan is a lion's cub
leaping out of the Bashan.'
23 For Naphtali he said, 'O Naphtali, satisfied with favor
and full of the blessing of ADONAI, possess the sea
and the south.'
24 For Asher he said, 'Most blessed of sons is Asher—
may he be the favorite of his brothers, and may he
dip his foot in oil.
25 The bolts of your gates will be iron and bronze.
As your days, so will your strength be.'

26 "There is none like God, Jeshurun, riding through the
heavens to your aid
and through the skies in His majesty.
27 A refuge is the ancient God, and underneath are
everlasting arms.
He drove out the enemy before you
and said, 'Destroy!'
28 So Israel rests in safety, untroubled is Jacob's
fountain
in a land of grain and new wine.
Yes, his heavens drip dew.
29 Happy are you, O Israel!
Who is like you, a people saved by ADONAI, the Shield
of your help
and the Sword of your triumph?
Your enemies will cower before you,

and you will trample on their backs.”

Deuteronomy 34 1 Then Moses went up from the plains of Moab to
Mount Nebo, to the top of Pisgah, which is opposite Jericho.
ADONAI showed him all the land—Gilead to Dan, 2 and all of
Naphtali, the land of Ephraim and Manasseh, all the land of
Judah as far as the western sea, 3 the Negev and the plain of
the valley of Jericho the city of palm trees, as far as Zoar.
4 Then ADONAI said to him, "This is the land that I swore to
Abraham, Isaac and Jacob saying, 'I will give it to your seed.' I
let you see it with your eyes, but you will not cross over there."
5 So Moses the servant of ADONAI died there in the land of
Moab, as was from the mouth of ADONAI. 6 Then He buried him
in the valley in the land of Moab, opposite Beth-peor—but no
one knows of his burial place to this day. 7 Moses was 120 years
old when he died. His eye was not dim nor his vigor gone.
8 Bnei-Yisrael wept for Moses in the plains of Moab thirty days.
Then the days of weeping, mourning for Moses, were ended.
9 Now Joshua son of Nun was full of the spirit of wisdom, for
Moses had laid his hands on him. So Bnei-Yisrael listened to
him and did just as ADONAI had commanded Moses.
10 There has not risen again a prophet in Israel like Moses,
whom ADONAI knew face to face, 11 with all the signs and
wonders ADONAI sent him to do in the land of Egypt—to
Pharaoh, all his servants, and all his land—12 by the strong hand
and great awe that Moses did in the sight of all Israel.

Neviim

The Prophets

Joshua
Judges
1 Samuel
2 Samuel
1 Kings
2 Kings

Isaiah
Jeremiah
Ezekiel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

Joshua

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24

Chazak! Be strong!

Joshua 1 **1** Now it came about after the death of Moses the
servant of ADONAI that ADONAI spoke to Joshua son of Nun,
Moses' aide saying: **2** "My servant Moses is dead. So now, arise,
you and all these people, cross over this Jordan to the land that
I am giving to them—to Bnei-Yisrael. **3** Every place on which the
sole of your foot treads, I am giving to you, as I spoke to Moses.
4 From the wilderness and this Lebanon to the great river, the
Euphrates River—all the land of the Hittites—to the Great
Sea[1] toward the setting of the sun will be your territory. **5** No
one will be able to stand before you all the days of your life.
Just as I was with Moses, so I will be with you. I will not fail you
or forsake you. **6** Chazak! Be strong! For you will lead these
people to inherit the land I swore to their fathers to give them.
7 Only be very strong, and resolute to observe diligently the
Torah which Moses, My servant commanded you. Do not turn
from it to the right or to the left, so you may be successful
wherever you go. **8** This book of the Torah should not depart
from your mouth—you are to meditate on it day and night, so
that you may be careful to do everything written in it. For then
you will make your ways prosperous and then you will be
successful. **9** Have I not commanded you? Chazak! Be strong!
Do not be terrified or dismayed, for ADONAI your God is with
you wherever you go."

10 Then Joshua commanded the officials of the people saying:
11 "Go through the camp and charge the people saying:
'Prepare provisions, for within three days you will be crossing
over this Jordan, to go in to possess the land which ADONAI your
God is giving you to possess it.'"

12 Then Joshua spoke to the Reubenites, Gadites and half-tribe
of Manasseh saying: **13** "Remember the word that Moses the
servant of ADONAI commanded you saying: 'ADONAI your God has
given you rest, and has assigned to you this land.' **14** Your wives,
your little ones and your cattle will remain in the land which
Moses gave you beyond the Jordan, but you will cross over

before your brothers armed, all the mighty men of valor, and will help them 15 until ADONAI gives your brothers rest, as He has given you, and they also possess the land that ADONAI your God is giving them. Then you will return to the land of your inheritance, and possess what Moses the servant of ADONAI gave you, beyond the Jordan toward the sunrise."

16 Then they answered Joshua saying: "All that you have commanded us, we will do, and wherever you send us we will go. 17 Just as we obeyed Moses in all things, so we will obey you. Only may ADONAI your God be with you as He was with Moses. 18 Whoever rebels against your command and does not obey your words in all that you command him, he will be put to death. Only be strong and courageous!"

Rahab's Faith

Joshua 2 1 Then Joshua son of Nun secretly sent out two spies
from Shittim saying: "Go, explore the land, especially Jericho."
So they went and came to the house of a prostitute whose
name was Rahab, and lodged there.[2]
2 The king of Jericho was told, "Some men from Bnei-Yisrael
have just come here tonight to spy out the land."
3 So the king of Jericho sent word to Rahab saying: "Bring out
the men who came to you, who entered your house—for they
have come to spy out all the land."
4 But the woman took the two men and hid them, and said:
"Yes, the men did come to me, but I didn't know where they
were from. 5 So when it was time to shut the gate at dark, the
men went out, and I don't know where they went. Pursue them
quickly, for you may overtake them." 6 But she had brought
them up to the roof and hidden them in the stalks of flax that
she had spread out on the roof. 7 So the men pursued them on
the road to the fords of the Jordan. As soon as the pursuers had
gone out, they shut the gate.
8 Now before they lay down, she came up to them on the roof,
9 and she said to the men: "I know that ADONAI has given you
the land—dread of you has fallen on us and all the inhabitants
of the land are melting in fear before you. 10 For we have heard
how ADONAI dried up the water of the Sea of Reeds before you
when you came out of Egypt, and what you did to the two kings
of the Amorites that were beyond the Jordan, to Sihon and Og,
whom you utterly destroyed. 11 When we heard about it, our
hearts melted, and no spirit remained any more in anyone
because of you. For ADONAI your God, He is God, in heaven
above and on earth beneath. 12 So now, please swear to me by
ADONAI, since I have dealt kindly with you, that you also will
deal kindly with my father's house. Give me a true sign 13 that
you will spare the lives of my father, my mother, my brothers,
my sisters and all who belong to them, and save our lives from
death."

14 The men said to her: “Our life for yours, if you don’t report
this business of ours. Then it will be when ADONAI gives us the
land that we will deal kindly and loyally with you.”
15 So she lowered them down by a rope through the window—
for her house was in the wall; she was living in the wall. 16 Then
she said to them: “Go to the hill country, lest the pursuers meet
you, and hide yourselves there for three days, until the
pursuers return. Afterward, you may go your way.”
17 Then the men said to her: “We will be released from this
oath that you have made us swear, 18 unless when we come into
the land, you tie this line of scarlet thread in the window
through which you lowered us down, and gather to yourself in
the house your father, your mother, your brothers and all your
father’s household—19 whoever goes out of the doors of your
house into the street, his blood will be on his head and we will
be innocent, but whoever is with you in the house, his blood
will be on our head if any hand is laid on him. 20 But if you
divulge this business of ours, then we will be released from
your oath you have made us swear.”
21 So she said: “According to your words, so be it.” Then she
sent them away. After they had gone, she tied the scarlet cord
to the window. 22 Then they departed and came to the hill
country. They stayed there for three days until the pursuers
returned. Now the pursuers had looked for them all along the
road, but had not found them. 23 Then the two men returned,
came down from the hill country, crossed over and came to
Joshua son of Nun.
They reported to him all that had befallen them. 24 “Surely
ADONAI has given all the land into our hands,” they said to
Joshua. “Indeed, all the inhabitants of the land have melted in
fear before us.”

Crossing the Jordan

Joshua 3 1 Then Joshua rose up early in the morning, and he and
all Bnei-Yisrael set out from Shittim and came to the Jordan.
They lodged there before crossing over. 2 Now it came about
after three days that the officials went through the camp 3 and
they charged the people saying, “When you see the ark of the
covenant of ADONAI your God and the Levitical kohanim
carrying it, then you must set out from your place and follow it.
4 Yet keep a distance between you and it of about 2,000 cubits
by measure. Don’t come near it, so you may know the way by
which you should go, for you haven’t travelled this way before.”
5 Then Joshua told the people, “Consecrate yourselves, for
tomorrow ADONAI will do wonders in your midst.” 6 Joshua
spoke to the kohanim saying: “Take up the ark of the covenant
and cross over ahead of the people.” So they took up the ark of
the covenant and went ahead of the people.
7 Now ADONAI said to Joshua, “This day I will begin to exalt
you in the eyes of all Israel, so they may know that just as I was
with Moses, so I will be with you. 8 You are to command the
kohanim who are carrying the ark of the covenant saying:
‘When you reach the edge of the waters of the Jordan, you are
to stand still in the Jordan.’”
9 So Joshua said to Bnei-Yisrael, “Come here, and listen to the
words of ADONAI your God.” 10 Joshua said, “By this you will
know that the living God is among you, and that He will
certainly drive out from before you the Canaanite, the Hittite,
the Hivite, the Perizzite, the Girgashite, the Amorite and the
Jebusite. 11 Behold, the ark of the covenant of the Sovereign of
all the earth is advancing before you into the Jordan. 12 So now,
take for yourselves twelve men out of the tribes of Israel, one
man for each tribe. 13 It will come to pass when the soles of the
feet of the kohanim who are carrying the ark of ADONAI,
Sovereign of all the earth, rest in the waters of the Jordan, the
Jordan’s waters will be cut off. The waters coming downstream
will stand up in one heap.”

14 So it came to pass. When the people set out from their tents
to cross over the Jordan, the kohanim were carrying the ark of
the covenant ahead of the people. **15** Now the Jordan overflows
all its banks throughout the harvest season. But as soon as
those who were carrying the ark came into the Jordan and the
feet of the kohanim carrying the ark dipped in the edge of the
water, **16** the waters which were flowing down from above stood
and rose up in one heap, a great distance away at Adam, the
town next to Zarethan. What was flowing down to the sea of
the Arabah (the Salt Sea) was completely cut off. So the people
crossed over opposite Jericho. **17** Yet the kohanim carrying the
ark of the covenant of ADONAI stood firmly on dry ground in the
middle of the Jordan, while all Israel crossed over on dry
ground, until the entire nation had finished crossing over the
Jordan.

Twelve Memorial Stones

Joshua 4 [1] Now when all the nation had finished crossing over
the Jordan, ADONAI spoke to Joshua saying: [2] "Take for yourself
twelve men from the people, one man from each tribe, [3] and
command them saying, 'Take for yourselves twelve stones from
the middle of the Jordan, from the place where the feet of the
kohanim are standing firm, and carry them over with you, and
deposit them at the place where you will lodge tonight."
[4] Then Joshua called the twelve men whom he had appointed
from Bnei-Yisrael, one man from each tribe. [5] Joshua said to
them, "Cross over before the ark of ADONAI your God into the
middle of the Jordan. Each of you, lift up a stone on his
shoulder, for the number of the tribes of Bnei-Yisrael. [6] Let this
be a sign among you. When your children ask later saying,
'What do these stones mean to you?' [7] then you will say to
them: 'Because the waters of the Jordan were cut off before the
ark of the covenant of ADONAI—when it crossed the Jordan—the
waters of the Jordan were cut off.' So these stones will be a
reminder to Bnei-Yisrael forever."
[8] So Bnei-Yisrael did so, as Joshua commanded. They lifted
twelve stones from the middle of the Jordan, just as ADONAI had
said to Joshua, for the number of the tribes of Bnei-Yisrael.
Then they carried them over with them to the lodging place
and put them down there. [9] Joshua also set up twelve stones in
the middle of the Jordan, at the spot where the feet of the
kohanim carrying the ark of the covenant were standing—they
are there to this day.
[10] The kohanim who carried the ark remained standing in the
middle of the Jordan until everything that ADONAI had
commanded Joshua to speak to the people was completed,
according to all that Moses had commanded Joshua. The people
hurried across, [11] and when all the people had finished crossing
over, the ark of ADONAI and the kohanim crossed over in the
presence of the people. [12] Also the children of Reuben, the
children of Gad and the half-tribe of Manasseh crossed over

armed ahead of Bnei-Yisrael, just as Moses had said to them
—13 about 40,000 equipped for war crossed over before ADONAI
for battle to the plains of Jericho.
14 On that day ADONAI exalted Joshua in the eyes of all Israel.
So they revered him, just as they had revered Moses all the
days of his life.
15 Then ADONAI spoke to Joshua saying: 16 "Command the
kohanim who are carrying the ark of the testimony to come up
from the Jordan." 17 Joshua therefore commanded the kohanim
saying, "Come up from the Jordan!" 18 As soon as the kohanim
who were carrying the ark of the covenant of ADONAI came up
from the middle of the Jordan and the soles of the feet of the
kohanim were drawn up to the dry ground, the waters of the
Jordan returned to their place and overflowed all its banks as
before.
19 Now the people came up from the Jordan on the tenth day
of the first month and camped at Gilgal on the eastern border
of Jericho. 20 Those twelve stones, which they had taken out of
the Jordan, Joshua set up in Gilgal. 21 Then he said to Bnei-
Yisrael saying, "When your children ask their fathers in time to
come saying: 'What are these stones?' 22 then you will inform
your children saying, 'Israel crossed this Jordan on dry ground.'
23 For ADONAI your God dried up the waters of Jordan before you
until you crossed—just as ADONAI your God did to the Sea of
Reeds, which He dried up before us until we crossed over—24 so
that all the peoples of the earth may know ADONAI's hand is
mighty, and so that you may fear ADONAI your God forever."

Circumcision at Gilgal

Joshua 5 1 Now it came about when all the Amorite kings beyond
the Jordan westward and all the Canaanite kings by the sea
heard how ADONAI had dried up the waters of the Jordan before
Bnei-Yisrael until they had crossed, their heart melted, nor was
there any spirit in them anymore, because of Bnei-Yisrael.
2 At that time ADONAI said to Joshua, “Make yourself flint
knives and circumcise again Bnei-Yisrael a second time.” 3 So
Joshua made flint knives and circumcised Bnei-Yisrael at
Gibeath-ha-araloth. 4 Now this is the reason why Joshua
circumcised: all the people that came out of Egypt who were
males—all the men of war—had died in the wilderness along
the way after they came out of Egypt. 5 Though all the people
that came out were circumcised, none of the people who were
born in the wilderness along the way as they came out of Egypt
had been circumcised. 6 For Bnei-Yisrael walked 40 years in the
wilderness, until all the nation’s men of war who came out of
Egypt died out, because they had not listened to the voice of
ADONAI. To them ADONAI had sworn that He would never let
them see the land which ADONAI had sworn to their fathers that
He would give us, a land flowing with milk and honey. 7 But He
raised up their children in their place. Joshua circumcised
them, for they were uncircumcised, since they had not been
circumcised along the way. 8 Now it came to pass after they
had finished circumcising the entire nation, they remained in
their places in the camp until they recovered.
9 Then ADONAI said to Joshua, “This day I have rolled away the
reproach of Egypt from you.” Therefore the name of that place
has been called Gilgal to this day. 10 While Bnei-Yisrael camped
at Gilgal[3], they observed Passover on the evening of the
fourteenth day of the month in the plains of Jericho. 11 On the
day after the Passover, on that very day, they ate of the
produce of the land, matzot and roasted grain.
12 Then the manna ceased on the day after they had eaten of
the produce of the land. Bnei-Yisrael had manna no longer, but

ate some of the yield of the land of Canaan that year.

Commander of *Adonai*'s Army **13 Now it came to pass when Joshua was near Jericho that he lifted up his eyes and looked, and behold, there was a man standing in front of him with his sword drawn in his hand. Joshua approached him and said to him: "Are you for us or for our adversaries?"**

14 "Neither," he said. "Rather, I have now come as commander of Adonai's army."

Then Joshua fell on his face to the ground and worshipped. Then he asked him, "What is my lord saying to his servant?"

15 Then the commander of Adonai's army replied to Joshua, "Take your sandal off of your foot, for the place where you are standing is holy." And Joshua did so.

Joshua 6 [1] Now Jericho was tightly shut up because of Bnei-Yisrael—no one going out and no one coming in. [2] Then ADONAI said to Joshua, “Look, I have given Jericho into your hand, with its king and mighty warriors. [3] Now you are to march around the city, all the men of war circling the city once. So you are to do for six days. [4] Seven kohanim will carry seven shofarot of rams’ horns before the ark. Then on the seventh day you are to circle the city seven times while the kohanim blow the shofarot. [5] It will be when they make a long blast with the ram’s horn, when you hear the sound of the shofar, have all the people shout a loud shout—then the wall of the city will fall down flat, and the people will go up, everyone straight ahead.”

[6] So Joshua son of Nun summoned the kohanim and said to them, “Take up the ark of the covenant. Let seven kohanim carry seven shofarot of rams’ horns before the ark of ADONAI.” [7] Then he said to the people, “Move forward, march around the city, and let the armed force march ahead of the ark of ADONAI.”

[8] And it was so. After Joshua had spoken to the people, seven kohanim carrying the seven shofarot of rams’ horns before ADONAI went forward and blew the shofarot, and the ark of the covenant of ADONAI followed them. [9] Also the armed force went before the kohanim who blew the shofarot, and the rear guard came behind the ark, while the shofarot continued to blow. [10] But Joshua ordered the people saying: “You must not shout nor let your voice be heard nor let a word proceed out of your mouth, until the day I tell you ‘shout!’ Then you will shout.” [11] So he had the ark of ADONAI go around the city, circling it once. Then they came into the camp and spent the night there.

[12] The next day Joshua rose early in the morning. The kohanim took up the ark of ADONAI, [13] and the seven kohanim carrying the seven shofarot of rams’ horns marched in front of the ark of ADONAI and blew the shofarot, with the armed force marching before them and the rear guard marching behind the ark of ADONAI, while the shofarot continued to blow. [14] So the second day they circled the city once and returned to the camp. So they did for six days.

Jericho's Walls Come Down **15** **Now on the seventh day they rose early, at dawn, and marched around the city in the same way seven times. Only on that day did they march around the city seven times.** **16** **Then on the seventh time, when the *kohanim* blew the *shofarot*, Joshua ordered the people, "Shout! For *Adonai* has given you the city!** **17** **But the city will be under the ban of destruction—it and all that is in it belong to *Adonai*. Only Rahab the harlot will live, she and all who are with her in the house, because she hid the scouts that we sent.** **18** **But you, just keep yourselves from the things under the ban. Otherwise you would make yourselves accursed by taking of the things under the ban, and so you would make the camp of Israel accursed and bring trouble on it.** **19** **All the silver and gold and vessels of bronze and iron are holy to *Adonai*, and must go into the treasury of *Adonai*."**

20 So when the shofarot blew, the people shouted. When the people heard the sound of the shofar, the people shouted a loud shout—and the wall fell down flat! So the people went up into the city, everyone straight ahead, and they captured the city.[4] **21** They utterly destroyed everything in the city—man and woman, young and old, ox, sheep and donkey—with the edge of the sword.

22 Then Joshua said to the two men who had spied out the land: "Go into the harlot's house and bring the woman and all who belong to her, as you swore to her." **23** So the young spies went in and brought out Rahab, her father, her mother, her relatives and all who belonged to her. All her relatives they brought out and put them outside the camp of Israel.

24 Then they burned the city with fire and all that was in it. Only the silver, the gold and the vessels of bronze and iron did they put into the treasury of the House of Adonai. **25** But Rahab the harlot, her father's household and all who belonged to her, Joshua spared. She has lived in the midst of Israel to this day, because she hid the scouts whom Joshua sent to spy out Jericho.

26 At that time Joshua made an oath saying: “Cursed before
ADONAI is the man who rises up and rebuilds this city, Jericho!
On his firstborn he will lay its foundation, and on his youngest
son he will set up its gates.”

27 So ADONAI was with Joshua, and his fame was throughout
the region.

Achan's Trouble

Joshua 7 **1** But Bnei-Yisrael unfaithfully violated the ban. Achan
son of Carmi son of Zabdi son of Zerah, of the tribe of Judah,
took some of the banned things[5]. So ADONAI'S anger burned
against Bnei-Yisrael.
2 Now Joshua sent men from Jericho to Ai, which is near Beth-
aven, east of Bethel, and spoke to them saying: "Go up and spy
out the land." So the men went up and spied out Ai.
3 When they returned to Joshua, they reported to him: "Let
not all the people go up—only about two or three thousand men
need go up and strike Ai, so don't wear out all the people there,
for they are just a few." **4** So about 3,000 men from the people
went up there, but they fled before the men of Ai. **5** The men of
Ai struck down about 36 of their men, and they chased them
from outside the gate as far as Shebarim,[6] striking them down
on the slope. So the hearts of the people melted and became
like water.
6 Joshua then tore his clothes and fell to the ground on his
face before the ark of ADONAI until evening, both he and the
elders of Israel, and they put dust on their heads. **7** "Alas,
ADONAI Elohim!" Joshua said. "Why did You ever bring this
people across the Jordan? Is it to deliver us into the hand of the
Amorites—to destroy us? If only we had been content and
dwelled beyond the Jordan! **8** Oh my Lord, what can I say, now
that Israel has turned its back before its enemies? **9** For when
the Canaanites and all the inhabitants of the land hear of it,
they will surround us and cut off our name from the earth.
Then what will You do for Your great Name?"
10 Then ADONAI said to Joshua, "Arise! Why are you fallen on
your face? **11** Israel has sinned. Yes, they have also transgressed
My covenant, which I commanded them. Now they have even
taken of the things under the ban of destruction. So they have
also stolen and even deceived, and even put them among their
own possessions. **12** So Bnei-Yisrael cannot stand before their
enemies. So they turn their necks before their enemies,

because they have come under the ban. I will not be with you any more unless you destroy whatever is under the ban from among you. 13 Arise! Consecrate the people and say, ‘Consecrate yourselves for tomorrow, for thus says ADONAI, the God of Israel: Something under the ban is in the midst of you, Israel. You will not be able to stand up before your enemies until you remove whatever is under the ban from among you. 14 In the morning you will approach by your tribes. It will be that the tribe that ADONAI takes will come forward by families, and the family that ADONAI takes will come forward by households, and the household that ADONAI takes will come forward man by man. 15 Then whoever is taken with whatever is under the ban must be burned with fire, he and all belonging to him, because he has transgressed the covenant of ADONAI, and because he has committed a disgrace in Israel.’”

16 So Joshua rose up early in the morning and brought Israel forward by their tribes, and the tribe of Judah was taken. 17 Then he brought forward the clans of Judah, and He took the family of the Zerahites. Then he brought forward the family of the Zerahites man by man, and Zabdi was taken. 18 Then he brought forward his household man by man, and Achan son of Carmi son of Zabdi son of Zerah of the tribe of Judah was taken. 19 So Joshua said to Achan, “My son, give glory now to ADONAI, God of Israel, and give praise to Him, and confess to me now what you have done—hide nothing from me.”

20 Achan responded to Joshua and said: “It’s true! I have sinned against ADONAI, God of Israel! This is what I have done: 21 When I saw among the spoil a beautiful Shinar mantle and 200 shekels of silver and a wedge of gold 50 shekels in weight, I coveted them and took them. Look, they are buried in the ground in the middle of my tent, with the silver under it.”

22 So Joshua sent messengers who ran to the tent, and behold, it was buried in his tent with the silver underneath it. 23 Then they took them from the middle of the tent and brought them to Joshua and to all Bnei-Yisrael, and they laid them down before ADONAI. 24 Then Joshua, and all Israel with him, took Achan son of Zerah, the silver, the mantle, the wedge of gold, his sons, his

daughters, his oxen, his donkeys, his sheep and his tent, and all that he had, and they brought them up to the Valley of Achor.
25 Then Joshua said, “Why have you brought trouble on us? ADONAI will trouble you this day.” Then all Israel stoned him with stones, burned them with fire and stoned them with stones. 26 They raised over him a great heap of stones that stands to this day. Then ADONAI turned from the fierceness of His anger. Therefore the name of that place has been called the Valley of Achor to this day.

Joshua 8 1 Then ADONAI said to Joshua: “Do not be afraid or
dismayed. Take all the people of war with you and arise, go up
to Ai. Behold, I have given the king of Ai, his people, his city
and his land into your hand. 2 Then you will do to Ai and its
king as you did to Jericho and its king—except you will take its
spoil and its cattle as booty for yourselves. Set an ambush for
the city behind it.”

3 So Joshua and all the people of war arose to go up to Ai.
Joshua selected 30,000 men, valiant warriors, and sent them at
night. 4 He commanded them saying: “Look, you are going to
ambush the city from behind it. Don’t go too far from the city,
but all of you be ready. 5 Then I and all the troops with me will
approach the city. Then it will be when they come out against
us, like the first time, that we will flee before them. 6 So they
will come out after us until we have drawn them away from the
city. For they will think, ‘They are fleeing before us like the
first time.’ While we are fleeing before them, 7 you will rise up
from the ambush and take possession of the city, for ADONAI
your God will give it into your hand. 8 Now when you have
seized the city, you will set the city on fire—according to the
word of ADONAI you must do. See that you do as I have ordered
you.”

9 So Joshua sent them off, and they went to the ambush site,
taking position between Bethel and Ai, to the west of Ai. But
Joshua spent that night among the people. 10 Then Joshua rose
up early in the morning and mustered the people. He and the
elders of Israel marched before the people to Ai. 11 All the
people of war with him went up, advanced, and came in front of
the city. They camped to the north of Ai, with a valley between
him and Ai. 12 But he had taken about 5,000 men and set them
in ambush between Bethel and Ai, to the west of the city. 13 So
they stationed the people, the main army that was to the north
of the city, and its rear guard to the west of the city. Then
Joshua walked that night in the midst of the valley.

14 So it came to pass when the king of Ai saw this, the men of
the city hurried and rose up early, and went out to meet Israel
in battle, he and all his people at the appointed place facing the

Arabah. But he did not know that there was an ambush against him behind the city. 15 So Joshua and all Israel pretended to be beaten before them and fled by the way of the wilderness. 16 Then all the people who were in Ai were summoned to pursue them, so they pursued Joshua and were drawn away from the city. 17 Not a man was left in Ai or Bethel who did not go out after Israel, so they left the city open as they chased after Israel.

18 Then ADONAI said to Joshua, “Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand.” So Joshua stretched out the javelin that was in his hand toward the city. 19 As soon as he stretched out his hand, the ambush arose quickly from their place, ran and entered the city and captured it; and immediately set the city on fire. 20 Now the men of Ai looked back and saw, behold, the smoke of the city rising up to the sky! They had no place to flee this way or that, since the people who had been fleeing to the wilderness turned back upon the pursuers. 21 When Joshua and all Israel saw that the ambush had captured the city and that the smoke of the city rose up, they turned back and struck down the men of Ai. 22 The others also came out of the city against them, so they were surrounded by Israel, some on this side and some on that side. They struck them down until not one survivor or fugitive was left. 23 But they captured the king of Ai alive and brought him to Joshua.[2]

24 After Israel had finished killing all the inhabitants of Ai in the field in the wilderness where they pursued them, and all of them were fallen by the edge of the sword until they were consumed, all Israel returned to Ai and struck it with the edge of the sword. 25 All who fell that day, both men and women, were 12,000—all the people of Ai. 26 For Joshua did not draw back his hand with which he stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai. 27 Only the cattle and the spoil of that city Israel took as their booty, according to the word of ADONAI which He had commanded Joshua. 28 So Joshua burnt Ai and made it a permanent heap of desolation to this day. 29 Then he hanged the king of Ai on a tree until

evening. At sunset Joshua commanded that they take his carcass down from the tree, cast it at the entrance of the gate of the city, and piled over it a great heap of stones, which remains to this day.

30 Then Joshua built an altar to ADONAI, God of Israel, on Mount Ebal, 31 as Moses the servant of ADONAI had commanded Bnei-Yisrael, as written in the scroll of the Torah of Moses, an altar of uncut stones on which no man had wielded any iron tool. They offered on it burnt offerings to ADONAI and sacrificed fellowship offerings. 32 There on the stones he wrote a copy of the Torah of Moses, which he had written, in the presence of Bnei-Yisrael. 33 Then all Israel, with their elders and officials, and their judges, were standing on both sides of the ark facing the Levitical kohanim carrying the ark of the covenant of ADONAI—the outsider as well as the native-born. Half of them stood in front of Mount Gerizim and half of them in front of Mount Ebal—just as Moses the servant of ADONAI had commanded before—in order to bless the people of Israel.

34 Then afterward he read all the words of the Torah—the blessing and the curse—according to all that is written in the book of the Torah. 35 There was not a word of all that Moses commanded that Joshua did not read before all the assembly of Israel, including the women and the little ones and the outsiders walking among them.

Gibeonites Connive a Treaty

Joshua 9 [1] Now when all the kings who were west of the Jordan,
in the hill country, in the lowland and along the shore of the
Great Sea to the vicinity of Lebanon—the Hittites, the
Amorites, the Canaanites, the Perizzites, the Hivites and the
Jebusites—heard about it, [2] they gathered themselves together
as a unified alliance to fight against Joshua and Israel.

[3] But when the inhabitants of Gibeon heard what Joshua had
done to Jericho and Ai, [4] they acted craftily. They went and
traveled as ambassadors, took worn-out sacks for their donkeys
and worn-out wine skins, cracked and patched up, [5] along with
worn-out, patched up sandals on their feet and worn-out
clothes on them. All the bread of their provision was dry and
had become crumbly. [6] Then they went to Joshua in the camp at
Gilgal, and said to him and to the men of Israel, "We have come
from a far country. So now, make a treaty-covenant with us."

[7] Then the men of Israel said to the Hivites: "Perhaps you are
living among us. How then should we make a covenant with
you?"

[8] But they said to Joshua, "We are your servants."

Then Joshua asked them, "Who are you? Where do you come
from?"

[9] So they replied to him: "Your servants have come from a
very distant country because of the Name of ADONAI your God.
For we have heard the report of Him and all that He did in
Egypt, [10] and all that He did to the two kings of the Amorites
who were beyond the Jordan—to King Sihon of Heshbon and to
King Og of Bashan, who was at Ashtaroth. [11] So our elders and
all the inhabitants of our country spoke to us saying, 'Take
provisions in your hand for the journey, go to meet them and
say to them: "We will be your subjects, so now make a treaty-
covenant with us."' [12] This is our bread, which was hot when we
took it for our provision from our homes on the day we left to
come to you, but now behold, it is dry and crumbly. [13] And these
wineskins, which we were new when we filled them, but now

see, they are cracked. Also these our garments and our sandals are worn-out because of the very long journey."
14 So the men of Israel took some of their provisions, and did not seek counsel from ADONAI'S mouth. 15 So Joshua made peace with them and cut a covenant with them, to let them live, and the leaders of the community swore to them.
16 But it came about at the end of three days after they had cut a covenant with them, they heard that they were their neighbors, and were living among them. 17 So Bnei-Yisrael journeyed and came to their cities on the third day. Now their cities were Gibeon, Chephirah, Beeroth, and Kiriath-jearim.
18 But Bnei-Yisrael did not strike them, because the leaders of the community had sworn to them by ADONAI, God of Israel. Then the entire community murmured against the leaders,
19 but all the leaders answered the entire community, "We have sworn to them by ADONAI, God of Israel, so now we cannot touch them. 20 This is what we will do to them: We will let them live, lest wrath be upon us because of the oath which we swore to them." 21 "Yes, let them live," the leaders said further, "but let them chop wood and draw water for the entire community." So the leaders decreed concerning them.
22 Then Joshua summoned them and he spoke to them saying: "Why have you deceived us saying: 'We are very far from you,' when you are living among us? 23 Now therefore, you are cursed, and you will never cease to be servants, wood-choppers and water-carriers for the House of my God."
24 So they answered Joshua and said: "It was because your servants were clearly told that ADONAI your God had commanded His servant Moses to give you all the land and to destroy all the inhabitants of the land before you. So we were very afraid for our lives because of you, and so we did this.
25 Now behold, we are in your hand. Whatever seems good and right in your eyes to do to us, do."
26 Thus he did to them, delivering them from the hand of Bnei-Yisrael, so they did not slay them. 27 On that day Joshua made them wood-choppers and water-carriers for the community,

and for the altar of ADONAI in the place which He would choose. So it is to this day.

Sun Stands Still

Joshua 10 [1] Now it came to pass that Adoni-zedek king of
Jerusalem heard that Joshua had taken Ai, and had utterly
destroyed it—just as he had done to Jericho and its king, so he
had done to Ai and its king—and that the inhabitants of Gibeon
had made peace with Israel and remained among them. [2] So he
feared greatly, because Gibeon was a large city, as one of the
royal cities—in fact, larger than Ai—and all its men were
mighty. [3] Therefore Adoni-zedek king of Jerusalem sent word to
Hoham king of Hebron, Piram king of Jarmuth, Japhia king of
Lachish and Debir king of Eglon saying: [4] "Come up and help
me! Let's attack Gibeon, for it has made peace with Joshua and
Bnei-Yisrael." [5] So the five kings of the Amorites—the king of
Jerusalem, the king of Hebron, the king of Jarmuth, the king of
Lachish and the king of Eglon—gathered themselves and went
up, they and all their armies, camped against Gibeon and
attacked it.

[6] Then the men of Gibeon sent word to Joshua in camp at
Gilgal saying: "Don't abandon your servants! Come up to us
quickly and save us! Help us, for all the kings of the Amorites
living in the hill country have gathered against us." [7] So Joshua
went up from Gilgal, he and all the people of war with him and
all the mighty men of valor.

[8] ADONAI said to Joshua, "Do not fear them, for I have given
them into your hand. Not one of them will stand before you."
[9] So Joshua came upon them suddenly by marching all night
from Gilgal. [10] ADONAI threw them into confusion before Israel,
defeated them with a crushing defeat at Gibeon, chased them
by the road that goes up to Beth-horon, and struck them as far
as Azekah and Makkedah. [11] While they were fleeing before
Israel down the descent of Beth-horon, ADONAI cast down great
stones from heaven on them all the way to Azekah so they died
—more of them died from the hailstones than those Bnei-
Yisrael killed with the sword.

12 Then Joshua spoke to ADONAI, on the day ADONAI gave the
Amorites over to Bnei-Yisrael, and said in the eyes of Israel:
"Sun, stand still over Gibeon,
Moon, over the Aijalon Valley!"
13 So the sun stood still and the moon stopped until the nation
took vengeance on its enemies. (Is it not written in the Book of
Jashar?) Thus the sun halted in the middle of the sky, and did
not hurry to go down for about a full day. 14 There was no day
like that before it or after it, when ADONAI listened to the voice
of a man. For ADONAI fought for Israel.
15 Then Joshua and all Israel with him returned to the camp at
Gilgal. 16 Now these five kings fled and hid themselves in the
cave at Makkedah. 17 So it was reported to Joshua, "The five
kings are found hidden in the cave at Makkedah." 18 Joshua
said, "Roll large stones onto the mouth of the cave, assign men
over it to guard them, 19 but don't stay there yourselves. Chase
after your enemies and attack them at the rear. Don't let them
enter their cities, for ADONAI your God has given them into your
hand."
20 So it was that Joshua and Bnei-Yisrael finished striking
them with a very great slaughter until they were wiped out,
though some of their survivors escaped into the fortified cities.
21 Then all the people returned safely to Joshua in the camp at
Makkedah. No one dared sharpen his tongue against Bnei-
Yisrael.
22 Then Joshua said, "Open the mouth of the cave and bring
out those five kings to me from the cave." 23 So they did so, and
brought out those five kings to him from the cave—the kings of
Jerusalem, Hebron, Jarmuth, Lachish and Eglon. 24 When they
brought out those kings to Joshua, Joshua summoned all the
men of Israel and said to the chiefs of the men of war who had
gone with him, "Come forward and put your feet on the necks
of these kings." So they came forward and put their feet on
their necks. 25 Then Joshua said to them, "Never fear or be
dismayed. Chazak! Be strong! For thus will ADONAI do to all
your enemies whom you will fight." 26 After this, Joshua struck
them and put them to death, then hanged them on five trees,

and they remained hanging on the trees until evening. [27] It
came about at sunset that Joshua commanded that they be
taken down from the trees and thrown into the cave where they
had hidden themselves. Then they placed large stones at the
mouth of the cave which are there to this very day.
[28] On that day Joshua captured Makkedah and struck it and
its king with the edge of the sword, putting it and every single
soul in it under a ban of destruction, leaving no survivors. So
he did to the king of Makkedah as he had done to the king of
Jericho. [29] Then Joshua and all Israel with him passed on from
Makkedah to Libnah and fought against Libnah. [30] ADONAI also
gave it with its king into the hand of Israel. So he struck it and
every single soul in it with the edge of the sword, leaving no
survivors in it. So he did to its king as he had done to the king
of Jericho.
[31] Then Joshua and all Israel with him passed on from Libnah
to Lachish, camped against it and fought against it. [32] ADONAI
delivered Lachish into the hand of Israel, so he captured it on
the second day, and struck it and every single soul in it with
the edge of the sword, just as he had done to Libnah. [33] Then
Horam king of Gezer came up to help Lachish, but Joshua
defeated him and his people until he had left him no survivors.
[34] Then Joshua and all Israel with him passed on from Lachish
to Eglon, camped against it and fought against it. [35] They
captured it on that day and struck it and every single soul in it
with the edge of the sword, putting them under the ban that
day, just as he had done to Lachish.
[36] Then Joshua and all Israel with him went up from Eglon to
Hebron, and they fought against it. [37] They captured it and
struck it, its king, all its towns, and every single soul that was
in it with the edge of the sword, leaving no survivors, just as he
had done to Eglon, putting it and every single soul in it under
the ban.
[38] Then Joshua and all Israel with him turned back to Debir
and fought against it. [39] He captured it and its king, and all its
towns, struck them with the edge of the sword and put every
single soul in it under the ban, leaving no survivors. Just as he

had done to Hebron, so he did to Debir and its king, as he had also done to Libnah and its king.

40 So Joshua conquered the entire country—the hill country, the Negev, the lowland and the slopes—with all their kings. He left no survivors, but he put everything that breathed under the ban, just as ADONAI God of Israel had commanded. 41 Thus Joshua defeated them from Kadesh-barnea to Gaza, all the country of Goshen as far as Gibeon. 42 Thus Joshua captured all those kings and their lands at a single stroke, because ADONAI God of Israel fought for Israel. 43 Then Joshua and all Israel with him returned to the camp at Gilgal.

Conquering the North

Joshua 11 1 Now when Jabin king of Hazor heard about it, he sent
word to Jobab king of Madon, to the king of Shimron, to the
king of Achshaph, 2 and to the kings in the north, in the hill
country, in the Arabah south of Chinneroth, in the lowland and
in the regions of Dor to the west, 3 the Canaanites in the east
and west, the Amorites, the Hittites, the Perizzites, the
Jebusites in the hill country and the Hivites at the foot of
Hermon in the land of Mizpah. 4 So they came out, they and all
their armies with them, a multitude with as many people as the
sand on the seashore, with very many horses and chariots. 5 All
these kings joined forces, came and camped together at the
waters of Merom to fight with Israel.

6 But ADONAI said to Joshua, “Do not be afraid because of
them, for tomorrow at this time I will give all of them slain
before Israel. You are to hamstring their horses and burn their
chariots with fire.” 7 So Joshua and all the people of war with
him attacked them suddenly at the waters of Merom and fell
upon them. 8 Then ADONAI gave them into the hand of Israel, so
they defeated them and chased them as far as Great Zidon and
Misrephoth-maim, and up to the Valley of Mizpeh eastward.
They struck them down until they left them no survivors.
9 Joshua did to them as ADONAI had instructed him—he
hamstrung their horses and burnt their chariots with fire.

10 At that time Joshua turned back and captured Hazor and
struck its king with the sword, because Hazor had formerly
been the head of all those kingdoms. 11 They struck down every
single soul in it with the edge of the sword, putting them to the
ban. There was none left that breathed after he burned Hazor
with fire. 12 Thus Joshua captured all the cities of those kings
and all their kings, and he struck them with the edge of the
sword, putting them to the ban, just as Moses the servant of
ADONAI had commanded. 13 But as for the cities that stood on
their mounds, Israel did not burn any of them, except Hazor
alone, which Joshua did burn. 14 All the spoil of these cities and

the cattle, Bnei-Yisrael took as their booty, but they struck down every person with the edge of the sword until they had destroyed them, not sparing anyone who breathed.

15 Just as ADONAI had commanded Moses His servant, so Moses commanded Joshua, and so Joshua did. He left nothing undone of all that ADONAI had commanded Moses. 16 So Joshua captured all this land: the hill country, the Negev, all the land of Goshen, the lowland, the Arabah, the hill country of Israel and its lowland, 17 from the Mount Halak[7] that ascends to Seir all the way to Baal-gad in the valley of Lebanon at the foot of Mount Hermon. He captured all their kings, struck them down and put them to death. 18 For a long time Joshua made war with all those kings. 19 There was not a city that made peace with Bnei-Yisrael except the Hivites who inhabited Gibeon. All the rest they took in battle. 20 For it was of ADONAI to harden their hearts to encounter Israel in battle, that they might be put to the ban, that they might receive no mercy, in order to destroy them as ADONAI had commanded Moses.

21 At that time Joshua went and cut off the Anakim from the hill country, from Hebron, Debir, Anab, and from the entire hill country of Judah and from the entire hill country of Israel. Joshua put a ban on them with their cities. 22 There was none of the Anakim left in the land of Bnei-Yisrael, except some were left in Gaza, Gath and Ashdod.

23 So Joshua captured the whole country, according to all that ADONAI had spoken to Moses; and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Then the land had rest from war.

The Conquered Kings

Joshua 12 [1] Now these are the kings of the land whom Bnei-Yisrael defeated and possessed their land beyond the Jordan toward the sunrise, from the valley of the Arnon to Mount Hermon, and all the Arabah eastward: [2] King Sihon of the Amorites, who lived in Heshbon and ruled from Aroer, which is on the edge of the valley of the Arnon, and the middle of the valley, and half Gilead, even up to the Jabbok River, the border of the children of Ammon; [3] and the Arabah up to the Sea of Chinneroth eastward, and as far as the sea of the Arabah, the Salt Sea, eastward the way to Beth-jeshimoth, and on the south, at the foot of the slopes of Pisgah. [4] Also the territory of King Og of Bashan, one of the remnant of the Rephaim, who lived at Ashtaroth and at Edrei, [5] and ruled over Mount Hermon and Salcah and all Bashan, as far as the border of the Geshurites and the Maacathites, and half of Gilead, as far as the border of King Sihon of Heshbon. [6] Moses the servant of ADONAI and Bnei-Yisrael defeated them, then Moses the servant of ADONAI gave it as a possession to the Reubenites, Gadites, and half-tribe of Manasseh.

[7] Now these are the kings of the land whom Joshua and Bnei-Yisrael defeated beyond the Jordan westward, from Baal-gad in the valley of Lebanon to Mount Halak that goes up to Seir (Joshua gave it to the tribes of Israel for a possession according to their divisions: [8] in the hill country, in the lowland, in the Arabah, on the slopes, in the wilderness, and in the Negev, the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites and the Jebusites): [9] one king of Jericho, one king of Ai which was near Bethel, [10] one king of Jerusalem, one king of Hebron, [11] one king of Jarmuth, one king of Lachish, [12] one king of Eglon, one king of Gezer, [13] one king of Debir, one king of Geder, [14] one king of Hormah, one king of Arad, [15] one king of Libnah, one king of Adullam, [16] one king of Makkedah, one king of Bethel, [17] one king of Tappuah, one king of Hepher, [18] one king of Aphek, one king of Sharon, [19] one king of Madon, one

king of Hazor, [20] one king of Shimron-meron, one king of Achshaph, [21] one king of Taanach, one king of Megiddo, [22] one king of Kedesh, one king of Jokneam in Carmel, [23] one king of Dor in the region of Dor, one king of Goiim in the Gilgal, [24] one king of Tirzah, for a total of 31 kings.

Territories Yet Unconquered

Joshua 13 1 Now Joshua was old and advanced in years when
ADONAI said to him, “You are old and getting on in years, yet
very much of the land is still left to possess. 2 This is the land
still left: all the regions of the Philistines and all the Geshurites;
3 from the Shihor which is near Egypt to the territory of Ekron
northward (counted as Canaanite); the five Philistine lords of
Gaza, Ashdod, Ashkelon, Gath and Ekron; also the Avvim 4 in
the south, all the land of the Canaanites—from Mearah of the
Sidonians to Aphek, as far as the border of the Amorites; 5 the
land of the Gebalites; and all Lebanon toward the sunrise, from
Baal-gad at the foot of Mount Hermon to the entrance of
Hamath; 6 all the inhabitants of the hill country from Lebanon
to Misrephoth-maim, all the Sidonians.

“I Myself will drive them out from before Bnei-Yisrael. Only
allot it to Israel for an inheritance, as I have commanded you.
7 So now, divide this land as an inheritance for the nine tribes
and the half-tribe of Manasseh.”

Inheritance East of Jordan

8 With the half-tribe, the Reubenites and the Gadites received
their inheritance, which Moses gave them beyond the Jordan
eastward, just as Moses the servant of ADONAI gave them;
9 from Aroer, that is on the edge of the valley of the Arnon, and
the city that is in the middle of the valley, and all the flatland
from Medeba to Dibon; 10 and all the cities of King Sihon of the
Amorites, who reigned in Heshbon, up to the border of the
children of Ammon; 11 and Gilead, and the territory of the
Geshurites and Maacathites, and all Mount Hermon, and all
Bashan up to Salcah; 12 all the kingdom of Og in Bashan, who
reigned in Ashtaroth and in Edrei (he was left of the remnant of
the Rephaim), for Moses defeated them and drove them out.
13 Nevertheless, Bnei-Yisrael did not drive out the Geshurites or
the Maacathites; but Geshur and Maacath lived among Israel to
this day.
14 Only to the tribe of Levi he gave no inheritance—the fire
offerings of ADONAI God of Israel are his inheritance, as He
spoke to him.
15 To the tribe of the children of Reuben according to their
clans, Moses gave as 16 their territory: from Aroer on the edge
of the Arnon Valley, along with the city in the middle of the
valley, and all the tableland up to Medeba, 17 Heshbon and all
its towns on the tableland, Dibon, Bamoth-baal, Beth-baal-
meon, 18 Jahaz, Kedemoth, Mephaath, 19 Kiriathhaim, Sibmah
and Zereth-shahar on the hill of the valley, 20 Beth-peor, the
slopes of Pisgah, and Beth-Jeshimoth—21 all the towns of the
tableland and the entire kingdom of King Sihon of the
Amorites, who reigned in Heshbon. (Moses defeated him with
the chiefs of Midian, Evi, Rekem, Zur, Hur and Reba, the
princes of Sihon who were living in the land, 22 and Balaam son
of Beor the diviner, whom Bnei-Yisrael killed with the sword
among the rest of their slain. 23 As for the border of the children
of Reuben, the Jordan was their border. This was the

inheritance of the children of Reuben according to their clans, the towns and their villages.

24 To the tribe of Gad, Moses gave the children of Gad according to their clans 25 as their territory: Jazer, all the towns of Gilead, half the land of the children of Ammon up to Aroer which is near Rabbah, 26 from Heshbon to Ramath-mizpeh and Betonim, and from Mahanaim to the border of Lidbir. 27 In the valley, Beth-haram, Beth-nimrah, Succoth and Zaphon—that is, the rest of the kingdom of King Sihon of Heshbon, with the Jordan as its border, to the lowest part of the Sea of Chinneroth beyond the Jordan eastward. 28 This is the inheritance of the children of Gad according to their clans, the towns and their villages.

29 To the half-tribe of Manasseh, Moses also gave inheritance. For the half-tribe of the children of Manasseh according to their clans, 30 their territory was from Mahanaim all of Bashan, the entire kingdom of King Og of Bashan and all the tent-villages of Jair which are in Bashan—60 towns; 31 also half of Gilead, with Ashtaroth and Edrei, the cities of the kingdom of Og in Bashan, were for the children of Machir son of Manasseh, for half of the children of Machir according to their clans.

32 These are the inheritances that Moses apportioned in the plains of Moab, across the Jordan to the east of Jericho. 33 But to the tribe of Levi Moses gave no inheritance—ADONAI God of Israel is their inheritance, as He had spoken to them.

Joshua 14 [1] Now these are the portions that Bnei-Yisrael possessed in the land of Canaan, which Eleazar the kohen and Joshua son of Nun and the heads of the ancestral houses of the tribes of Bnei-Yisrael apportioned to them. [2] Their inheritance was by the lot, as ADONAI had commanded by Moses' hand, for the nine tribes and half-tribe. [3] For Moses had given the inheritance of the two tribes and the half-tribe across the Jordan. But he gave no inheritance to the Levites among them. [4] For the children of Joseph became two tribes, Manasseh and Ephraim. They gave no portion to the Levites in the land, except towns to live in, with their pasturelands around them for their livestock and for their cattle. [5] As ADONAI had commanded Moses, so Bnei-Yisrael did, and apportioned the land.

Caleb Inherits Hebron [6] Then the children of Judah approached Joshua in Gilgal, and Caleb son of Jephunneh the Kenizzite said to him: "You know the word that *ADONAI* had spoken to Moses the man of God at Kadesh-barnea concerning me and you. [7] I was 40 years old when Moses the servant of *ADONAI* sent me from Kadesh-barnea to spy out the land, and I brought him back word as it was in my heart. [8] Nevertheless, my fellows that went up with me made the heart of the people melt with fear, but I fully followed *ADONAI* my God. [9] So Moses swore on that day saying: 'Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, because you have fully followed *ADONAI* my God.' [10] So now behold, *ADONAI* has kept me alive, just as He said, these 45 years, since the time that *ADONAI* spoke this word to Moses while Israel was journeying in the wilderness, and now behold, I am 85 years old today. [11] I am still as strong today as I was in the day that Moses sent me—as my strength was then, so is my strength now, for war and for going out and coming in. [12] Now therefore, give me this hill country about which *ADONAI* spoke on that day. For you heard on that day how the Anakim were there as well as great, fortified cities. Perhaps *ADONAI* will be with me, and I will drive them out, just as *ADONAI* has spoken."

[13] So Joshua blessed him, and he assigned Hebron to Caleb
son of Jephunneh as his portion. [14] Therefore Hebron became
the inheritance of Caleb son of Jephunneh the Kenizzite to this
day, because he followed ADONAI the God of Israel fully. [15] Now
the name of Hebron formerly was Kiriath-arba, for Arba was
the greatest man among the Anakim. Then the land had rest
from war.

Inheritance of Judah

Joshua 15 [1] Now the allotment for the tribe of the children of
Judah according to their families was as far as the border of
Edom, southward to the wilderness of Zin at the extreme south.
[2] Their southern border was from the lower end of the Salt Sea,
from the bay projecting southward. [3] Then it proceeded south
of the Ascent of Akrabbim and passed on to Zin, and then went
up by the south of Kadesh-barnea and passed on to Hezron,
and went up to Addar and turned toward Karka. [4] It passed
along to Azmon and went on to the Wadi of Egypt, where the
border ended at the sea—this will be your southern border.

[5] The eastern border is the Salt Sea to the end of the Jordan.
The border on the northern side was from the bay of the sea at
the end of the Jordan. [6] It then went up to Beth-hoglah and
passed north of Beth-arabah, and went up to the Stone of
Bohan son of Reuben. [7] The border then went up to Debir from
the Valley of Achor, and turned northward toward Gilgal,
facing the Ascent of Adummim, which is south of the wadi.
Next the border passed along to the waters of En-shemesh and
ended at En-rogel. [8] Then the border went up the Valley of Ben-
hinnom to the southern flank of the Jebusites—that is,
Jerusalem—and went up to the top of the mountain that flanks
the Hinnom Valley to the west, which is at the northern end of
the Rephaim Valley. [9] From the top of the mountain the border
curved to the spring of the waters of Nephtoah and went out to
the towns of Mount Ephron, then curved to Baalah (that is,
Kiriath-jearim).

[10] From Baalah the border turned westward to Mount Seir,
passed along to the northern slope of Mount Jearim (that is,
Chesalon) and went down to Beth-shemesh, then passed
Timnah. [11] Next the border went out to the slope north of
Ekron, then went out to Shikkeron, passed along to Mount
Baalah, went on to Jabneel, and the border ended at the sea.

[12] The western border was the Great Sea and its coastline.
These were the borders around the children of Judah according

to their clans.

13 Now to Caleb son of Jephunneh he gave a portion among
the children of Judah, at the command of ADONAI to Joshua—
Kiriath-arba, which is Hebron (Arba was the father of Anak).
14 So Caleb drove out from there the three sons of Anak—
Sheshai, Ahiman and Talmai, children of Anak. 15 Then he went
up from there against the inhabitants of Debir (now the name
of Debir formerly was Kiriath-sepher).

16 Caleb said, “I will give my daughter Achsah as a wife to the
one who attacks Kiriath-sepher and captures it.” 17 So Othniel
son of Kenaz, Caleb’s kinsman, captured it, so he gave him his
daughter Achsah as a wife. 18 Now it came about when she
came to him, that she persuaded Othniel to ask her father for a
field. When she got off her donkey, Caleb asked her: “What do
you need?”

19 “Give me a blessing,” she said. “For you have given me land
in the Negev[8], you should also give me springs of water.” So
he gave her the Upper Springs and the Lower Springs.

20 This is the portion of the tribe of the children of Judah by
their clans: 21 the towns at the end of the tribe of the children of
Judah toward the border of Edom in the south were Kavzeel,
Eder, Jagur, 22 Kinah, Dimonah, Adadah, 23 Kedesh, Hazor,
Ithnan, 24 Ziph, Telem, Bealoth, 25 Hazor-hadattah, Kerioth-
hezron (that is, Hazor), 26 Amam, Shema, Moladah, 27 Hazar-
gaddah, Heshmon, Beth-pelet, 28 Hazar-shual, Beersheba,
Biziothiah, 29 Baalah, Iim, Ezem, 30 El-tolad, Chesil, Hormah,
31 Ziklag, Madmannah, Sansannah, 32 Lebaot, Shilhim, Ain and
Rimmon—a total of 29 towns, with their villages.

33 In the lowland: Eshtaol, Zorah, Ashnah, 34 Zanoach, En-
gannim, Tappuah, Enam, 35 Jarmuth, Adullam, Socoh, Azekah,
36 Shaaraim, Adithaim, Gederah and Gederothaim—14 towns
with their villages. 37 Zenan, Hadashah, Migdal-gad, 38 Dilan,
Mizpeh, Joktheel, 39 Lachish, Bozkath, Eglon, 40 Cabbon,
Lahmas, Chithlish, 41 Gederoth, Beth-dagon, Naamah and
Makkedah—16 towns with their villages. 42 Libnah, Ether,
Ashan, 43 Iphtah, Ashnah, Nezib, 44 Keilah, Achzib and Mareshah
—9 towns with their villages. 45 Ekron with its towns and

villages; [46] from Ekron to the sea, all that were under Ashdod’s hand, with their villages, [47] Ashdod, its dependencies and its villages; Gaza, its dependencies and its villages, all the way to the Wadi of Egypt and the coastline of the Great Sea.

[48] In the hill country: Shamir, Jattir, Socoh, [49] Dannah, Kiriath-sannah (that is, Debir), [50] Anab, Eshtemoh, Anim, [51] Goshen, Holon and Giloh—11 towns with their villages. [52] Arab, Rumah, Eshan, [53] Janum, Beth-tappuah, Aphekah, [54] Humtah, Kiriath-arba (that is, Hebron), and Zior—9 towns with their villages. [55] Maon, Carmel, Ziph, Juttah, [56] Jezreel, Jokdeam, Zanoah, [57] Kayin, Gibeah and Timnah—10 towns with their villages; [58] Halhul, Beth-zur, Gedor, [59] Maarath, Beth-anoth, and Eltekon —6 towns with their villages. [60] Kiriath-baal (that is, Kiriath-jearim) and Rabbah—2 towns with their villages.

[61] In the wilderness: Beth-arabah, Middin, Secacah, [62] Nibshan, the City of Salt and En-gedi—6 towns with their villages.

[63] As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out. So the Jebusites continue to live among the children of Judah in Jerusalem to this day.

Inheritance of Ephraim

Joshua 16 [1] The allotment for the children of Joseph went from
the Jordan at Jericho to the waters of Jericho on the east to the
wilderness, going up from Jericho through the hill country to
Bethel. [2] From Bethel it went out to Luz, then continued to the
border of the Archites at Ataroth. [3] Then it went down
westward to the territory of the Japhletites, to the territory of
Lower Beth-horon, on to Gezer, and ended at the sea. [4] So the
children of Joseph, Manasseh and Ephraim, received their
portion.

[5] Now the territory of the children of Ephraim according to
their clans was as follows: the border of their inheritance
eastward was Atroth-addar, up to Upper Beth-horon. [6] Then the
border went out westward at Mich-methath on the north, then
the border turned eastward to Taanath-shiloh, and passed by it
to the east of Janoah. [7] Then it went down from Janoah to
Ataroth and to Naarah, then reached Jericho and came out at
the Jordan. [8] From Tappuah the border went along westward to
the Wadi Kanah and ended at the sea. This is the inheritance of
the tribe of the children of Ephraim according to their clans,
[9] together with the towns which were set apart for the children
of Ephraim in the midst of the inheritance of the children of
Manasseh, all these towns with their villages.

[10] But they did not drive out the Canaanites that were living
in Gezer, so the Canaanites continued to live in the midst of
Ephraim to this day, and became forced laborers.

Inheritance of Manasseh

Joshua 17 [1] Now this was the allotment for the tribe of Manasseh,
the firstborn of Joseph. To Machir the firstborn of Manasseh,
the father of Gilead, since he was a man of war, he got Gilead
and Bashan. [2] So for the rest of the children of Manasseh
according to their clans—for the sons of Abiezer, Helek, Asriel,
Shechem, Hepher and Shemida—these were the male children
of Manasseh son of Joseph according to their clans. [3] But
Zelophehad, son of Hepher, son of Gilead, son of Machir, son of
Manasseh, had no sons but only daughters—these were the
names of his daughters: Mahlah, Noah, Hoglah, Milcah, and
Tirzah. [4] So they appeared before Eleazar the kohen, before
Joshua son of Nun and before the leaders saying: "ADONAI
commanded Moses to give us an inheritance among our
kinsmen." Therefore according to the commandment of ADONAI
he gave them a portion among their father's kinsmen. [5] Thus
ten shares fell to Manasseh, besides the land of Gilead and
Bashan that is beyond the Jordan, [6] because the daughters of
Manasseh received a portion among his sons. Meanwhile the
land of Gilead belonged to the rest of the sons of Manasseh.
[7] The border of Manasseh ran from Asher to Michmethath,
which is facing Shechem. Then the border went along
southward to the inhabitants of En-tappuah. [8] The land of
Tappuah belonged to Manasseh, but Tappuah on the border of
Manasseh belonged to the children of Ephraim. [9] Next the
border went down to the Wadi Kanah, south of the wadi, by
towns belonging to Ephraim among Manasseh's towns. But the
border of Manasseh was on the north side of the wadi, and
ended at the sea. [10] The south side belonged to Ephraim and
the north side belonged to Manasseh, and the sea was its
border. They reached to Asher on the north and to Issachar on
the east. [11] Within Issachar and Asher, Manasseh possessed
Beth-shean and its villages, Ibleam and its villages, the
inhabitants of Dor and its villages, the inhabitants of En-dor

and its villages, the inhabitants of Taanach and its villages, and the inhabitants of Megiddo and its villages—three regions.
12 Yet the children of Manasseh could not take possession of these towns, because the Canaanites were resolved to live in that land. 13 But when Bnei-Yisrael became stronger, that they put the Canaanites to forced labor, but did not utterly dispossess them.
14 Then the children of Joseph spoke to Joshua saying: “Why have you given us only one allotment and one portion for an inheritance? For we are a numerous people whom ADONAI has thus far blessed?”
15 So Joshua said to them, “If you have so many people, go you up to the forest and clear a place for yourself there in the land of the Perizzites and the Rephaim, since the hill country of Ephraim is too narrow for you.”
16 “The hill country will not be enough for us,” the children of Joseph replied. “But all the Canaanites who inhabit the valley land have iron chariots—both those who are in Beth-shean and its villages and those who are in the Jezreel Valley.”
17 But Joshua spoke to the house of Joseph, to Ephraim and to Manasseh saying: “You are a numerous people with great strength! You shouldn’t have just one allotment, 18 because the hill country should be yours. Though it is a forest, you will clear it, and to its farthest borders it will be yours—for you will drive out the Canaanites, even though they have iron chariots and even though they are strong.”

Scouting the Land Further

Joshua 18 [1] Then the whole congregation of Bnei-Yisrael
assembled at Shiloh and set up the Tent of Meeting there, after
the land was now subdued before them. [2] Yet there remained
among Bnei-Yisrael seven tribes that still had not received their
portions. [3] So Joshua said to Bnei-Yisrael, “How long will you be
slack about going in to possess the land which ADONAI, the God
of your fathers, has given you? [4] Appoint for yourselves three
men from each tribe, and I will send them, and they will arise
and walk through the land, and describe it according to their
inheritance, and then return to me. [5] They are to divide it into
seven portions: Judah will remain within its territory in the
south, and the house of Joseph will remain within their territory
in the north. [6] After you have described the seven portions of
land, bring the description here to me. Then I will cast lots for
you here before ADONAI our God. [7] But the Levites have no
portion among you—for the priesthood of ADONAI is their
inheritance. Also Gad, Reuben and the half-tribe of Manasseh
have received their inheritance beyond the Jordan eastward,
which Moses the servant of ADONAI gave them.”

[8] So the men arose and went, and Joshua charged those who
went to write a description of the land, saying: “Go and walk
through the land and describe it, then return to me, and I will
cast lots for you here before ADONAI in Shiloh.” [9] So the men
went, passing through the land, and described it in a scroll,
town by town, in seven parts. Then they came to Joshua at the
camp at Shiloh. [10] Then Joshua cast lots for them in Shiloh
before ADONAI, and there Joshua apportioned the land to Bnei-
Yisrael according to their divisions.

Inheritance of Benjamin

[11] Now the lot of the tribe of the children of Benjamin came
up, for their clans. The territory of their allotment lay between
the children of Judah and the children of Joseph. [12] Now their
border on the north side was from the Jordan—the border went
up to the side of Jericho on the north, and went up through the
hill country westward, and it ended at the wilderness of Beth-
aven. [13] Then the border passed from there to Luz, to the side
of Luz (that is, Bethel) southward. Next the border went down
to Atroth-addar, near the mountain that lies to the south of
Lower Beth-horon.
[14] On the west side, from the hill facing Beth-horon
southward, the border curved, turning about southward, and
ended at Kiriath-baal (that is, Kiriath-jearim), a town of the
children of Judah. This was the west side.
[15] Then the south side was from the outskirts of Kiriath-
jearim, then the border went westward, going to the spring of
the Waters of Nephtoah. [16] Then the border went down to the
foot of the mountain by the Valley of Ben-hinnom, which is at
the northern end of the Valley of Rephaim. Then it went down
to the Valley of Hinnom, to the slope of the Jebusite southward,
and went down to En-rogel. [17] Then it curved north, and went to
En-shemesh and ran to Geliloth opposite the Ascent of
Adummim, and went down to the Stone of Bohan son of
Reuben. [18] Next it passed northward to the slope facing the
Arabah (of the Jordan Valley), and went down to the Arabah.
[19] Then the border passed along the side of Beth-hoglah
northward, and the border ended at the northern bay of the
Salt Sea, at the south end of the Jordan. This was the southern
border.
[20] The Jordan was to be the border on the east side. This was
the inheritance of the children of Benjamin, and its borders all
around according to their clans.

[21] Now the towns of the tribe of the children of Benjamin
according to their clans were: Jericho, Beth-hoglah, Emek-
keziz, [22] Beth-arabah, Zemaraim, Bethel, [23] Avvim, Parah,
Ophrah, [24] Chephar-ammonah, Ophni, and Geba—12 towns with
their villages. [25] Gibeon, Ramah, Beerot, [26] Mizpeh, Chephirah,
Mozah, [27] Rekem, Irpeel, Taralah, [28] Zela, Eleph, and Jebus (that
is, Jerusalem), Gibeah, and Kiriath—14 towns with their
villages. This is the inheritance of the children of Benjamin
according to their clans.

Portions for Other Tribes

Joshua 19 [1] Then the second lot came out for Simeon, for the
tribe of the children of Simeon according to their clans. Now
their portion was in the midst of the portion of the children of
Judah. [2] They had for their inheritance: Beersheba (or Sheba),
Moladah, [3] Hazar-shual, Balah, Ezem, [4] El-tolad, Bethul,
Hormah, [5] Ziklag, Beth-marcaboth, Hazar-susah, [6] Beth-lebaoth
and Sharuhen—13 towns with their villages; [7] also Ain,
Rimmon, Ether and Ashan—4 towns with their villages; [8] all the
villages that were around these towns as far as Baalath-beer,
Ramah of the Negev. This is the inheritance of the tribe of the
children of Simeon according to their clans. [9] The inheritance
of the children of Simeon was taken out of the allotment of the
children of Judah, for the portion of the children of Judah was
too much for them; so the children of Simeon had inheritance
within Judah's inheritance.

[10] Now the third lot came up for the children of Zebulun
according to their clans. The territory of their inheritance was
as far as Sarid. [11] Their border went up westward to Maralah,
then reached Dabbesheth, and on to the wadi alongside
Jokneam. [12] It turned from Sarid eastward toward the sunrise to
the border of Chisloth-tabor, then went on to Dobrath and up to
Japhia. [13] From there it went east to Gath-hepher, to Ethkazin,
and went on to Rimmon, where it curved to Neah. [14] Then the
border circled around on the north to Hannathon and ended at
the Valley of Iphtahel. [15] Included also were Kattath, Nahalal,
Shimron, Idalah and Bethlehem—12 towns with their villages.
[16] This is the inheritance of the children of Zebulun according
to their clans, these towns with their villages.

[17] The fourth lot came out for Issachar, for the children of
Issachar according to their clans. [18] Now their territory was to
Jezreel, and included Chesulloth, Shunem, [19] Hapharaim, Shion,
Anaharath, [20] Rabbith, Kishion, Ebez, [21] Remeth, En-gannim, En-
haddah and Beth-pazzez. [22] The border extended to Tabor,
Shahazim, and Beth-shemesh, and ended at the Jordan—16

towns with their villages. 23 This is the inheritance of the tribe
of the children of Issachar according to their clans, the towns
with their villages.
24 Then the fifth lot came out for the tribe of the children of
Asher according to their clans. 25 Their territory included
Helkath, Hali, Beten, Achshaph, 26 Allam-melech, Amad, and
Mishal. It extended to Carmel westward and Shihor-libnath.
27 Then it turned toward the sunrise to Beth-dagon, extended to
Zebulun and to the Iphtahel Valley on the north toward Beth-
emek and Neiel, then went on to Cabul on the north, 28 then
Ebron, Rehob, Hammon and Kanah, up to greater Sidon. 29 Next
the border turned to Ramah, then to the fortified city of Tyre.
Then the border turned to Hosah and ended at the sea in the
region of Achzib, 30 Also included were Ummah, Aphek and
Rehob—22 towns with their villages. 31 This is the inheritance
of the tribe of the children of Asher according to their clans,
these towns with their villages.
32 The sixth lot came out for the children of Naphtali, for the
children of Naphtali according to their clans. 33 Their border
went from Heleph and from Elon-beza-anannim, including
Adami-nekeb and Jabneel, as far as Lakkum, and ended at the
Jordan. 34 Then the border turned westward to Aznoth-tabor,
and went on from there to Hukok. It touched Zebulun on the
south, touched Asher on the west, and Judah at the Jordan
toward the east. 35 The fortified cities were Ziddim-zer,
Hammath, Rakkath, Chinnereth, 36 Adamah, Ramah, Hazor,
37 Kedesh, Edrei, En-Hazor, 38 Iron, Migdal-el, Horem, Beth-
anath and Beth-shemesh—19 towns with their villages. 39 This is
the inheritance of the tribe of the children of Naphtali
according to their clans, the towns with their villages.
40 The seventh lot came out for the tribe of the children of
Dan according to their clans. 41 The territory of their
inheritance included Zorah, Eshtaol, Ir-shemesh, 42 Shaalabbin,
Aijalon, Ithlah, 43 Elon, Timnah, Ekron, 44 Eltekeh, Gibbethon,
Baalath, 45 Jehud, Bene-berak, Gath-rimmon, 46 and the Waters
of Jarkon and Rakkon along the border opposite Joppa. 47 The
territory of the children of Dan slipped away from them, so the

children of Dan went up and fought against Leshem and captured it, and struck it with the edge of the sword, possessed it and settled in it, and called Leshem Dan, after the name of Dan their ancestor. 48 This is the inheritance of the tribe of the children of Dan according to their clans, these towns with their villages.

49 When they had finished allotting the land for inheritance by its borders, Bnei-Yisrael gave a portion to Joshua son of Nun in their midst. 50 According to the command of ADONAI they gave him the city that he requested, Timnath-serah in the hill country of Ephraim. So he built up the city and lived in it.

51 These are the portions which Eleazar the kohen and Joshua son of Nun and the heads of the ancestral houses of the tribes of Bnei-Yisrael distributed for inheritance by lot in Shiloh before ADONAI, at the entrance of the Tent of Meeting. So they finished apportioning the land.

Six Cities of Refuge

Joshua 20 [1] Then ADONAI spoke to Joshua saying, [2] “Speak to Bnei-Yisrael saying, ‘Designate your cities of refuge, about which I spoke to you through Moses. [3] So the manslayer who kills any person by mistake and without premeditation may flee there. They will be your refuge from the avenger of blood. [4] When one flees to one of those cities, he must stand at the entrance of the gate of the city and state his case in the hearing of the elders of that city. Then they are to take him into their city and give him a place to live among them. [5] Now if the blood avenger pursues him, then they will not hand the manslayer over to him, since he killed his neighbor without premeditation and did not hate him beforehand. [6] So he will stay in that city until he can stand trial before the congregation, or until the death of the kohen gadol in those days. Then the manslayer may return to his own city and to his own house, to the city from which he had fled.’”

[7] So they set apart Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath-arba (that is, Hebron) in the hill country of Judah. [8] Across the Jordan east of Jericho, they designated Bezer in the wilderness on the tableland from the tribe of Reuben, Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh. [9] These were the appointed cities for all Bnei-Yisrael and for the outsider who is dwelling among them, so that whoever kills any person unintentionally might flee there and not die by the hand of the blood avenger, before standing trial before the congregation.

Towns for the Levites

Joshua 21 [1] Then the heads of ancestral houses of the Levites
approached Eleazar the kohen and Joshua son of Nun and the
heads of ancestral houses of the tribes of Bnei-Yisrael, [2] and
they spoke to them at Shiloh in the land of Canaan saying:
"ADONAI commanded through Moses to give us towns to live in,
with their pastures for our cattle." [3] So Bnei-Yisrael gave to the
Levites from their inheritance, according to the command of
ADONAI, these towns and their pastures: [4] the lot came out for
the clan of the Kohathites. The children of Aaron the kohen,
who were of the Levites, received 13 towns by lot from the
tribe of Judah, the tribe of Simeon and the tribe of Benjamin.
[5] The rest of the children of Kohath received 10 towns by lot
from the clans of the tribe of Ephraim, the tribe of Dan and the
half-tribe of Manasseh. [6] The children of Gershon received 13
towns by lot from the clans of the tribe of Issachar, the tribe of
Asher, the tribe of Naphtali and the half-tribe of Manasseh in
Bashan. [7] The children of Merari according to their clans
received 12 towns from the tribe of Reuben, the tribe of Gad
and the tribe of Zebulun.
[8] So Bnei-Yisrael gave by lot to the Levites these towns with
their pastures, as ADONAI had commanded through Moses.
[9] They gave from the tribe of the children of Judah and from the
tribe of the children of Simeon these towns which are here
mentioned by name. [10] They were for the children of Aaron, of
the clans of the Kohathites, of the children of Levi, for theirs
was the first lot: [11] So they gave them Kiriath-arba, the father of
Anak (that is, Hebron) in the hill country of Judah, with its
surrounding pastures. [12] But the fields of the city and its
villages they had already given to Caleb son of Jephunneh as
his possession. [13] But to the children of Aaron the kohen they
assigned Hebron (the city of refuge for the manslayer) with its
pastures, Libnah with its pastures, [14] Jattir with its pastures,
Eshtemoa with its pastures, [15] Holon with its pastures, Debir
with its pastures, [16] Ain with its pastures, Juttah with its

pastures and Beth-shemesh with its pastures—9 towns from these two tribes.
17 Then from the tribe of Benjamin: Gibeon with its pastures,
Geba with its pastures, 18 Anathoth with its pastures and Almon
with its pastures—4 towns. 19 All the towns of the kohanim, the
children of Aaron, were 13 towns with their pastures.
20 As for the other clans of the children of Kohath, the
remaining Levites descended from the children of Kohath, the
towns of their lot were from the tribe of Ephraim. 21 So they
gave them Shechem (the city of refuge for the manslayer) with
its pastures in the hill country of Ephraim, Gezer with its
pastures, 22 Kibzaim with its pastures and Beth-horon with its
pastures—4 towns.
23 From the tribe of Dan: Elteke with its pastures, Gibbethon
with its pastures, 24 Aijalon with its pastures and Gath-rimmon
with its pastures—4 towns. 25 From the half-tribe of Manasseh:
Taanach with its pastures and Gath-rimmon with its pastures—
2 towns. 26 All the towns of the clans of the rest of the children
of Kohath were 10 with their pastures.
27 Now to the children of Gershon of the clans of the Levites:
from the half-tribe of Manasseh they gave Golan (the city of
refuge for the manslayer) in Bashan with its pastures and
Beeshterah with its pastures—2 towns. 28 From the tribe of
Issachar: Kishion with its pastures, Dobrath with its pastures,
29 Jarmuth with its pastures and En-gannim with its pastures—4
towns. 30 From the tribe of Asher: Mishal with its pastures,
Abdon with its pastures, 31 Helkath with its pastures, and Rehob
with its pastures—4 towns.32 From the tribe of Naphtali: Kedesh
(the city of refuge for the manslayer) in Galilee with its
pastures, Hammoth-dor with its pastures, Kartan with its
pastures—3 towns. 33 All the towns of the Gershonites
according to their clans were 13 towns with their pastures.
34 To the remaining Levites of the clans of the children of
Merari, they gave from the tribe of Zebulun: Jokneam with its
pastures, Kartah with its pastures, 35 Dimnah with its pastures,
and Nahalal with its pastures—4 towns. 36 From the tribe of
Reuben: Bezer with its pastures, Jahaz with its pastures,

37 Kedemoth with its pastures and Mephaath with its pastures—
4 cities. 38 From the tribe of Gad: Ramoth (the city of refuge for
the manslayer) in Gilead with its pastures, Mahanaim with its
pastures, 39 Heshbon with its pastures, and Jazer with its
pastures—4 towns in all. 40 All the towns that went by lot to the
children of Merari (the remaining Levites) according to their
clans, were 12 towns.
41 The total of the towns of the Levites within the holdings of
Bnei-Yisrael was 48 towns with their pastures. 42 Each of these
towns had its own pastures; so it was for all these towns.

Adonai Keeps All His Promises

43 So Adonai gave to Israel the entire land that He had sworn
to give to their fathers. They took possession and settled in it.
44 Then Adonai gave them rest on all sides, just as He had sworn
to their fathers. Not one man of all their enemies withstood
them, for Adonai gave all their enemies into their hand. 45 Not
one good thing that Adonai had promised to the house of Israel
failed. All came to pass.

Altar of Witness

Joshua 22 1 Then Joshua summoned the Reubenites, Gadites and
half-tribe of Manasseh, 2 and said to them: “You have kept all
that Moses the servant of ADONAI commanded you, and have
listened to my voice in all that I commanded you. 3 You have not
abandoned your kinsmen these many days to this day, but have
kept the charge of the commandment of ADONAI your God. 4 So
now ADONAI your God has given rest to your kinsmen, as He
said to them. So now, turn and go to your tents, to the land that
is your possession, which Moses the servant of ADONAI gave you
beyond the Jordan. 5 Only be very careful to observe the
mitzvah and the Torah which Moses the servant of ADONAI
commanded you, to love ADONAI your God and walk in all His
ways, and to keep His mitzvot, cling to Him and worship Him
with all your heart and with all your soul.”

6 So Joshua blessed them and sent them away, and they went
to their tents. 7 Now to the one half-tribe of Manasseh Moses
had given inheritance in Bashan, but to the other half Joshua
gave territory among their kinsmen to the west of the Jordan.
Moreover, when Joshua sent them away to their tents, he
blessed them 8 and spoke to them saying: “Return to your tents
with great wealth and with very much cattle, with silver, gold,
bronze, iron and with very many clothes. Share the spoil of
your enemies with your brothers.”

9 So the children of Reuben, the children of Gad and the half-
tribe of Manasseh returned and departed from Bnei-Yisrael at
Shiloh in the land of Canaan, to go to the land of Gilead, to the
land of their inheritance that they had possessed, according to
the mouth of ADONAI by Moses’ hand.

10 Now when they came to the region near the Jordan in the
land of Canaan, the children of Reuben, the children of Gad
and the half-tribe of Manasseh built there an altar by the
Jordan—a large, conspicuous altar. 11 Then Bnei-Yisrael heard
about it and said: “Behold, the children of Reuben, the children
of Gad and the half-tribe of Manasseh have built an altar

opposite the land of Canaan, in the region of the Jordan, across from Bnei-Yisrael.” 12 And when Bnei-Yisrael heard of it, the whole congregation of Bnei-Yisrael assembled at Shiloh to go up against them in war. 13 So Bnei-Yisrael sent word to the children of Reuben, the children of Gad and the half-tribe of Manasseh, into the land of Gilead, Phinehas son of Eleazar the kohen, 14 and with him ten chieftains, one chieftain from each ancestral house of each of the tribes of Israel. Every one of them was the head of his ancestral house among the thousands of Israel.

15 So they came to the children of Reuben, the children of Gad and the half-tribe of Manasseh in the land of Gilead, and spoke with them saying: 16 “Thus says the whole congregation of Adonai: ‘What is this treachery that you have committed today against the God of Israel, by turning away from following Adonai, building yourselves an altar, rebelling this day against Adonai? 17 Is the iniquity of Peor too little for us, from which we have not cleansed ourselves to this day, although a plague came on the congregation of Adonai, 18 that you would turn away this day from following Adonai? Now you rebel against Adonai today, tomorrow He will be angry with the whole congregation of Israel! 19 If, however, the land of your possession is unclean, then cross over to the land of the possession of Adonai, where Adonai’s Tabernacle stands. Acquire holdings among us, but do not rebel against Adonai or against us by building an altar for yourselves other than the altar of Adonai our God. 20 Did not Achan son of Zerah act unfaithfully concerning the things under the ban, and so wrath fell on the entire community of Israel? Nor did that man perish alone in his iniquity.’”

21 Then the children of Reuben, the children of Gad and the half-tribe of Manasseh answered, and spoke to the heads of the thousands of Israel: 22 “God of gods is Adonai! God of gods is Adonai! He knows, and may Israel itself know! If we acted in rebellion or in treachery against Adonai, don’t spare us this day! 23 If we have built an altar to turn away from following Adonai, or if it was to offer burnt offering or grain offering on

it, or to offer sacrifices of fellowship offerings on it, let ADONAI Himself require it. 24 But we have done this rather out of anxious concern, for a reason, saying: ‘In the future, your children might say to our children: “What have you to do with ADONAI, God of Israel? 25 For ADONAI has made the Jordan a border between us and you, you children of Reuben and children of Gad—you have no share in ADONAI!” So your children may make our children stop fearing ADONAI.

26 “Therefore we said: ‘Let’s now build an altar for ourselves —not for burnt offering or for sacrifice—27 but as a witness between us and you, and between our generations after us, so that we may do the service of ADONAI before Him with our burnt offerings, with our sacrifices and with our fellowship offerings. Then your children may not say to our children in times to come. “You have no share in ADONAI!”’ 28 Therefore we said: ‘If they say such to us or to our future generations, then we will say, “See the replica of the altar of ADONAI which our fathers made—not for burnt offering or for sacrifice, but as a witness between us and you.”’ 29 Far be it from us that we should rebel against ADONAI and turn away this day from following ADONAI, by building an altar for burnt offering, for grain offering or for sacrifice, besides the altar of ADONAI our God that stands before His Tabernacle.”

30 So when Phinehas the kohen and the leaders of the congregation—the heads of the thousands of Israel who were with him—heard the words that the children of Reuben, the children of Gad and the children of Manasseh spoke, it pleased them well. 31 So Phinehas son of Eleazar the kohen said to the children of Reuben, the children of Gad and the children of Manasseh, “Today we know that ADONAI is in the midst of us, because you have not committed this treachery against ADONAI. Now you have delivered Bnei-Yisrael from the hand of ADONAI.”

32 Then Phinehas son of Eleazar the kohen and the leaders returned from the children of Reuben and from the children of Gad, from the land of Gilead, to the land of Canaan, to Bnei-Yisrael, and brought back a report to them. 33 The report pleased Bnei-Yisrael, and Bnei-Yisrael blessed God, and they

did not speak of going up against them in war, to destroy the land in which the children of Reuben and the children of Gad were living. 34 So the children of Reuben and the children of Gad named the altar, “for it is a witness between us that ADONAI is God.”

Keep and Do *Torah*

Joshua 23 1 Now it came about after many days, when ADONAI had
given rest to Israel from all their enemies around them, and
Joshua was old and advanced in years, 2 that Joshua summoned
all Israel, their elders, their heads, their judges and their
officials, and said to them: “I have grown old and am advanced
in years. 3 Now you have seen all that ADONAI your God has
done to all these nations because of you, for it was ADONAI your
God who was fighting for you. 4 Behold, I have allotted to you
as an inheritance, according to your tribes, these nations that
remain, along with all the nations that I have cut off, from the
Jordan to the Great Sea toward the setting of the sun. 5 So
ADONAI your God, He Himself will thrust them out from before
you, and drive them from before you, so you will possess their
land, just as ADONAI your God spoke to you.

6 “Be very resolute to keep and to do all that is written in the
book of the Torah of Moses, so that you may not turn aside
from it to the right or to the left, 7 and not intermingle with
these nations who are still remaining among you. Do not
mention the names of their gods or swear by them or worship
them or bow down to them. 8 But cling to ADONAI your God, as
you have done to this day. 9 For ADONAI has driven out from
before you great and mighty nations. As for you, no one
remained standing before you to this day. 10 One of you can put
a thousand to flight, for ADONAI your God, He Himself is
fighting for you, just as He said to you. 11 For your own sake,
therefore, be most mindful to love ADONAI your God. 12 For if
you ever go back and cling to the remnant of these nations that
are still remaining among you, and intermarry with them, and
you associate with them and they with you, 13 know for certain
that ADONAI your God will no longer drive these nations out
from before you. Instead they will become a snare and a trap
for you, a scourge in your sides and thorns in your eyes, until
you perish from this good land which ADONAI your God has
given you.

14 “Now today I am about to go the way of all the earth. You
will know with all your heart and with all your soul that not one
word of the good things which ADONAI your God spoke
concerning you has failed to happen. All of them have come to
pass for you; not one word has failed. **15** Now it will be that just
as all the good things which ADONAI your God has spoken to you
have come upon you, so all the evil things will ADONAI bring
upon you, until He has wiped you off this good land which
ADONAI your God has given you. **16** When you transgress the
covenant of ADONAI your God, which He commanded you, and
go and worship other gods and bow down to them, then will the
anger of ADONAI burn against you, and you will perish quickly
off this good land which He has given you.”

Tribes Possess the Land

Judges 1 [1] Now it came to pass after the death of Joshua that
Bnei-Yisrael inquired of ADONAI saying, “Who will be the first to
go up for us against the Canaanites to attack them?” [2] ADONAI
said, “Judah will go up. Behold, I have given the land into his
hand.”
[3] Judah then said to his brother Simeon, “Come up with me to
my allotted territory, so that we may fight against the
Canaanites; and I also will go with you into your allotted
territory.” So Simeon went with him. [4] When Judah went up,
ADONAI delivered the Canaanites and the Perizzites into their
hands; they struck down 10,000 of them at Bezek. [5] They found
Adoni-bezek in Bezek, engaged him in battle, and defeated the
Canaanites and the Perizzites.
[6] Though Adoni-bezek fled, they pursued him, caught him,
and cut off his thumbs and his big toes. [7] So Adoni-bezek said,
“70 kings, having their thumbs and big toes cut off, used to
pick up scraps under my table. As I have done, so God has
repaid me.” They brought him to Jerusalem and he died there.
[8] Then the children of Judah attacked Jerusalem, captured it,
struck it with the edge of the sword and set the city on fire.
[9] Afterward the children of Judah went down to fight against
the Canaanites that dwelt in the hill country, in the Negev and
in the lowland.
[10] Judah then marched against the Canaanites who dwelt in
Hebron (the former name of Hebron was Kiriath-arba), and
they defeated Sheshai, Ahiman, and Talmai. [11] From there
Judah marched against the inhabitants of Debir (the former
name of Debir was Kiriath-sepher). [12] Caleb said, “Whoever
attacks Kiriath-sepher and captures it, to him will I give my
daughter Achsah for a wife.” [13] So Othniel son of Kenaz, Caleb’s
younger kinsman, captured it. So Caleb gave him his daughter
Achsah as a wife. [14] Now it came about when she came to him,
she had persuaded Othniel to ask her father for a field. When
she got off her donkey, Caleb asked her, “What do you need?”

15 Give me a blessing,” she said. “For you have given me land
in the Negev; you should also give me springs of water.” So
Caleb gave her the Upper Springs and the Lower Springs.
16 The children of the Kenite, Moses’ father-in-law, went up
with the children of Judah from the City of Palms to the
wilderness of Judah, which is in the Negev of Arad. They went
and settled with the people.
17 Then Judah went with his brother Simeon, and they
defeated the Canaanites that inhabited Zephath. They utterly
destroyed it, and thus the name of the city was called Hormah.
18 Also Judah captured Gaza with its territory, Ashkelon with its
territory and Ekron with its territory. 19 ADONAI was with Judah,
and he possessed the hill country, but he could not drive out
the inhabitants of the valley because they had iron chariots.
20 Then they gave Hebron to Caleb, as Moses had promised, so
he drove out from there the three sons of Anak.
21 But the children of Benjamin did not drive out the Jebusites
who inhabited Jerusalem, so the Jebusites continued to live
with the children of Benjamin in Jerusalem to this day.
22 Also the house of Joseph marched against Bethel, and
ADONAI was with them. 23 The house of Joseph sent men to spy
out Bethel (the former name of the city was Luz). 24 Now the
scouts saw a man coming out from the city and they said to
him, “Please show us the entrance into the city and we will deal
kindly with you.” 25 So he showed them the entrance into the
city, and they struck the city with the edge of the sword, but
they let the man go free with all his family. 26 So the man went
into the land of the Hittites, built a city, and named it Luz,
which is its name to this day.
27 Manasseh, however, did not drive out the inhabitants of
Beth-shean and its villages, or Taanach and its villages, or the
inhabitants of Dor and its villages, or the inhabitants of Ibleam
and its villages, or the inhabitants of Megiddo and its villages.
So the Canaanites resolved to dwell in that land. 28 When Israel
became strong, they put the Canaanites to forced labor, but
they did not drive them out.

29 Nor did Ephraim drive out the Canaanites who were living
in Gezer, so the Canaanites settled in Gezer among them. 30 Nor
did Zebulun drive out the inhabitants of Kitron, or the
inhabitants of Nahalol, so the Canaanites settled among them,
but became subject to forced labor.
31 Nor did Asher drive out the inhabitants of Acco or the
inhabitants of Zidon, Achlab, Achzib, Helbah, Aphik or Rehob;
32 so the Asherites lived among the Canaanites who were
dwelling in the land, because they did not drive them out.
33 Nor did Naphtali drive out the inhabitants of Beth-shemesh,
or the inhabitants of Beth-anath, but lived among the
Canaanites dwelling in the land, though the inhabitants of
Beth-shemesh and Beth-anath became forced labor for them.
34 But the Amorites forced the children of Dan into the hill
country, for they would not let them come down to the valley.
35 Also the Amorites persisted in dwelling in Mount Heres, in
Aijalon and in Shaalbim, but when the hand of the house of
Joseph prevailed, they became forced labor for them. 36 So the
territory of the Amorites ran from the Ascent of Akrabbim[1]
from the Rock and upward.

Judges

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21

After Joshua, Israel Abandons *Adonai*

Judges 2 **1** Now the angel of Adonai came up from Gilgal to
Bochim, and He said, “I brought you up out of Egypt and took
you into the land which I swore to your fathers. I also said, ‘I
will never break My covenant with you. **2** Now as for you, you
must make no covenant with the inhabitants of this land. You
must break down their altars.’ But you have not listened to My
voice. What is this you have done? **3** Therefore I also said, ‘I will
not drive them out from before you, but they will be thorns in
your sides, and their gods will be a snare to you.’” **4** Now when
the angel of Adonai spoke these words to all Bnei-Yisrael, the
people lifted up their voice and wept. **5** So they called the name
of that place Bochim[2], and they sacrificed there to Adonai.

6 Now when Joshua had sent the people away, Bnei-Yisrael
went every man to his inheritance to possess the land. **7** Then
the people worshipped Adonai all the days of Joshua, and all the
days of the elders that outlived Joshua, who had seen all the
great work of Adonai that He had done for Israel. **8** Then Joshua
son of Nun, the servant of Adonai, died at the age of 110 years,
9 and they buried him in the territory of his inheritance in
Timnath-heres, in the hill country of Ephraim north of Mount
Gaash.

10 But when all that generation were gathered to their
fathers, there arose another generation after them that did not
experience Adonai or the work that He had done for Israel.
11 Then Bnei-Yisrael did what was evil in Adonai’s eyes, and
worshipped the Baalim. **12** They abandoned Adonai, the God of
their fathers, who had brought them out of the land of Egypt,
and followed other gods from among the gods of the peoples
around them, and bowed down to them. So they provoked the
anger of Adonai. **13** So they forsook Adonai and worshipped Baal
and the Ashtaroth. **14** So the anger of Adonai burned against
Israel, and He gave them over to the hands of plunderers who
plundered them, and He sold them over into the hand of their
enemies around them, so that they could no longer stand up

before their enemies. 15 Whenever they went out, the hand of
ADONAI was against them for evil, as ADONAI had spoken and as
ADONAI had sworn to them. So they were severely distressed.

Rise of Judges 16 Then *ADONAI* raised up judges who delivered them from the hand of those who plundered them. 17 Yet they listened not to their judges, for they prostituted themselves after other gods and bowed down to them. They quickly turned aside from the way in which their fathers walked in obeying the commandments of *ADONAI*; they did not do so. 18 Whenever *ADONAI* raised judges up for them, *ADONAI* was with the judge and delivered them from the hand of their enemies all the days of the judge. For *ADONAI* was moved to pity by their groaning because of those who oppressed and crushed them. 19 But when the judge died, they would keep turning back and acted more corruptly than their fathers, in following other gods, worshipping them, and bowing down to them. They abandoned none of their practices and stubborn ways.

20 So the anger of ADONAI burned against Israel, and He
declared, “Since this nation has transgressed My covenant that
I commanded their fathers and has not listened to My voice, 21 I
also will no longer drive out before them any of the nations that
Joshua left when he died, 22 in order to test Israel by them,
whether or not they will keep the way of ADONAI to walk in it as
their fathers did.” 23 So ADONAI left those nations, without
driving them out quickly. Thus so He had not given them into
the hand of Joshua.

Judges 3 [1] Now these are the nations that ADONAI left, to test all
Israel who had not experienced any of the wars of Canaan. [2] It
was only in order that the generations of Bnei-Yisrael might
learn from war, which they had not experienced before. [3] These
nations included the five Philistine lords, and all the
Canaanites, Zidonians and the Hivites living in the hill country
of Lebanon from Mount Baal-hermon to the entrance of
Hamath. [4] They were for testing Israel, to know whether they
would obey the mitzvot of ADONAI, which He had commanded
their fathers by Moses' hand.

[5] But Bnei-Yisrael settled among the Canaanites, the Hittites,
the Amorites, the Perizzites, the Hivites and the Jebusites, [6] and
took their daughters for themselves as wives, gave their own
daughters to their sons, and worshipped their gods. Bnei-
Yisrael did what was evil in ADONAI'S eyes, forgot ADONAI their
God and worshipped the Baalim and the Asherahs. [8] So
ADONAI'S anger burned against Israel, and He sold them over
into the hand of King Cushan-rishathaim of Aram-naharaim,
and Bnei-Yisrael served Cushan-rishathaim for eight years.

Othniel, Ehud and Shamgar

[9] When Bnei-Yisrael cried out to ADONAI, ADONAI raised up a
deliverer for Bnei-Yisrael to deliver them—Othniel son of
Kenaz, Caleb's younger kinsman. [10] The Spirit of ADONAI came
upon him as he judged Israel. When he went out to war, ADONAI
gave King Cushan-rishathaim of Aram into his hand so that he
had the upper hand over Cushan-rishathaim. [11] Then the land
had peace 40 years.

When Othniel son of Kenaz died, [12] Bnei-Yisrael again did
what was evil in ADONAI'S eyes. So ADONAI strengthened King
Eglon of Moab against Israel, because they had done evil in
ADONAI'S eyes. [13] So he gathered to himself the people of
Ammon and Amalek, then went and defeated Israel and took
possession of the City of Palms. [14] Bnei-Yisrael became subject
to King Eglon of Moab for 18 years.

15 But when Bnei-Yisrael cried out to ADONAI, ADONAI raised up
a deliverer for them, Ehud son of Gera the Benjamite—a left-
handed man. Now Bnei-Yisrael sent tribute with him to King
Eglon of Moab. 16 Ehud made himself a double-edged sword, a
cubit in length, which he girded on his right thigh under his
cloak. 17 Then he presented the tribute to King Eglon of Moab.
Eglon was a very fat man. 18 Now when Ehud had finished
presenting the tribute, he dismissed the people who had
carried the tribute, 19 but he himself turned back, at the idols
that were near Gilgal, and said, “I have a secret message for
you, O king.”

“Keep silence!” he replied, so all his attendants left him.

20 Then Ehud approached him while he was sitting alone in a
roof chamber where it was cool, and said, “I have a message
from God for you,” so he arose from his throne. 21 Then Ehud
reached with his left hand, drew the sword from his right thigh
and thrust it into his belly. 22 Even the handle went in after the
blade and the fat closed over the blade, for he did not withdraw
the sword out of his belly—and the filth came out. 23 Then Ehud
went out by the porch, shut the doors of the roof chamber on
him, and locked them.

24 After he had gone out, his courtiers came and looked, but
behold, the doors of the roof chamber were locked. So they
said, “He is only relieving himself in the cool chamber.” 25 So
they waited till they were embarrassed, but behold, he still did
not open the doors of the roof chamber. So they took the key
and opened them—and behold, their master was lying dead on
the floor.

26 But Ehud escaped while they were lingering, passed
beyond the idols and escaped to Seirah. 27 When he arrived, he
blew the shofar in the hill country of Ephraim, so Bnei-Yisrael
went down with him from the hill country, and he was in front
of them. 28 He said to them, “Follow me, for ADONAI has
delivered your enemies the Moabites into your hand.” So they
went down after him and seized the fords of the Jordan
opposite Moab, and allowed no one to cross over. 29 Then they

struck down at that time about 10,000 men of Moab—all stout men of valor—not a man escaped.
30 So Moab was subdued that day under the hand of Israel. Then the land had peace for 80 years.
31 After him came Shamgar son of Anath, who struck down 600 Philistine men with an ox-goad. So he also delivered Israel.

Deborah, Barak and Yael

Judges 4 1 But Bnei-Yisrael again did what was evil in ADONAI's
eyes after Ehud had died. 2 So ADONAI sold them over into the
hand of Jabin king of Canaan, who reigned in Hazor. His army
commander was Sisera, who lived in Harosheth-ha-goyim[3].
3 So Bnei-Yisrael cried out to ADONAI, for he had 900 iron
chariots, and had harshly oppressed Bnei-Yisrael for 20 years.
4 Now Deborah, a woman who was a prophetess, the wife of
Lappidoth, was judging Israel at that time. 5 She used to sit
under the palm tree of Deborah between Ramah and Bethel in
the hill country of Ephraim, and Bnei-Yisrael came up to her for
judgment. 6 Now she sent and summoned Barak son of Abinoam
from Kedesh in Naphtali, and said to him, "Hasn't ADONAI, God
of Israel, commanded, 'Go, march to Mount Tabor, and take
with you 10,000 men of the sons of Naphtali and of the sons of
Zebulun? 7 Then at the Kishon torrent, I will draw out to you
Sisera, commander of Jabin's army with his chariots and his
multitude, and I will give him into your hand.'"
8 But Barak said to her, "If you are going with me, then I will
go. But if you aren't going with me, I won't go."
9 "Surely I will go with you," she said. "However, no honor
will be yours on the way that you are about to go—for ADONAI
will sell Sisera into the hand of a woman." So Deborah arose
and went with Barak to Kedesh. 10 Then Barak summoned
Zebulun and Naphtali together to Kedesh, and 10,000 men
marched up after him, and Deborah went up with him.
11 Now Heber the Kenite had separated himself from the
Kenites, from the children of Hobab the father-in-law of Moses,
and had pitched his tent as far as the oak in Zaanannim, which
is near Kedesh.
12 They told Sisera that Barak son of Abinoam had gone up to
Mount Tabor. 13 So Sisera ordered all his chariots—900 iron
chariots—and all the troops that were with him, from
Harosheth-ha-goyim to the Kishon.

14 Then Deborah said to Barak, “Arise! For this is the day in
which ADONAI will deliver Sisera into your hand. Has ADONAI not
gone out before you?” So Barak came down from Mount Tabor
with 10,000 men following him. 15 ADONAI threw Sisera and all
his chariots and all his army into confusion before Barak with
the edge of the sword. Then Sisera got down from his chariot
and fled away on foot. 16 But Barak pursued the chariots and
the army as far as Harosheth-ha-goyim. The whole army of
Sisera fell by the sword; not one was left.
17 Meanwhile Sisera fled on foot to the tent of Yael the wife of
Heber the Kenite, for there was peace between King Jabin of
Hazor and the house of Heber the Kenite. 18 So Yael went out to
meet Sisera and said to him, “Turn aside, my lord, turn aside to
me! Don’t be afraid!” So he turned aside to her into the tent,
and she covered him with a blanket.
19 He said to her, “Please give me a little water to drink, for I
am thirsty.” So she opened a skin of milk and made him drink
some, and covered him. 20 Then he said to her, “Stand at the
entrance of the tent, and if anyone comes and asks you saying,
‘Is there a man here?’ then you will say, ‘There’s no one.’”
21 Then Yael, Heber’s wife, took a tent pin and got a hammer
in her hand, approached him stealthily and drove the pin into
his temple until it pierced through into the ground—for he was
exhausted and in a deep sleep. So he died. 22 Now behold, as
Barak was pursuing Sisera, Yael came out to meet him and said
to him, “Come, I will show you the man whom you are seeking.”
So he entered with her, and behold, Sisera was lying dead, with
a tent-pin in his temple!
23 So on that day God subdued King Jabin of Canaan before
Bnei-Yisrael. 24 The hand of Bnei-Yisrael pressed hard on King
Jabin of Canaan until they had cut off King Jabin of Canaan.

Whom Will You Worship?

Joshua 24 [1] Then Joshua assembled all the tribes of Israel to
Shechem, and summoned Israel's elders, heads, judges and
officials. So they presented themselves before God. [2] Then
Joshua said to all the people: "Thus says ADONAI, God of Israel:
'From ancient times your fathers—Terah, the father of
Abraham and the father of Nahor—lived beyond the River and
worshipped other gods. [3] Then I took your father Abraham from
beyond the River and led him through the entire land of
Canaan and multiplied his offspring. I gave him Isaac, [4] then to
Isaac I gave Jacob and Esau. To Esau I gave Mount Seir to
possess it as his own, but Jacob and his children went down to
Egypt.

[5] "So I sent Moses and Aaron, and I plagued Egypt with what
I did in its midst, and afterward I brought you out. [6] I brought
your fathers out of Egypt. When you came to the sea, the
Egyptians pursued your fathers to the Sea of Reeds with
chariots and horsemen. [7] But when they cried out to ADONAI, He
put darkness between you and the Egyptians, then He brought
the sea upon them, and it covered them; and your eyes saw
what I did to the Egyptians. Then you stayed in the wilderness
for a long time.

[8] "Then I brought you to the land of the Amorites who were
living beyond the Jordan. Though they fought against you, I
gave them into your hand, and you possessed their land when I
destroyed them from before you. [9] Then Balak son of Zippor,
king of Moab, rose and fought against Israel. He even sent and
called for Balaam son of Beor to curse you. [10] But I refused to
listen to Balaam; instead, he had to keep blessing you. Thus I
delivered you from his hand.

[11] "Then you crossed over the Jordan and came to Jericho, but
the men of Jericho fought against you—the Amorites, the
Perizzites, the Canaanites, the Hittites, the Girgashites, the
Hivites and the Jebusites—but I delivered them into your hand.
[12] Then I sent the hornet before you and it drove them out from

before you—the two kings of the Amorites—not by your sword or your bow. 13 I gave you a land on which you had not labored, and cities that you had not built and you have settled in them, vineyards and olive groves that you had not planted, that you are eating.

14 "Now therefore, fear ADONAI and worship Him in sincerity and in truth. Get rid of the gods that your fathers had worshipped beyond the River and in Egypt, and worship ADONAI. 15 If it seems bad to you to worship ADONAI, then choose for yourselves today whom you will serve—whether the gods that your fathers worshipped that were beyond the River or the gods of the Amorites in whose land you are living. But as for me and my household, we will worship ADONAI!"

16 Then the people answered and said: "Far be it from us that we should forsake ADONAI to worship other gods! 17 For it was ADONAI our God who brought us and our fathers up from the land of Egypt, from the house of bondage, and who did those great signs in our sight and preserved us all along the way that we travelled and among all the peoples through whose midst we passed. 18 It was ADONAI who drove out from before us all the peoples, the Amorites that lived in the land. Therefore we also will worship ADONAI, for He is our God."

19 But Joshua said to the people, "You will not be able to worship ADONAI, for He is a holy God. He is a jealous God. He will not pardon your transgression and your sins. 20 If you forsake ADONAI and worship foreign gods, then He will turn and do you harm and consume you, after He has done good to you."

21 But the people said to Joshua, "No! For we will worship ADONAI."

22 So Joshua said to the people, "You are witnesses to yourselves that you have chosen for yourselves ADONAI, to worship Him."

"We are witnesses," they responded.

23 "Now therefore, get rid of the foreign gods that are in your midst, and incline your hearts to ADONAI, God of Israel." 24 And the people said to Joshua, "We will worship none but ADONAI our God, and we will obey none but His voice."

25 So Joshua cut a covenant with the people that day, and set
for them a statute and an ordinance in Shechem. 26 Then Joshua
wrote these words in the scroll of the Torah of God. Also he
took a great stone and set it up there under the oak that was by
the Sanctuary of ADONAI. 27 Joshua said to all the people,
“Behold, this stone will be a witness to us. For it has heard all
the words of ADONAI which He has spoken to us. So it will be a
witness to you, lest you deny your God.”
28 Joshua then dismissed the people, each to his own
inheritance.
29 Now it came to pass after these things that Joshua son of
Nun, the servant of ADONAI, died at the age of 110 years. 30 So
they buried him in the territory of his own portion in Timnath-
serah, which is in the hill country of Ephraim, north of Mount
Gaash. 31 Israel worshipped ADONAI all the days of Joshua and all
the days of the elders who outlived Joshua and had known all
the work of ADONAI that He had done for Israel.
32 Joseph’s bones, which Bnei-Yisrael had brought up from
Egypt, they buried in Shechem, in the parcel of ground that
Jacob had bought from the sons of Hamor the father of
Shechem for 100 pieces of silver.[9] It became the inheritance of
the children of Joseph.
33 Then Eleazar son of Aaron died, and they buried him in
Gibeah, which had been given to Phinehas his son, in the hill
country of Ephraim.

Deborah's Song

Judges 5 [1] Then Deborah and Barak son of Abinoam sang on that
day saying: [2] "When leaders take the lead in Israel, when
people freely offer themselves, bless ADONAI!
[3] Listen, O kings! Give ear, O rulers!
I, to ADONAI I will sing, I will sing praise to ADONAI, the
God of Israel.
[4] ADONAI, when You came out from Seir, when You
marched from Edom's field, the earth trembled,
the heavens also dropped,
yes, the clouds dropped water.
[5] The mountains quaked before ADONAI, this Sinai at the
presence of ADONAI, the God of Israel!
[6] In the days of Shamgar son of Anath, in the days of
Yael,
the highways were deserted,
travelers walked by crooked paths.
[7] Villages were deserted in Israel, deserted, until I,
Deborah, arose, a mother in Israel arose.
[8] They chose new gods— then war was in the gates.
No shield or spear was seen
among 40,000 in Israel!
[9] My heart is with Israel's rulers, who offer themselves
freely among the people. Bless ADONAI!
[10] Riders on white donkeys, sitting on saddle blankets,
traveling on the road, sing!
[11] Louder than the sound of archers, at the watering
places!

There let them rehearse
the righteous acts of ADONAI, the righteous deeds
for His villages in Israel.
Then the people of ADONAI
went down to the gates.
12 Awake, awake, Deborah!
Awake, awake, utter a song!
Arise, Barak, lead away your captives, O son of
Abinoam!
13 Then a remnant of nobles came down.
ADONAI'S people came down to me with the mighty
ones.
14 Those with root in Amalek are from Ephraim,
following you,
Benjamin, with your peoples.
From Machir came down rulers,

and from Zebulun wielding
the marshal’s staff.
15 Issachar’s chiefs were with Deborah.
Issachar was with Barak.
Into the valley they rushed at his heels.

Among the divisions of Reuben
there were great resolves of heart.
16 Why did you stay in the sheepfolds— to hear the
piping for the flocks?

Among the clans of Reuben
there was much searching of heart.
17 Gilead stayed beyond the Jordan, and Dan, why did he stay by the ships?
Asher sat at the seacoast,
dwelling by its docks.
18 Zebulun is a people who jeopardized their lives to death, and Naphtali also, on the heights of the battlefield.
19 The kings came, they fought, then the kings of Canaan fought,
at Taanach, by the waters of Megiddo, but they took no spoil of silver.
20 From heaven, the stars fought, in their courses they fought Sisera.
21 The Kishon torrent swept them away— that ancient torrent, the torrent Kishon!
O my soul, march on with strength!
22 Then the horses' hooves beat from the dashing,
the dashing of his mighty steeds.
23 'Curse Meroz!' said the angel of ADONAI, 'Utterly curse its inhabitants,
for they came not to the aid of ADONAI, to the aid of ADONAI among the mighty.'
24 Blessed above women is Yael, the wife of Heber the Kenite,
above women in the tent is she blessed.
25 Water he asked, milk she gave him.
In a lordly bowl she brought him butter.
26 Her hand reached for the tent pin, her right hand to the workmen's hammer, and with the hammer she struck Sisera, she smashed his head— yes, she crushed and pierced his temple.
27 At her feet he collapsed, he fell, he lay.

Between her feet he bowed, he fell.
Where he bowed, there he fell dead.
28 Through the window, Sisera's mother looked out,
through the lattice.
and lamented shrilly:
'Why does his chariot delay in coming?
Why do the wheels of his chariots tarry?'
29 The wisest of her princesses answer her, yes, she
repeats the words to herself: 30 'Are they not finding,
dividing the spoil?
A maiden, maidens for every warrior!
To Sisera a spoil of dyed garments— a spoil of dyed
garments of embroidery, double-dyed garments of
embroidery for the necks of every spoiler!'
31 So let all Your enemies perish, ADONAI!
But may those who love Him be
like the rising of the sun in its might."

Then the land had peace for 40 years.

Midianite Oppression

Judges 6 1 Then Bnei-Yisrael did what was evil in ADONAI'S eyes,
so ADONAI gave them into the hand of Midian for seven years.
2 Midian maintained an upper hand over Israel, and because of
Midian Bnei-Yisrael made themselves hideouts in the
mountains—caves and strongholds. 3 Whenever Israel had done
their sowing, the Midianites, Amalekites and people from the
east would come up and raid them. 4 They would set up camp
by them, destroy the produce of the land as far as Gaza, and
leave nothing in Israel to live on—not a sheep, ox or donkey.
5 For they would come up with their cattle and their tents,
invade like a multitude of locusts. Both they and their camels
were innumerable, and they would come to the land to ruin it.
6 So Israel was brought very low because of Midian, and Bnei-
Yisrael cried out to ADONAI.

7 Now it came about when Bnei-Yisrael cried out to ADONAI
because of Midian, 8 that ADONAI sent a prophet to Bnei-Yisrael,
and he said to them, "Thus says ADONAI, God of Israel, 'It was I
who brought you up from Egypt, and brought you out of the
house of bondage. 9 Then I delivered you from the hand of the
Egyptians and from the hand of all your oppressors, and drove
them out from before you and gave you their land. 10 Then I
said to you, "I am ADONAI your God. You are not to fear the gods
of the Amorites in whose land you are dwelling. But you have
not obeyed My voice.'"

Calling of Gideon 11 Then the angel of *ADONAI* came and sat under the terebinth that was at Ophrah, that belonged to Joash the Abiezrite, while his son Gideon was beating out wheat in the winepress—in order to hide it from the Midianites. 12 Then the angel of *ADONAI* appeared to him and said to him, "*ADONAI* is with you, O mighty man of valor."

13 But Gideon said to him, "O my lord, if ADONAI is with us,
then why has all this befallen us? So where are all His wonders

that our fathers told us about saying ‘Didn’t ADONAI bring us up from Egypt?’ But now ADONAI has abandoned us and given us into the hand of Midian.”

14 Then ADONAI turned toward him and said, “Go in this might of yours and deliver Israel from the hand of Midian. Have not I sent you?”[4]

15 Then he said to him, “Me, my Lord? With what would I deliver Israel? Look, my family is the poorest in Manasseh, and I am the least in my father’s house.”

16 But ADONAI said to him, “Surely I will be with you, and you will strike down Midian as if it were one man.”

17 Then he said to Him, “If now I have found favor in Your eyes, then please, show me a sign that it is really You talking with me. 18 Please, don’t leave from here, until I come to You and bring out my offering and lay it before You.”

So He said, “I will stay until you come back.”

19 Then Gideon went in and prepared a kid and matzot from an ephah of flour. He put the meat in a basket and the broth in a pot, and brought them out to Him under the terebinth and presented them. 20 Then the angel of God said to him, “Take the meat and the matzah and lay them on this rock, and pour out the broth.” So he did so. 21 Then the angel of ADONAI put out the end of the staff that was in His hand and touched the meat and the matzah. Fire sprang up from the rock and consumed the meat and the matzah. Then the angel of ADONAI vanished from his sight.

22 When Gideon realized that He was the angel of ADONAI, Gideon said, “Alas, my Lord ADONAI! For I have seen the angel of ADONAI face to face!”

23 But ADONAI said to him, “Shalom to you. Fear not, you will not die.” 24 So Gideon built an altar there to ADONAI and called it “ADONAI-shalom.” To this day it is yet in Ophrah of the Abiezrites.

25 Now it came to pass the same night that ADONAI said to him, “Take the young bull that belongs to your father and a second bull of seven years old, pull down the altar of Baal that belongs to your father, cut down the Asherah that is beside it, 26 build

an altar to ADONAI your God on the top of this stronghold in an orderly manner, and take the second bull and offer a burnt offering with the wood of the Asherah pole that you will cut down." [27] So Gideon took ten of his male servants and did as ADONAI had spoken to him. But since he was too afraid of his father's household and the townspeople to do it by day, he did it at night.

[28] Now when the townspeople arose early in the morning, behold, the altar of Baal was broken down, the Asherah pole that was beside it was cut down, and the second bull was offered up on the altar that was built. [29] So they said one to another, "Who did this thing?" And when they inquired and asked around, they said: "Gideon son of Joash did this thing." [30] Then the townspeople said to Joash, "Bring out your son, that he may die, because he has broken down the altar of Baal, and even cut down the Asherah pole that was beside it."

[31] But Joash said to all who stood against him, "So you're going to defend Baal? You're going to rescue him? Whoever defends him will be put to death in the morning! If he is a god, let him defend himself—since someone has broken down his altar." [32] So on that day he was called Jerubbaal saying, "Let Baal contend with him, since he broke down his altar."

[33] Now all the Midianites, the Amalekites and the people of the east gathered together, crossed over and camped in the valley of Jezreel. [34] But the Ruach ADONAI clothed Gideon, and he blew the shofar, and Abiezer rallied behind him. [35] Then he sent messengers throughout Manasseh, and they also rallied behind him. Then he sent messengers to Asher, Zebulun and Naphtali, and they came up to join them.

Signs of the Fleece [36] Then Gideon said to God, "If You are going to deliver Israel by my hand, as You have spoken, [37] see, I am putting a fleece of wool on the threshing-floor. If there is dew only on the fleece, and all the ground is dry, then I will know that You will deliver Israel by my hand, as You have spoken." [38] And it was so. When he

rose up early next day, he squeezed the fleece and wrung dew out of the fleece, a bowlful of water.

39 Then Gideon said to God, “Let not Your anger burn against
me if I speak once more. Let me please test once more with the
fleece—let it now be dry only on the fleece, but let there be
dew over all the ground.” 40 God did so that night, since it was
dry only on the fleece, and there was dew over all the ground.

Judges 7 [1] Then Jerubbaal (that is, Gideon) and all the people who were with him, rose up early and camped beside En-harod, while the camp of Midian was north of them, by Gibeath-moreh, in the valley.

[2] But ADONAI said to Gideon, “Too many are the people who are with you, for Me to give the Midianites into their hand. Otherwise Israel would glorify itself against Me saying, ‘My own hand has delivered me.’[5] [3] So now, make proclamation in the ears of the people saying, ‘Whoever is afraid or anxious may turn back and leave from Mount Gilead.’” So 22,000 people turned back, while ten thousand remained.

[4] But ADONAI said to Gideon, “The people are still too many. Bring them down to the water and I will test them for you there. Now it will be that he of whom I say to you, ‘This will go with you,’ he will go with you, but anyone of whom I say to you, ‘This one will not go with you,’ he will not go.” [5] So he brought the troops down to the water, and ADONAI said to Gideon, “You are to set apart everyone who laps the water with his tongue, as a dog laps, and everyone who bows down on his knees to drink.” [6] Now the number of those who lapped, putting their hand to their mouth, was 300 men, but all the rest of the people bowed down on their knees to drink water. [7] Then ADONAI said to Gideon, “With the 300 men who lapped I will deliver you and give the Midianites into your hand. So let all the other people go, every man to his place.” [8] So the 300 took provisions and their shofarot in their hands. He sent all the other men of Israel each to his tent, but he kept the 300 men.

Now the camp of Midian was below him in the valley. [9] It came to pass the same night that ADONAI said to him, “Arise, get down against the camp, for I have given it into your hand. [10] But if you are afraid to go down, first go down to the camp with your attendant Purah. [11] Then you will hear what they are saying, and after that your hands will be strengthened to attack the camp.” So he went down with his attendant Purah to an outpost of the army that was in camp.

[12] Now the Midianites, the Amalekites and all the people of the east were lying in the valley as numerous as locusts; and

their camels were countless, as numerous as the sand on the seashore. 13 Yet when Gideon came, behold, there was a man relating a dream to his fellow, saying, “Listen, I just now had a dream: there was a loaf of barley bread that came tumbling into the camp of Midian, came up to a tent and struck it so it fell, and turned it upside down, so that the tent lay flat.”

14 His companion answered and said, “This is nothing less than the sword of Gideon son of Joash, a man of Israel—God has delivered Midian and all the camp into his hand!”

15 Now when Gideon heard the account of the dream and its interpretation, he bowed in worship. Then he returned to the camp of Israel and said, “Arise! For ADONAI has given into your hand the camp of Midian.” 16 Then he divided the 300 men into three columns, and he put into the hands of all of them shofarot and empty pitchers, with torches inside the pitchers. 17 Then he said to them, “Watch me and do likewise. So behold, when I come to the outskirts of the camp, do just as I do. 18 When I and all that are with me blow the shofar, then you also blow the shofarot all around the camp, and say, ‘For ADONAI and for Gideon!’”

19 So Gideon and the 300 men who were with him came up to the outermost part of the camp at the beginning of the middle watch, when they had just posted the watch. Then they blew the shofarot and smashed the pitchers that were in their hands. 20 When the three columns blew the shofarot and broke the pitchers, they held the torches in their left hands and the shofarot in their right hands to blow, and they shouted, “A sword for ADONAI and for Gideon!” 21 Each one stood in his place around the camp, and then the entire army ran, shouting as they fled. 22 Now when they blew the 300 shofarot, ADONAI set every man’s sword against his fellow throughout the entire army. So the army fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath.

23 Then men of Israel were summoned from Naphtali, Asher and all Manasseh, and they pursued Midian. 24 Gideon sent messengers throughout all the hill country of Ephraim saying, “Come down against Midian and seize the waters down to

Beth-barah, all along the Jordan.” So all the men of Ephraim were summoned and took control of the waterside as far as Beth-barah by the Jordan. **25** Then they captured the two princes of Midian, Oreb and Zeeb; they slew Oreb at the Rock of Oreb and they slew Zeeb at the Winepress of Zeeb. They kept pursuing Midian, and they brought the heads of Oreb and Zeeb to Gideon from across the Jordan.

Gideon's Victories, Ephod and Death

Judges 8 [1] Now the men of Ephraim said to him, "What is this
thing you have done to us, not calling us when you went to
fight against Midian?" So they criticized him sharply.
[2] But he said to them, "What have I now done compared to
you? Is not the gleaning of Ephraim better than the vintage of
Abiezer? [3] God has given into your hand the princes of Midian—
Oreb and Zeeb—so what was I able to do compared to you?"
Their anger with him subsided after he said this.
[4] Then Gideon reached the Jordan and crossed over. He and
the 300 men with him were exhausted, yet still pursuing. [5] He
said to the men of Succoth, "Please, give loaves of bread to the
people on foot with me, for they are exhausted, and I am
chasing Zebah and Zalmunna, the kings of Midian."
[6] But the officials of Succoth said, "Are the hands of Zebah
and Zalmunna now in your hand? So why we should give bread
to your army?"
[7] Gideon replied, "Therefore when ADONAI delivers Zebah and
Zalmunna into my hand, then I will thresh your flesh with the
thorns of the wilderness and briers." [8] From there he went up
to Penuel and spoke to them similarly, but the men of Penuel
answered him just as the men of Succoth had answered. [9] So he
spoke also to the men of Penuel saying, "When I come back
safely, I will tear down this tower."
[10] Now Zebah and Zalmunna were in Karkor, and with them
their armies of about 15,000 men, all who were left of all the
army of the people of the east—the fallen were 120,000
swordsmen. [11] Now Gideon went up by the road of the tent
dwellers on the east of Nobah and Jogbehah, and ambushed the
camp when it was off guard. [12] When Zebah and Zalmunna fled,
he pursued them and captured the two kings of Midian, Zebah
and Zalmunna, and routed the whole army.
[13] Gideon son of Joash returned from the battle by the Ascent
of Heres. [14] He captured a boy from the people of Succoth and
questioned him, so he wrote down for him the officials of

Succoth and its elders—77 men. 15 When he came to the men of
Succoth, he said, “Behold Zebah and Zalmunna—about whom
you mocked me saying, ‘Are the hands of Zebah and Zalmunna
already in your hand? Why should we give bread to your
exhausted men?’” 16 Then he seized the elders of the city, and
thorns of the wilderness and briers, and with them he punished
the men of Succoth. 17 He also tore down the tower of Penuel
and slew the men of the city.
18 Then he asked Zebah and Zalmunna, “What kind of men did
you kill at Tabor?”
“As you are, so they were,” they answered. “Each one looked
like the children of a king.”
“They were my brothers, the sons of my mother,” he said. “As
ADONAI lives, if only you had let them live, I would not kill you.”
20 Then he said to Jeter his first-born, “Arise, kill them!” But the
boy could not draw his sword, for he was afraid, since he was
still a youth.
21 Then Zebah and Zalmunna said, “Rise up yourself and fall
on us—for as the man is, so is his strength.” So Gideon arose
and killed Zebah and Zalmunna, and took the crescent
ornaments that were on their camels’ necks.
22 Then the men of Israel said to Gideon, “Rule over us—you,
your son, and your grandson as well. For you have delivered us
from the hand of Midian.”
23 But Gideon replied to them, “I will not rule over you, nor
will my son rule over you. ADONAI alone will rule over you.”[6]
24 Yet Gideon said to them, “I would make a request of you, that
you would give me every man an earring from his spoil.” (For
they had golden earrings, because they were Ishmaelites.)
25 “We’ll certainly give them!” they replied. So they spread
out a robe, and each one of them threw an earring from his
spoil. 26 So the weight of the golden earrings that he requested
was 1,700 shekels of gold—besides the crescent ornaments, the
pendants and the purple robes that were on the kings of
Midian, and besides the chains that were on their camels’
necks. 27 Gideon made it into an ephod, and put it in his town

Ophrah. But all Israel prostituted themselves after it there, and it became a snare to Gideon and his household.

28 So Midian was subdued before Bnei-Yisrael, and they lifted up their heads no more. The land had tranquility for 40 years in the days of Gideon. 29 Jerubbaal son of Joash went and lived in his own house. 30 Now Gideon had 70 sons of his own issue, for he had many wives. 31 Also his concubine who was in Shechem also bore him a son—he called his name Abimelech.

32 Then Gideon son of Joash died at a good old age, and was buried in the tomb of Joash his father, in Ophrah of the Abiezrites. 33 But it came to pass, as soon as Gideon was dead, that Bnei-Yisrael again prostituted themselves after the Baalim, and made Baal-berith their god. 34 So Bnei-Yisrael did not remember ADONAI their God, who had delivered them from the hand of all their enemies on every side.35 Nor did they show kindness to the household of Jerubbaal, namely Gideon, in accord with all the goodness which he had done for Israel.

Bloodshed of Abimelech and Shechem

Judges 9 1 Now Abimelech son of Jerubbaal went to Shechem, to
his mother's brothers, and spoke to them and the whole clan of
his mother's father's household saying, 2 "Speak now, in the
ears of all the leaders of Shechem: Which is better for you, that
70 men—all the sons of Jerubbaal—rule over you, or that a
single man rules over you? Remember also that I am your flesh
and bone."
3 When his mother's brothers discussed all these words of his
in the ears of all Shechem's leaders, their hearts inclined to
follow Abimelech, for they said, "He is our brother." 4 So they
gave him 70 pieces of silver from the temple of Baal-berith[7].
Abimelech then hired idle and reckless fellows, who followed
him. 5 Then he went to his father's house at Ophrah and slew
his brothers, the sons of Jerubbaal, 70 men, on top of one
stone. But Jotam, the youngest son of Jerubbaal, survived, for
he hid himself. 6 Then all the leaders of Shechem and all Beth-
millo assembled themselves together and went and made
Abimelech king at the terebinth of the pillar that was in
Shechem.
7 Now when they told Jotam, he went and stood on the top of
Mount Gerizim, lifted up his voice, called out and said to them,
"Listen to me, O lords of Shechem, that God may listen to you!
8 Once the trees set out to anoint a king over them. So they said
to the olive tree, 'Reign over us.' 9 But the olive tree said to
them, 'Should I stop yielding my oil, that honors God and man,
and go wave over the trees?' 10 Then the trees said to the fig
tree, 'You come and reign over us.' 11 But the fig tree said to
them, 'Should I stop yielding my sweetness and my delicious
fruit, and go wave over the trees?' 12 So the trees said to the
vine, 'You come and reign over us.' 13 But the vine said to them,
'Should I stop yielding my new wine, which cheers God and
man, and go wave over the trees?' 14 Then all the trees said to
the bramble, 'You come and reign over us.' 15 And the bramble
said to the trees, 'If you truly are going to anoint me king over

you, then come and take refuge in my shadow; but if not, let fire come out of the bramble and devour the cedars of Lebanon.’

16 “So now, if you have acted in truth and integrity by making Abimelech king, and if you have dealt kindly with Jerubbaal and his household, and have done for him as he deserved—17 for my father fought for you, and risked his life and delivered you from the hand of Midian, 18 but you have risen up against my father’s household today and have slain his sons—70 men on one stone—and have made Abimelech, son of his maidservant, king over the lords of Shechem just because he is your brother—19 if you then have dealt in truth and integrity with Jerubbaal and with his household today, then rejoice in Abimelech, and let him also rejoice in you. 20 But if not, let fire come out from Abimelech and devour the lords of Shechem and Beth-millo, and let fire come out from the lords of Shechem and from Beth-millo and devour Abimelech!”

21 Then Jotam ran away and fled, and went to Beer and remained there because of his brother Abimelech.

22 After Abimelech had ruled over Israel for three years, 23 God sent an evil spirit between Abimelech and the lords of Shechem. So the men of Shechem dealt treacherously with Abimelech—24 in order that the violence done to Jerubbaal’s 70 sons might come due, so their blood might be laid on their brother Abimelech who slew them, and on the lords of Shechem who strengthened his hands to slay his brothers.

25 So the lords of Shechem set up ambushers on the tops of the mountains, and they robbed anyone who passed by them along that road. So it was reported to Abimelech. 26 Now Gaal son of Ebed had come with his relatives and moved to Shechem, and the lords of Shechem put their trust in him. 27 When they went out into the field, they gathered grapes of their vineyards, trod them and had a party. Then they went into the house of their god, ate and drank, and cursed Abimelech.

28 Then Gaal son of Ebed said, “Who is Abimelech, and who is Shechem, that we should serve him? Isn’t he the son of Jerubbaal? Isn’t Zebul his deputy? Serve the men of Hamor the

father of Shechem—but why should we serve him? [29] Now, if this people were under my hand, then I would get rid of Abimelech." So he said to Abimelech, "Muster your army and come out!"

[30] When Zebul the governor of the city heard the words of Gaal son of Ebed, his anger burned. [31] So he sent messengers to Abimelech in deceit saying, "Watch out, Gaal son of Ebed and his relatives have moved to Shechem, and look, they are inciting the city against you. [32] So now, arise by night, you and the people who are with you, and lie in wait in the field. [33] So it will be in the morning, as soon as the sun is up, you will rise early and advance on the city; and behold, when he and the people who are with him come out against you, then you should do to them whatever your hand finds."

[34] So Abimelech and all the people who were with him rose up by night and lay in wait against Shechem in four columns. [35] Now Gaal son of Ebed went out and stood at the entrance of the city gate. Then Abimelech and the people who were with him emerged from the ambush. [36] When Gaal saw the people, he said to Zebul, "Look, people are coming down from the tops of the mountains!"

But Zebul said to him, "You're seeing the shadow of the mountains as if they were men."

[37] Then Gaal spoke up again and said, "Look, people are coming down from the middle of the land, and one column is coming by the road of the Diviner's Oak."

[38] Then Zebul said to him, "Where is your mouth now? With it you said, 'Who is Abimelech that we should serve him?' Isn't this the people that you have trashed? Now go out and fight him!" [39] So Gaal went out ahead of the lords of Shechem and fought with Abimelech. [40] But Abimelech chased him, and he fled before him, and many fell wounded up to the entrance of the gate. [41] While Abimelech stayed in Arumah, Zebul drove Gaal and his relatives out so that they could not stay in Shechem.

[42] Now it came to pass the next day that the people went out into the field, and it was reported to Abimelech. [43] So he took

his people, divided them into three columns, and lay in ambush in the field. When he looked and saw the people were coming out of the city, he pounced on them and struck them down.
44 Then Abimelech and the column that was with him rushed forward and stood at the entrance of the city gate, and the other two columns rushed on all who were in the open field and struck them down. 45 So Abimelech fought against the city all that day, captured the city and killed the people that were in it. Then he razed the city and sowed it with salt.

46 Now when all the lords of Shechem's Tower heard about it, they went into the vault of the temple of El-berith. 47 When Abimelech was told that all the lords of Shechem's Tower had gathered there, 48 he and all the people with him went up to Mount Zalmon. Then Abimelech took an axe in his hand and cut down a branch from the trees and lifted it up and laid it on his shoulder. Then he said to the people who were with him, "What you've seen me do, hurry and do likewise." 49 So all the people likewise each cut down his branch and followed Abimelech. He laid them against the vault and set the vault on fire over them. So all the people of Shechem's Tower also died—about a thousand men and women.

50 Then Abimelech went to Thebez, camped against Thebez and captured it. 51 But there was a strong tower in the center of the city, and all the men and women with all the city leaders fled there and shut themselves in, and went up to the roof of the tower. 52 So Abimelech came to the tower and fought against it, and approached the door of the tower to burn it with fire. 53 But a certain woman threw an upper millstone on Abimelech's head and crushed his skull. 54 Then he called quickly to the young man, his armor-bearer, and said to him, "Draw your sword and kill me, lest they say of me, 'A woman slew him.'" So his young man thrust him through, and he died.
55 So when the men of Israel saw that Abimelech was dead, they each departed to his place. 56 Thus God repaid the wickedness of Abimelech—what he had done to his father by slaying his 70 brothers. 57 Also all the wickedness of the men of Shechem God

requited on their heads. Thus on them came the curse of Jotam son of Jerubbaal.

Troubles in Gilead

Judges 10 [1] After Abimelech, Tola son of Puah son of Dodo, a man
of Issachar, arose to deliver Israel. He dwelt in Shamir in the
hill country of Ephraim. [2] He judged Israel for 23 years, then
died and was buried in Shamir. [3] After him Jair the Gileadite
arose, and judged Israel for 23 years. [4] He had 30 sons who
rode on 30 donkeys and had 30 towns in the land of Gilead,
which are called Jair's Villages to this day. [5] Then Jair died and
was buried in Kamon. [6] Then Bnei-Yisrael again did what was
evil in ADONAI'S eyes. They worshipped the Baalim, the
Ashtaroth, gods of Aram, gods of Zidon, gods of Moab, gods of
the children of Ammon and gods of the Philistines. They
abandoned ADONAI and did not worship Him. [7] So ADONAI'S
anger burned against Israel, and He sold them over into the
hand of the Philistines and into the hand of the children of
Ammon. [8] They shattered and crushed Bnei-Yisrael that year—
for 18 years all Bnei-Yisrael who were beyond the Jordan in the
land of the Amorites, which is in Gilead. [9] Then the children of
Ammon also crossed over the Jordan to fight against Judah,
Benjamin and the house of Ephraim, so that Israel was greatly
distressed.

[10] Then Bnei-Yisrael cried out to ADONAI saying, "We have
sinned against You, for we have forsaken our God and have
worshipped the Baalim."

[11] So ADONAI said to Bnei-Yisrael, "Did I not deliver you from
the Egyptians, the Amorites, the children of Ammon, the
Philistines, [12] the Zidonians, the Amalekites and the Maonites
who oppressed you? When you cried out to Me, I delivered you
from their hand. [13] Yet you have forsaken Me and worshipped
other gods; therefore I will deliver you no more. [14] Go and cry
out to the gods which you have chosen; let them deliver you in
the time of your distress."

[15] Then Bnei-Yisrael said to ADONAI, "We have sinned. Do to us
whatever seems good to You, but please, deliver us this day."
[16] Then they removed the foreign gods from among them, and

worshipped ADONAI. So His soul could not bear the misery of Israel.

17 Then the children of Ammon were summoned and camped in Gilead. Bnei-Yisrael gathered together and camped in Mizpah. **18** The people of the princes of Gilead said one to another, “Whoever begins to fight against the children of Ammon will be chief over all the inhabitants of Gilead.”

Jephthah's Valor and Vow

Judges 11 1 Now Jephthah the Gileadite was a mighty man of valor[8], but he was son of a prostitute, while Gilead was
Jephthah's father. 2 But Gilead's wife bore him sons, and when
the wife's sons grew up, they drove Jephthah out and said to
him, "You won't inherit in our father's house, for you are a son
of another woman." 3 Then Jephthah fled from his brothers and
lived in the land of Tob. Some worthless fellows joined with
Jephthah and went out with him.

4 Now it came about after a while that the children of Ammon
fought with Israel. 5 When the children of Ammon made war
against Israel, the elders of Gilead went to fetch Jephthah from
the land of Tob. 6 They said to Jephthah, "Come and be our
chief, so we may fight the children of Ammon."

7 Jephthah then said to the elders of Gilead, "Didn't you hate
me and drive me out of my father's house? So why are you
coming to me now that you're in trouble?"

8 "Here is why we're now turning to you," the elders of Gilead
said to Jephthah. "Come with us, fight the children of Ammon,
and then you will become head over all the inhabitants of
Gilead."

9 So Jephthah said to the elders of Gilead, "If you take me
back home to fight the children of Ammon, and ADONAI gives
them over to me, I should become your head!"

10 The elders of Gilead said to Jephthah, "Let ADONAI be
witness between us if we don't do as you say." 11 Then Jephthah
went with the elders of Gilead, and the people made him head
and chief over them, after Jephthah repeated all his terms
before ADONAI at Mizpah.

12 Then Jephthah sent messengers to the king of the children
of Ammon saying, "What have you to do with me, that you have
come to me to make war on my land?"

13 The king of the children of Ammon answered the
messengers of Jephthah, "Because Israel took away my land,

when they came up from Egypt, from the Arnon to the Jabbok as far as the Jordan. Now therefore, return them peaceably.”
14 But Jephthah sent messengers again to the king of the children of Ammon, 15 and said to him, “Thus says Jephthah, ‘Israel did not take away the land of Moab or the land of the children of Ammon. 16 For upon departing from Egypt, Israel traveled through the wilderness to the Sea of Reeds and came to Kadesh, 17 then Israel sent messengers to the king of Edom saying, “Please, let me pass through your land,” but the king of Edom would not consent. Similarly he sent word to the king of Moab, but he would not consent. So Israel, after staying at Kadesh, 18 traveled through the wilderness, around the land of Edom and the land of Moab, came to the east side of the land of Moab and they camped on the other side of the Arnon. But they did not enter the territory of Moab, for the Arnon was the border of Moab. 19 Then Israel sent messengers to King Sihon of the Amorites, the king of Heshbon, and Israel said to him, “Please, let us pass through your land to my place.” 20 But Sihon did not trust Israel to pass through his territory. So Sihon gathered all his troops, camped in Jahaz and fought against Israel. 21 But ADONAI God of Israel gave Sihon and all his troops into the hand of Israel, and they defeated them. So Israel took possession of all the land of the Amorites, the inhabitants of that country. 22 Thus they possessed all the territory of the Amorites, from the Arnon as far as the Jabbok, and from the wilderness as far as the Jordan. 23 So now ADONAI God of Israel dispossessed the Amorites from before His people Israel. So should you possess their land? 24 Don’t you possess what Chemosh your god gives you to possess? Likewise, whatever ADONAI our God has dispossessed from before us, this we will possess. 25 Besides, are you any better than Balak son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them? 26 While Israel was living in Heshbon and its villages, in Aroer and its villages, and in all the cities on both sides of the Arnon for 300 years, why didn’t you try to recover them all that time? 27 So I myself have not transgressed against you, yet you are doing me harm by

waging war against me. May ADONAI, the Judge, judge today between Bnei-Yisrael and the children of Ammon.’”
28 However, the king of the children of Ammon paid no attention to the words of Jephthah that he sent him. 29 Then the Ruach ADONAI came upon Jephthah, so he marched through Gilead and Manasseh, and passed through Mizpah of Gilead, and from Mizpah of Gilead he crossed over to the children of Ammon. 30 Then Jephthah vowed a vow to ADONAI and said, “If You will indeed give the children of Ammon into my hand,
31 then it will be that whatever comes out of the doors of my house to meet me when I return safely from the children of Ammon, it will be ADONAI’S, and I will offer it up as a burnt offering.”
32 So Jephthah crossed over to the children of Ammon to fight against them, and ADONAI gave them into his hand. 33 So he utterly defeated them from Aroer until you come to Minnith—20 towns—and as far as Abel-cheramim. So the children of Ammon were subdued before Bnei-Yisrael.
34 Now when Jephthah arrived at his home in Mizpah, behold, his daughter was coming out to meet him with tambourines and with dances. Now she was his only child. Besides her he had no son or daughter. 35 Upon seeing her, he tore his clothes and said, “Alas, my daughter! You made me bow down in grief—you’ve made me miserable! For I have opened my mouth to ADONAI, and I cannot take it back.”[9]
36 “My father, you have opened your mouth to ADONAI,” she said to him. “Do to me what proceeded from your mouth—since ADONAI brought vengeance on your enemies, the children of Ammon.” 37 She said further to her father, “Let this thing be done for me. Let me be alone two months, so that I may go on the mountains and mourn my virginity, I and my companions.”
“Go!” he said. So he sent her away for two months. So she left, she and her companions, and mourned on the mountains because of her virginity. 39 Then at the end of two months she returned to her father, who did with her according to his vow he had made—so she was never intimate with a man. So it became a custom in Israel, 40 that the daughters of Israel would

go annually to commemorate the daughter of Jephthah the Gileadite four days in a year.

Judges 12 [1] Then the men of Ephraim were summoned and crossed over to Zaphon. They said to Jephthah, “Why did you cross over to fight against the children of Ammon without calling us to go with you? We will burn your house over you with fire.” [2] So Jephthah responded to them, “I and my people were in a bitter conflict with the children of Ammon, yet when I called you, you didn’t deliver me from their hand. [3] So when I saw that you weren’t going to deliver, I put my life in my hand and crossed over against the children of Ammon, and ADONAI gave them into my hand. So why have you come up to me today, to fight me?”

[4] Then Jephthah gathered all the men of Gilead and fought Ephraim. The men of Gilead defeated Ephraim, because they said, “You Gileadites are just fugitives of Ephraim in the midst of Ephraim and in the midst of Manasseh.” [5] The Gileadites captured the fords of the Jordan opposite Ephraim. So when any of the fugitives of Ephraim said, “Let me cross over,” the men of Gilead would ask him, “Are you an Ephraimite?” If he said, “No,” [6] then they would say to him, “Say now, ‘Shibboleth,’” and he said “Sibboleth” since he could not pronounce it right, then they would seize him and slay him at the fords of the Jordan. At that time 42,000 of Ephraim fell.

[7] Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in one of the towns of Gilead. [8] After him Ibzan of Bethlehem judged Israel. [9] Now he had 30 sons, and 30 daughters—he sent them outside and brought in 30 girls from outside for his sons. He judged Israel seven years, [10] then Ibzan died and was buried in Bethlehem.

[11] Then after him Elon the Zebulunite judged Israel. He judged Israel ten years, [12] then Elon the Zebulunite died and was buried in Aijalon in the land of Zebulun. [13] After him Abdon son of Hillel the Pirathonite judged Israel. [14] He had 40 sons and 30 grandsons who rode on 70 donkeys, and he judged Israel eight years. [15] Then Abdon son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim, in the hill country of the Amalekites.

Birth of Samson

Judges 13 1 Bnei-Yisrael again did what was evil in ADONAI's eyes,
and ADONAI gave them into the hand of the Philistines for 40
years. 2 Now there was a certain man from Zorah, from a
Danite clan, whose name was Manoah. His wife was barren and
bore no children. 3 Then the angel of ADONAI appeared to the
woman and said to her, "Behold now, you are barren and have
not borne children, but you will conceive and bear a son.[10]
4 Now therefore be careful not to drink wine or strong drink, or
eat any unclean thing. 5 For behold, you will conceive and bear
a son. Let no razor come upon his head, for the boy will be a
Nazirite to God from the womb.[11] He will begin to deliver
Israel from the hand of the Philistines."

6 Then the woman came and told her husband saying, "A man
of God came to me and his appearance was like the appearance
of the angel of God, very awesome! But I did not ask him where
he was from, nor did he tell me his name. 7 He said to me,
'Behold, you will conceive and bear a son. So, drink no wine or
strong drink, and eat nothing unclean, for the child will be a
Nazirite to God from the womb to the day of his death."

8 Then Manoah entreated ADONAI and said, "My Lord, please
let the man of God whom You have sent come to us again and
teach us what we will do for the boy to be born."

9 God listened to the voice of Manoah, and the angel of God
came again to the woman as she was sitting in the field, but
her husband Manoah was not with her. 10 So the woman ran
quickly and told her husband, and said to him, "Look, the man
that came to me the other day has appeared to me!"

11 So Manoah got up and followed his wife. When he came to
the man, he asked him, "Are you the one who spoke to the
woman?"

"I am," he said.

12 Then Manoah said, "Now may your words come about!
What will be the child's rule and his mission?"

13 The angel of ADONAI said to Manoah, “Let the woman
abstain from all that I mentioned to her. 14 She should not eat
anything that comes from the grapevine, or drink wine or
strong drink, or eat any unclean thing. She must observe all
that I commanded her.”
15 Then Manoah said to the angel of ADONAI, “Please, let us
detain you so that we may prepare a young goat for you.”
16 But the angel of ADONAI said to Manoah, “If you could
detain me, I would not eat your food. But if you present a burnt
offering, then offer it to ADONAI.” For Manoah did not realize
that he was the angel of ADONAI.
17 Then Manoah asked the angel of ADONAI, “What is your
name, so that when your words come to pass we may honor
you?” 18 But the angel of ADONAI said to him, “Why do you ask
for my name? It is wonderful.”
19 Manoah took the young goat with the meal offering and
offered them on the rock to ADONAI, and He did something
wonderful as Manoah and his wife were watching. 20 For it
came about when the flame went up from off the altar toward
heaven that the angel of ADONAI ascended in the flame of the
altar. Manoah and his wife were looking on, then they fell on
their faces to the ground. 21 But the angel of ADONAI appeared
no more to Manoah or to his wife.
Then Manoah realized that he was the angel of ADONAI.
22 Manoah said to his wife, “We will surely die, because we have
seen God.” 23 But his wife said to him, “If ADONAI had desired to
kill us, He would not have accepted a burnt offering and a meal
offering from our hand, nor would He have shown us all these
things or let us hear such things as these at this time.”
24 Then the woman bore a son, and called his name Samson.
So the boy grew up and ADONAI blessed him. 25 The Ruach
ADONAI began to stir him in Mahaneh-dan, between Zorah and
Eshtaol.

Riddle of the Lion

Judges 14 1 Then Samson went down to Timnah and eyed in
Timnah a woman, one of the daughters of the Philistines. 2 So
he came back and told his father and mother saying, “I have
seen a woman in Timnah, one of the daughters of the
Philistines. So now get her for me as a wife.”
3 Then his father and his mother said to him, “Is there no
woman among the daughters of your kinsmen, or among all our
people, that you are going to take a wife from the
uncircumcised Philistines?”
But Samson said to his father, “Get her for me, for she is the
right one in my eyes.”
4 But his father and mother did not know that it was of
ADONAI, for He was seeking a pretext against the Philistines.
For at that time the Philistines were ruling over Israel. 5 While
his father and mother went down to Timnah, Samson went to
the vineyards of Timnah, and behold, a young lion came roaring
at him. 6 Then the Ruach ADONAI came mightily upon him, and
he tore him apart as one would have split a young goat—yet he
had nothing in his hand. But he did not tell his father or his
mother what he had done.
7 So he went down and talked with the woman, and she
looked right in Samson’s eyes. 8 After a while he returned to
get her, but turned aside to look at the carcass of the lion; and
behold, there was a swarm of bees and honey in the carcass of
the lion. 9 So he scraped it into his hands and went on, eating
as he went. Now when he came to his father and mother, he
gave some to them and they ate it, though he did not tell them
that he had scraped the honey from the carcass of the lion.
10 Then his father went down to the woman, and Samson
made a banquet there, for so the young men used to do. 11 Now
it came to pass, when they saw him, they brought 30
companions to be with him. 12 Then Samson said to them, “Let
me now propose a riddle to you. If you can indeed solve it for
me during the seven days of the banquet, and figure it out,

then I will give you 30 linen garments and 30 changes of clothes; 13 but if you cannot solve it for me, then you must give me 30 linen garments and 30 changes of clothes."

"Propose your riddle," they said to him. "Let's hear it!"

14 So he said to them,

"Out of the eater came forth food,
out of the strong came forth sweet."

But for three days they could not solve the riddle. 15 Now on the seventh day, they said to Samson's wife, "Coax your husband so that he will explain the riddle to us—or else we will burn you and your father's house with fire. Have you invited us to impoverish us?"

16 So Samson's wife wept before him and said, "You only hate me! You don't love me! You proposed a riddle to the sons of my people—yet you haven't explained it to me!"

"Look," he said, "I haven't explained it to my father or my mother, so should I explain it to you?" 17 But she wept before him the seven days while their banquet lasted. So it was on the seventh day he told her, because she nagged him. Then she told the riddle to the sons of her people. 18 So the men of the city said to him on the seventh day, before the sun went down,

"What is sweeter than honey?
And what is stronger than a lion?"

But he responded to them,
"If you hadn't plowed with my heifer,
you wouldn't have solved my riddle."

19 Then the Ruach Adonai came mightily upon him, and he went down to Ashkelon and killed 30 of their men, took their spoil, and gave the changes of clothes to those who solved the riddle. Since his rage was burning, he went up to his father's house. 20 But Samson's wife was given to his companion who had been his best man.

Victory with a Jawbone

Judges 15 1 But after a while, during the time of wheat harvest,
Samson visited his wife with a young goat. “I am going to my
wife in her room,” he said.

But her father would not let him enter. 2 “I thought for sure
you had utterly hated her,” her father said, “so I gave her to
your best man. Her younger sister—isn’t she better than her?
Please, let her be yours instead.”

3 Then Samson said to them, “This time I am blameless from
the Philistines when I do harm to them.” 4 So Samson went and
caught 300 foxes, and took torches, turned the foxes tail to tail
and put one torch between every two tails. 5 Then he set fire to
the torches and released them into the standing grain of the
Philistines, Thus he burned up both the stacks and the standing
grain, along with vineyards and olive trees.

6 Then the Philistines asked, “Who did this?” They were told,
“Samson, son-in-law of the Timnite, because he took his wife
and gave her to his best man.” So the Philistines came up and
burnt her and her father with fire.

7 Then Samson said to them, “Since you have acted like this,
surely I will take revenge on you—after that I will quit.” 8 So he
struck them leg upon thigh with a great slaughter. Then he
went down and stayed in the cleft of the rock of Etam.

9 Then the Philistines went up and camped in Judah and
spread out in Lehi. 10 The men of Judah asked, “Why have you
marched against us?”

They replied, “We have come to arrest Samson—to do to him
as he did to us.”

11 Then 3,000 men of Judah went down to the cleft of the rock
of Etam and said to Samson, “Don’t you realize that the
Philistines are ruling over us? So what is this that you have
done to us?”

He said to them, “As they did to me, so I have done to them.”

12 “We have come down to bind you,” they said to him, “so
that we may hand you over to the Philistines.”

So Samson said to them, “Swear to me that you yourselves
won’t kill me.”
13 “No, we won’t kill you,” they said to him, “but we will bind
you fast and hand you over to them.” So they bound him with
two new ropes and brought him up from the rock. 14 When he
arrived at Lehi, the Philistines shouted upon meeting him. But
the Ruach ADONAI came mightily upon him so that the ropes
that were on his arms became like flax burned with fire and his
bonds melted off his wrists. 15 Then he found a fresh jawbone of
a donkey, reached out and took it, and killed a thousand men
with it. 16 Then Samson said,

“With the jawbone of a donkey,
a heap . . . two heaps,
with the jawbone of a donkey
I struck down a thousand men.”

17 As soon as he had finished speaking, he threw the jawbone
from his hand. Then he named that place Ramat-lehi.[12] 18 Then
he became very thirsty, so he called to ADONAI and said, “You
have granted this great deliverance by the hand of Your
servant. So now, will I die of thirst and fall into the hand of the
uncircumcised?”
19 But God split the hollow place that is in Lehi, and water
came out of it. When he drank, he regained his strength and
revived. Therefore he called it En-hakkore[13], which is in Lehi
to this day. 20 Then he judged Israel in the days of the
Philistines for 20 years.

Delilah Betrays Samson

Judges 16 [1] Once Samson went to Gaza and eyed a prostitute
there, so he went to her. [2] The Gazites were told, “Samson has
come here.” So they surrounded him, lay in ambush for him all
night at the gate of the city, and kept quiet all night saying,
“When morning light comes, then we kill him.” [3] But Samson
lay in bed till midnight, got up at midnight, grabbed the doors
of the city gate along with the two gateposts and pulled them
up bar and all. Then he put them on his shoulders and carried
them up to the top of the mountain that is near Hebron.

[4] It came about afterward that he fell in love with a woman in
the valley of Sorek, whose name was Delilah. [5] So the Philistine
lords came up to her and said to her, “Coax him, see where his
great strength comes from and by what we may overpower
him, so we may bind him to subdue him—then we’ll each of us
give you 1,100 pieces of silver.”

[6] So Delilah said to Samson, “Tell me please, where does your
great strength come from? How could you be bound to subdue
you?”

[7] Samson said to her, “If they bind me with seven fresh cords
that have never been dried, then I would be weak and be like
any other man.” [8] So the Philistine lords brought up to her
seven fresh cords that had never been dried, and she bound
him with them, [9] while an ambush was waiting in an inner
room.

“The Philistines are upon you, Samson!” she said to him. But
he broke the cords just as a strand of straw snaps when it
touches fire. So his strength remained unknown.

[10] Delilah said to Samson, “Oh, you deceived me! You lied to
me! Now tell me please, how you can be bound?”

[11] He told her, “If they only bind me with new ropes never
used for work, then I will be weak and be like any other man.”
[12] So Delilah took new ropes, tied him up with them and said to
him, “The Philistines are upon you, Samson!” Yet while the

ambush was waiting in the inner room, he snapped them from his arms like a thread.

13 So Delilah said to Samson, “Up to now you’ve mocked me and told me lies! Tell me how you can be bound!”

He told her, “If you weave the seven locks of my head with the web of a loom.” 14 So she pinned it with a pin and said to him, “The Philistines are upon you, Samson!” But he awoke from his sleep and pulled away the pin of the loom and the web.

15 “How can you say, ‘I love you,’” she said to him, “when your heart is not with me? This is three times you’ve deceived me and not told me where your great strength comes from.”

16 Now it came about when she nagged him daily with her speeches and kept bothering him, his soul was annoyed to death. 17 So he divulged to her all his heart and said to her, “No razor has ever been upon my head, for I have been a Nazirite to God from my mother’s womb. If I am shaved, then my strength will go from me, and I will be weak and be like any other man.”

18 Now when Delilah realized that he had confided to her all his heart, she sent and called for the Philistine lords saying, “Come up this time, for he has told me all his heart.” So the Philistine lords came up to her and brought the silver in their hand. 19 Then she made him sleep upon her knees, and she called for a man and had the seven locks of his head shaved off. She even began to humiliate him while his strength departed from him. 20 Then she said, “The Philistines are upon you, Samson!” When he awoke from his sleep, he thought, “I’ll go out as at other times, and shake myself off.” He did not comprehend that ADONAI had departed from him.

21 Then the Philistines seized him and gouged out his eyes. They brought him down to Gaza and bound him with bronze chains, and he became a grinder in the prison. 22 However, the hair of his head began to grow again after it was shaved off.

Samson Avenged

23 Now the Philistine lords gathered to offer a great sacrifice
to Dagon their god and to celebrate, as they said, “Our god has
given our enemy Samson into our hand.”
24 When the people saw him, they praised their god, as they
said, “Our god has given into our hand our enemy and the
destroyer of our country, who has slain many of us.”
25 Now it came about when their hearts were merry that they
said, “Call for Samson, that he may amuse us.” So they called
for Samson from the prison, and he did make them laugh, when
they made him stand between the pillars.
26 Then Samson said to the lad that held him by the hand,
“Let me feel the pillars on which the temple rests, so I may lean
on them.” 27 Now the temple was full of men and women. All the
Philistine lords were there and about 3,000 men and women on
the roof looking on while Samson was amusing them.
28 Then Samson called out to Adonai and said, “My Lord
Adonai, please remember me and please strengthen me only
this once, O God, so that I may this once take revenge on the
Philistines for my two eyes.” 29 Then Samson grasped the two
middle pillars on which the temple rested and leaned on them,
one with his right hand and the other with his left. 30 Then
Samson said, “Let me die with the Philistines!” He bent with all
his might so that the temple fell on the lords and on all the
people who were in it. So the dead whom he killed at his death
were more than those whom he killed during his life.
31 Then his kinsmen and all his father’s household came
down, lifted him, brought him up and buried him between
Zorah and Eshtaol in the tomb of his father Manoah. For he
had judged Israel 20 years.

Micah's Idols

Judges 17 [1] Now there was a man of the hill country of Ephraim
whose name was Micah. [2] And he said to his mother, "The
1,100 pieces of silver that were taken from you, about which
you uttered a curse, which you also repeated it in my ears,
behold, the silver is with me; I took it." And his mother said,
"Blessed be my son of ADONAI." [3] And he returned the eleven
hundred pieces of silver to his mother, and his mother said, "I
wholly dedicate the silver from my hand to ADONAI for my son to
make a graven image and a molten image; now therefore. I will
return it to you." [4] So when he returned the silver to his
mother, his mother took 200 pieces of silver and gave them to
the silversmith who made it into a graven image and a molten
image; and they were kept in the house of Micah. [5] Now the
man Micah had a shrine of gods, and he made an ephod and
household idols, and consecrated one of his sons to become his
priest. [6] In those days there was no king in Israel; every man
did what was right in his own eyes. [7] Now there was a young
man from Bethlehem of Judah—of the clan of Judah—who was a
Levite, and he sojourned there. [8] Then the man departed from
the town, from Bethlehem of Judah, to sojourn wherever he
could find a place; and as he journeyed he arrived to the hill
country of Ephraim to the house of Micah. [9] And Micah said to
him, "Where do you come from?" And he replied to him, "I am a
Levite from Bethlehem of Judah, and I am travelling to stay
wherever I may find a place." [10] So Micah said to him, "Stay
with me and be a father and a priest to me, and I will give you
ten pieces of silver a year, and a suit of apparel, and your
provision." So the Levite went in. [11] And the Levite was content
to stay with the man, and the young man became to him as one
of his sons. [12] So Micah consecrated the Levite, and the young
man became his priest and lived in the house of Micah. [13] Then
Micah said, "Now I know that ADONAI will do me good, seeing I
have a Levite as my priest."

The Danites Seek a New Home

Judges 18 [1] In those days there was no king in Israel, and in
those days the tribe of Dan was seeking an inheritance for itself
to settle in, for to that day no territory had fallen to them for an
inheritance in the midst of the tribes of Israel. [2] So the children
of Dan sent five men from their clan, out of their entire
population, men of valor from Zorah and Eshtaol, to spy out the
land and explore it, and said to them, “Go, explore the land.”
When they came to the hill country of Ephraim, to the house
of Micah, they lodged there. [3] When they were near the house
of Micah, they recognized the voice of the young man, the
Levite. So they turned aside there and asked him, “Who
brought you here? What are you doing in this place? What do
you have here?”
[4] He said to them, “Thus and thus Micah did for me—he hired
me and I became his priest.”
[5] “Please inquire of God,” they said to him, “so we may know
whether our way that we are going will be successful.”
[6] “Go in peace,” the priest said to them. “The way that you
are going has ADONAI’S approval.”
[7] Then the five men left and came to Laish, and saw the
people there living securely, like the Zidonians, tranquil and
unsuspecting. For there was no humiliation or anything
oppressive in the land. Moreover, they were distant from the
Zidonians and had no dealings with anybody.
[8] When they came back to their kinsmen at Zorah and
Eshtaol, their kinsmen asked them, “What do you say?”
[9] “Arise, let’s go up against them!” they said. “For we have
seen the land—see, it’s very good. Yet you’re sitting still! Don’t
be sluggish! Go enter, possess the land! [10] When you get there,
you will come to unsuspecting people. The land is spacious. For
God has put it in your hand—a place where there is no lack of
anything on the earth.”
[11] So from the Danite clan from Zorah and Eshtaol, 600 men
set out, armed with weapons of war. [12] They went up and

camped at Kiriath-jearim in Judah. Therefore they called that place Mahaneh-Dan to this day—behold, it is west of Kiriath-jearim. 13 From there they passed on to the hill country of Ephraim and came to Micah's house.

14 Then the five men that went to spy out the country of Laish said to their kinsmen, "Do you know that in these houses there are an ephod, household idols, a carved image and a molten image? Now therefore, consider what you have to do."

15 So they turned aside there and came to the house of the young Levite at Micah's house, and asked him about his welfare. 16 Now the 600 men of the children of Dan, armed with their weapons of war, were standing by the entrance of the gate. 17 The five men who had gone to spy out the land went up and entered there. They took the carved image, the ephod, the household idols and the molten image, while the priest was standing by the entrance of the gate with the 600 men armed with weapons of war.

18 Now after these had gone into Micah's house and taken the carved image, the ephod, the household idols and the molten image, the priest said to them, "What are you doing?"

19 "Be quiet!" they said to him. "Put your hand on your mouth and go with us and be to us a father and a priest! Is it better for you to be priest to the house of one man or to be priest to a tribe and a clan in Israel?" 20 So the priest's heart was glad, and he took the ephod, the household idols and the carved image, and went along among the people.

21 So they turned and set off, and placed the little ones and the cattle and the goods in front of them. 22 When they were at a good distance from Micah's house, the men that were in the houses near Micah's house gathered and caught up with the children of Dan. 23 They called out to the children of Dan, who turned their faces around and said to Micah, "What's the matter with you that you have called them out?"

24 "You have taken away my gods which I made," he said, "and the priest, and walked away! What do I have left? And how then do you say to me, 'What's the matter with you?'"

[25] But the children of Dan said to him, “Don’t let your voice be heard among us, lest bitter fellows fall upon you, and you lose your life with the lives of your household.” [26] Then the children of Dan went on their way, and when Micah saw that they were too strong for him, he turned and went back to his house.

[27] Then they took what Micah had made, and his priest, and came to Laish, to a tranquil and unsuspecting people, and struck them with the edge of the sword, and they burned the town with fire. [28] There was no deliverer, because it was far from Zidon and they had no alliance with anyone. It was in the valley near Beth-rehob.

Then they rebuilt the town and lived in it. [29] So they called the name of the town Dan, after the name of their father Dan born to Israel; however, the former name of the town was Laish. [30] The children of Dan set up for themselves the carved image. Jonathan son of Gershom son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the exile from the land. [31] So they set them up Micah’s carved image that he had made, all the time that the House of God was in Shiloh.

Crime at Gibeah of Benjamin

Judges 19 [1] Now in those days, there was no king in Israel. There
was a certain Levite dwelling in a remote part of the hill
country of Ephraim, who got himself a concubine out of
Bethlehem in Judah. [2] But his concubine played the harlot
against him, and went away from him to her father's house to
Bethlehem in Judah, and was there for a period of four months.
[3] Then her husband arose and went after her to speak kindly
to her to bring her back. He had his servant and a pair of
donkeys with him. So she brought him into her father's house,
and when the father of the young woman saw him, he was glad
to meet him. [4] His father-in-law, the young woman's father,
kept him staying with him three days, eating, drinking and
lodging there.
[5] Now on the fourth day they woke up early in the morning,
and he rose up to depart, but the young woman's father said to
his son-in-law, "Strengthen your heart with a morsel of bread,
and afterward you may go." [6] So the two of them sat down and
ate and drank together. Then the young woman's father said to
the man, "Please, be willing to spend the night, and let your
heart be merry." [7] Then the man rose up to depart, but his
father-in-law urged him, so he lodged there again. [8] Then he
woke up early in the morning on the fifth day to depart, but the
young woman's father said, "Please, strengthen yourself and
tarry until afternoon!" So both of them ate. [9] And when the man
rose up to depart, he and his concubine and his servant, his
father-in-law, the young woman's father, said to him, "Behold
now, the day is waning toward evening; please, spend the
night. Behold, the day is drawing to a close; lodge here and let
your heart be merry. Then tomorrow get up early for your
journey so that you may go home."
[10] But the man would not spend that night, so he rose up and
departed and came to a place near Jebus—that is, Jerusalem—
and with him were a pair of saddled donkeys and his
concubine. [11] When they were near Jebus and the day was

almost gone, the servant said to his master, “Come, please, and let us turn aside into this city of the Jebusites and lodge in it.”
12 But his master said to him, “We will not turn aside into a city of foreigners, who are not of Bnei-Yisrael. Let’s go on to Gibeah.” 13 “Come on,” he said to his servant, “let’s try to reach one of these places—we’ll spend the night in Gibeah or in Ramah.” 14 So they passed on and went their way, and the sun went down on them near Gibeah, which belongs to Benjamin. 15 Then they turned aside there to enter and lodge in Gibeah. When he went in, he sat down in the town square, for there was no one who took them into his house to spend the night.
16 Now behold, an old man was coming from his work in the field at evening. The man was of the hill country of Ephraim but dwelled in Gibeah, while the rest of the men of the place were Benjamites. 17 When he lifted up his eyes and saw the wayfaring man in the open square of the town, the old man asked, “Where are you going, and where do you come from?”
18 “We are passing from Bethlehem of Judah,” he said to him, “to the remote part of the hill country of Ephraim, for I am from there, and I went to Bethlehem of Judah. But now I am going to the House of Adonai, yet no one has taken me into his house. 19 Nevertheless, there is both straw and fodder for our donkeys, and also bread and wine for me, your handmaid, and the young man that is with your servants—there is no lack of anything.”
20 The old man said, “Shalom to you! Let all your needs be on me—only don’t spend the night in the open square!” 21 So he brought him into his house and gave the donkeys fodder, and they washed their feet and ate and drank.
22 While they were making their hearts merry, behold, some worthless men of the town surrounded the house. Pounding the door, they shouted to the owner of the house, “Bring out the man that came into your house,” they said to the old man, “so we may have relations with him.”
23 But the man, the owner of the house, went out to them and said to them, “No, my fellows, please don’t do this evil. After all, this man has come into my house. Don’t commit this

disgraceful deed. [24] Look, here is my virgin daughter, and his concubine—I will bring them out to you now, and you may abuse them and do to them whatever pleases you, but don’t do such a degrading thing to this man!”

[25] But the men would not listen to him. So the man seized his concubine and brought her out to them, and they raped her and abused her all the night until morning. When dawn broke, they let her go. [26] As the morning came, the woman came and fell down at the doorway of the man’s house where her master was, until it was full daylight.

[27] When her master rose up in the morning opened the doors of the house, and went out to go his way, behold, the woman his concubine had collapsed at the doorway of the house, with her hands on the threshold. [28] “Get up!” he said to her, “and let’s go.” But there was no response. So he placed her on the donkey. Then the man got up and went to his place.

[29] Now when he entered his house, he took a knife and laid hold of his concubine and cut her, limb by limb, into twelve pieces, and sent her to all the territory of Israel. [30] So it was, that everyone who saw it said, ‘ “Nothing like this has ever happened or been seen, since the day that Bnei-Yisrael came up from the land of Egypt to this day! Think it over, take counsel and speak up!”

Battle of Gibeah

Judges 20 [1] Then all Bnei-Yisrael went out and was assembled as one man, from Dan to Beersheba with the land of Gilead, before ADONAI at Mizpah. [2] The chiefs of the people and of the tribes of Israel presented themselves in the assembly of the people of God—400,000 foot soldiers armed with swords. [3] Now the children of Benjamin heard that Bnei-Yisrael had gone up to Mizpah.

Bnei-Yisrael asked, “Tell us, how did this wickedness take place?”

[4] So the Levite, the husband of the murdered woman, answered and said, “I came with my concubine to Gibeah of Benjamin to spend the night. [5] Then men of Gibeah rose against me and surrounded the house over me at night. They intended to kill me, but instead, they raped my concubine until she died. [6] So I took my concubine and cut her into pieces and sent her throughout the land of Israel’s possession. For they have committed something obscene and degrading in Israel. [7] Behold, all you sons of Israel, give your advice and counsel here.”

[8] Then all the people arose as one man saying, “Not one of us will go to his tent, nor will any of us return to his house. [9] But now this is what we will do to Gibeah: we will go up against it by lot. [10] We will take ten men of a hundred throughout the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to supply provisions for the troops, so that when they come to Gibeah of Benjamin, they may do to them according to all the disgrace that they have committed in Israel.”

[11] So all the men of Israel were gathered against the town, knit together as one man. [12] And the tribes of Israel sent men through the tribe of Benjamin saying, “What is this wickedness that has taken place among you? [13] Now therefore, give up the men, the worthless fellows that are in Gibeah, that we may put them to death and purge this evil from Israel.”

But the children of Benjamin would not listen to the voice of their kinsmen Bnei-Yisrael. 14 So the children of Benjamin were gathered from their towns to Gibeah, to go out to battle against Bnei-Yisrael. 15 On that day the children of Benjamin mustered 26,000 swordsmen from the towns, besides the inhabitants of Gibeah, who numbered 700 chosen men. 16 Out of all these troops there were 700 chosen men that were left-handed, each of whom could sling a stone at a hair and not miss.
17 Meanwhile the men of Israel, apart from Benjamin, numbered 400,000 swordsmen; all men of war.
18 Then Bnei-Yisrael arose, went up to Bethel and inquired of God. They asked, “Who is to go up first to battle for us against the children of Benjamin?”
ADONAI replied, “Judah first.”
19 So Bnei-Yisrael rose up in the morning and camped against Gibeah. 20 The men of Israel went out to battle against Benjamin, and arrayed for battle against Gibeah. 21 But the children of Benjamin came out of Gibeah and struck down 22,000 men of Israel on the field that day.
22 But the people of the men of Israel rallied their strength and arrayed for battle again in the same place where they had arrayed themselves the first day. 23 Yet Bnei-Yisrael went up and wept before ADONAI until evening, then inquired of ADONAI saying, “Shall I again draw near to battle against the children of Benjamin my brother?”
ADONAI said, “Go up against him.”
24 So Bnei-Yisrael advanced against the children of Benjamin on the second day. 25 Benjamin came out against them from Gibeah again the second day and struck down 18,000 of Bnei-Yisrael on the field—all drawing the sword.
26 Then all Bnei-Yisrael went up, and all the people came to Bethel and wept and sat there before ADONAI. They fasted that day until evening and they offered burnt-offerings and fellowship offerings before ADONAI. 27 Then Bnei-Yisrael inquired of ADONAI (for the ark of the covenant of God was there in those days, 28 and Pinchas son of Eleazar son of Aaron had ministered before it in those days) saying, “Shall I yet again go out to

battle against the children of Benjamin my brother, or should I cease?”

ADONAI replied, “Go up, for tomorrow I will give him into your hand.”

29 So Israel set men in ambush against Gibeah on all sides.
30 Then Bnei-Yisrael advanced against the children of Benjamin on the third day, and arrayed against Gibeah, as at other times.
31 The children of Benjamin came out against the people, but they were drawn away from the town, and they began to strike and kill some of the people (about 30 men of Israel), as at other times, on the highways, of which one goes up to Bethel and the other to Gibeah. 32 So the children of Benjamin said, “They are defeated before us as before.” But Bnei-Yisrael said, “Let us flee and draw them away from the town to the highways.”
33 Then all the troops of Israel rose up from their place and arrayed themselves at Baal-tamar, and the troops of Israel in ambush burst out of their place west of Geba. Then 10,000 troops chosen from all Israel made a frontal attack on Gibeah, and the battle became fierce; but the Benjamites did not know not that disaster was about to strike them.

35 Then ADONAI struck Benjamin before Israel—Bnei-Yisrael killed 25,100 of Benjamin that day, all drawing the sword. 36 So the children of Benjamin realized that they were defeated. Now the men of Israel had yielded ground to Benjamin, because they relied on the ambush that they had laid against Gibeah. 37 So the men in ambush rushed suddenly upon Gibeah, then the men in another ambush advanced and struck the whole town with the edge of the sword. 38 Now there was a prearranged sign between the men of Israel and the men in ambush—they would make a great beacon of smoke rise up from the town —39 then the men of Israel would return to the battle. When Benjamin began to strike, killing about 30 of the men of Israel, they said, “Surely they are defeated before us, as in the first battle.” 40 But when the beacon began to arise up from the town in a pillar of smoke, Benjamin looked behind them, and behold, the whole town was going up in smoke to the sky. 41 Then the men of Israel turned back, and the men of Benjamin were

terrified, for they realized that disaster had struck them.
42 Therefore they turned their backs before the men of Israel
toward the way of the wilderness, but the battle overtook them.
Meanwhile those who came from the towns massacred them in
their midst. 43 They surrounded the Benjamites, chased them
and easily overtook them, near Gibeah toward the east. 44 Thus
18,000 men of Benjamin fell, all them were men of valor.
45 Then the rest turned and fled toward the wilderness to the
rock of Rimmon, but they picked off 5,000 of them on the
highways. They pressed hard after them to Gidom, and struck
down 2,000 more of them. 46 So all who fell that day of
Benjamin were 25,000 men drawing the sword—all of them
were men of valor.
47 But 600 men turned and escaped into the wilderness, to the
rock of Rimmon, and stayed at the rock of Rimmon four
months. 48 The men of Israel turned back against the children of
Benjamin and struck them with the edge of the sword—the
entire city, the cattle and all that they found. They also set on
fire all the towns that they found.

Israel Preserves the Benjaminites

Judges 21 [1] Now the men of Israel had sworn in Mizpah saying,
"None of us will give his daughter to Benjamin in marriage."
[2] So the people came to Bethel and sat there till evening before
God, and lifted up their voices and wept bitterly. [3] They said,
"ADONAI God of Israel, why has this happened in Israel, that one
tribe should be missing in Israel?"

[4] Then it was on the next day that the people rose up early
and built an altar there, and offered burnt offerings and
fellowship offerings. [5] Then Bnei-Yisrael asked, "Who is there
among all the tribes of Israel who did not come up to the
assembly before ADONAI?" For they had made a great oath
concerning anyone who did not come up to ADONAI at Mizpah
saying, "He will surely be put to death."

[6] Now Bnei-Yisrael felt sorry for Benjamin their brother and
said, "Today one tribe has been cut off from Israel. [7] What
should we do about providing wives for those who are left,
since we have sworn by ADONAI not to give them any of our
daughters in marriage?"

[8] Then they inquired, "Which one of the tribes of Israel that
did not go up to ADONAI at Mizpah?" Then behold, no one had
come to the camp from Jabesh-gilead to the assembly. [9] For
when the people were numbered, behold not one of the
inhabitants of Jabesh-gilead was there. [10] So the congregation
sent 12,000 valiant warriors there, and commanded them
saying, "Go and strike the inhabitants of Jabesh-gilead with the
edge of the sword, with the women and the little ones. [11] Now
this is the thing that you will do: you are to utterly destroy
every male and every woman who has lain with a man." [12] So
they found among the inhabitants of Jabesh-gilead 400 young
virgins who had not known man by lying with him. They
brought them to the camp at Shiloh, which is in the land of
Canaan.

[13] Then the whole congregation sent and spoke to the
children of Benjamin who were in the rock of Rimmon, and

proclaimed shalom to them. 14 When Benjamin returned at that
time, they gave them the women whom they had spared from
the women of Jabesh-gilead. Yet they were not enough for
them. 15 So the people were sorry for Benjamin because ADONAI
had made a breach in the tribes of Israel. 16 Then the elders of
the congregation said, “What should we do about wives for
those who are left, since the women have been destroyed out of
Benjamin?” 17 They said “The survivors of Benjamin must have
heirs, so that a tribe would not be blotted out from Israel. 18 Yet
we cannot give them wives of our daughters,” for Bnei-Yisrael
had sworn saying, “Cursed is he who gives a wife to Benjamin!”
19 So they said, “Behold, there is the feast of ADONAI from year
to year at Shiloh” (which is to the north of Bethel, on the east
side of the highway that goes up from Bethel to Shechem, and
to the south of Lebonah). 20 So they commanded the children of
Benjamin saying, “Go and hide in the vineyards, 21 and watch,
and behold, if the daughters of Shiloh should come out to join
in the dances, then come out of the vineyards, and let each of
you catch his wife from among the daughters of Shiloh. Then
go to the land of Benjamin. 22 So it will be, if their fathers or
brothers come to complain to us, that we will say to them,
‘Grant them graciously for us, because we did not provide each
one of them his wife in battle—nor did you give the girls to
them, else you would now be guilty.’”
23 So the children of Benjamin did so, and took the number of
wives from the dancers whom they carried off. Then they went
and returned to their inheritance, and rebuilt the towns and
settled in them.
24 So Bnei-Yisrael departed from there at that time, each man
to his tribe and family. Everyone went out from there to his
own inheritance.
25 In those days there was no king in Israel. Everyone did
what was right in his own eyes.

1 Samuel

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30
31

A Barren Woman's Petition is Granted

1 Samuel 1 1 Now there was a certain man of Ramathaim-zophim,
of the hill country of Ephraim—his name was Elkanah son of
Jeroham son of Elihu son of Tohu son of Zuph, an
Ephraimite.2 He had two wives: the name of the one was
Hannah and the name of the other Peninnah. Peninnah had
children, but Hannah was childless.
3 Now this man used to go up from his town every year to
worship and to sacrifice to ADONAI-Tzva'ot in Shiloh.[1] (The two
sons of Eli, Hophni and Phinehas, were kohanim of ADONAI
there.) 4 Then on the designated day Elkanah would sacrifice
and give portions to his wife Peninnah and to all her sons and
daughters, 5 but to Hannah he would give only one portion—
even though he loved Hannah—for ADONAI had closed her
womb. 6 Her rival would taunt her bitterly to provoke her,
because ADONAI had closed her womb. 7 So it was year after
year, whenever she went up to the House of ADONAI, that she
would provoke her; so she wept and would not eat.
8 Then her husband Elkanah would say to her, "Hannah, why
are you crying? Why won't you eat? Why is your heart so sad?
Am I not better to you than ten sons?"
9 After eating and drinking in Shiloh, Hannah got up. Now Eli
the kohen was sitting on his seat by the doorpost of the Temple
of ADONAI. 10 While her soul was bitter, she prayed to ADONAI
and wept. 11 So she made a vow and said, "ADONAI-Tzva'ot, if
You will indeed look upon the affliction of Your handmaid,
remember me and not forget Your handmaid, but grant Your
handmaid a son, then I will give him to ADONAI all the days of
his life and no razor will ever touch his head."
12 It came to pass, as she prayed long before ADONAI, that Eli
was watching her mouth. 13 Now Hannah was praying in her
heart—only her lips were moving, but her voice could not be
heard. So Eli thought she was drunk. 14 Then Eli said to her,
"How long will you be drunk? Get rid of your wine!"

15 But in response Hannah said, “No, my lord, I am a woman
with an oppressed spirit! I haven’t been drinking wine or beer.
Instead I’ve been pouring out my soul before ADONAI. 16 Don’t
consider your handmaid a wicked woman. For out of my great
anguish and grief I’ve been praying until now.”
17 Then Eli responded, “Go in shalom, and may the God of
Israel grant your petition that you asked of Him.”[2]
18 “May your maidservant find favor in your eyes,” she said.
So the woman went her way; she ate, and her countenance was
no longer dejected.
19 They rose up early in the morning and worshipped before
ADONAI, then went back to their home to Ramah. Then Elkanah
was intimate with his wife Hannah, and ADONAI remembered
her. 20 So it came to pass at the turn of the year that Hannah
conceived and gave birth to a son. She called his name Samuel,
“because I have asked ADONAI for him.”
21 When the man Elkanah and all his household went up to
offer the annual sacrifice to ADONAI and to fulfill his vow
offering, 22 Hannah did not go up, for she said to her husband,
“When the child is weaned, I will bring him, so he may appear
before ADONAI and stay there forever.”
23 So her husband Elkanah said to her, “Do what seems best
to you. Stay until you have weaned him—only may ADONAI
establish His word.” So the woman stayed home and nursed
her son until she weaned him. 24 When she had weaned him,
she took him up with her, along with three bulls, one ephah of
flour and a jar of wine, and brought him to the House of ADONAI
in Shiloh, while the child was still young.
25 After they slaughtered the bull, they brought the boy to Eli.
26 “It’s me, my lord!” she said. “As your soul lives, my lord, I am
the woman that stood by you here, praying to ADONAI. 27 For this
boy I prayed, and ADONAI has granted me my petition that I
asked of Him.28 So I in turn dedicate him to ADONAI—as long as
he lives he is dedicated to ADONAI.” Then he bowed in worship
there before ADONAI.

Hannah's Prayer of Exultation

1 Samuel 2

1 Then Hannah prayed and said,[3]

"My heart exults in ADONAI, my horn is lifted high in ADONAI.

I smile wide over my enemies, for I rejoice in Your salvation.

2 There is none holy as ADONAI, for there is none besides You, nor is there any rock like our God.

3 Boast no more so proudly— insolence comes out of your mouth.

For ADONAI is the all-knowing God, and by Him deeds are weighed.

4 The bows of the mighty are broken, but the stumbling are girded with strength.

5 Those full hire themselves for bread, but those starving hunger no more.

Even the barren gives birth to seven, but she with many sons languishes.

6 ADONAI causes death and makes alive, He brings down to Sheol and raises up.

7 ADONAI makes poor and makes rich, He brings low and also lifts up.

8 He raises the helpless from the dust.

He lifts the needy from the dunghill, to make them sit with nobles, granting them a seat of honor.

For the earth's pillars are ADONAI'S, and He has set the world on them.

9 He guards the steps of His godly ones, but the wicked are silenced in darkness.

For one does not prevail by might.

10 Those who oppose ADONAI will be shattered.

He thunders against them in heaven.

He judges the ends of the earth.

He gives strength to His king, exalting the horn of
His anointed one.”[4]

Eli’s Sons Sin Against *Adonai*

11 Then Elkanah went home to Ramah, while the boy served
Adonai before Eli the kohen.
12 Now Eli’s sons were worthless men[5]; they did not
acknowledge Adonai. 13 Now this was the custom of the
kohanim with the people: whenever any man offered a
sacrifice, the kohen’s servant would come along, while the
meat was boiling, with a three-pronged fork in his hand, 14 and
he would thrust it into the pan, or kettle, or caldron or pot.
Whatever the fork brought up, the kohen would take for
himself. This is how they dealt with all the Israelites who came
there to Shiloh. 15 Even before they burned the fat, the kohen’s
servant would come and say to the one offering sacrifice, “Give
the kohen meat for roasting, since he will not accept boiled
meat from you—only raw.”
16 If the man said to him, “Let them first burn the fat up as
smoke, and then take as much as you desire,” he would reply,
“No! But you must give it now—otherwise, I will take it by
force.” 17 Thus the sin of the young men was very great before
Adonai, for the men despised the offering of Adonai.
18 But Samuel was ministering before Adonai, as a boy girded
with a linen ephod. 19 Moreover, his mother would make him a
little robe and bring it to him from year to year when she would
come up with her husband to offer the annual sacrifice.20 Then
Eli would bless Elkanah and his wife and say, “May Adonai give
you offspring from this woman instead of the one she requested
from Adonai.” Then they would return to their place. 21 So
Adonai visited Hannah, and she conceived and gave birth to
three sons and two daughters. Meanwhile, the child Samuel
grew before Adonai.
22 Now Eli had grown very old. He heard all that his sons did
to all Israel, and how they slept with the women who served at
the doorway of the Tent of Meeting. 23 So he said to them, “Why

do you do such things? For I hear evil reports from all these people concerning you. 24 No, my sons! For this is not a good report that I hear ADONAI's people spreading around. 25 If a man sins against another, God may pardon him; but if a man sins against ADONAI, who will intercede for him?" But they did not listen to the voice of their father, because ADONAI desired to put them to death. 26 Meanwhile, the child Samuel kept growing and increasing in favor both with ADONAI and also with men.[6]

27 Now there came a man of God to Eli and said to him, "Thus says ADONAI: Did I not reveal Myself clearly to the house of your father when they were in Egypt belonging to Pharaoh's palace? 28 Also did I not choose them from all the tribes of Israel to be My kohanim, to officiate at My altar, to burn incense and to wear an ephod before Me? Did I not give to the house of your father all the fire offerings of Bnei-Yisrael? 29 Why do you kick at My sacrifice and My offering which I have commanded in My dwelling, and honor your sons above Me, by fattening yourselves with the choicest of every offering of Israel My people? 30 Therefore ADONAI God of Israel declares, I indeed said that your house and your father's house should walk before Me forever. But now declares ADONAI, far be it from Me! For I will honor those who honor Me, but those who despise Me will be disdained. 31 Behold, the days are coming when I will cut short your strength and the strength of your father's house, so that no one in your household will reach old age. 32 Moreover, you will behold the distress of My dwelling, despite all that is good that has been done to Israel. So no one in your household will reach old age, forever. 33 Any man of yours that I did not cut off from My altar would make your eyes weep and your soul grieve. So all the increase of your household will die as young men. 34 Now this will be the sign to you that will come on your two sons—Hophni and Phinehas—on the same day both of them will die.

35 "Yet I will raise up for Myself a faithful kohen who will do according to what is in My heart and My mind. Then I will build him an enduring house, and he will walk before My anointed one all the time. 36 Anyone left in your household will come and

bow low to him for a piece of silver and a loaf of bread, and will say: ‘Please, assign me to one of the priestly offices so that I may eat a morsel of bread.’”

Calling of Samuel

1 Samuel 3 [1] Now the boy Samuel was in the service of ADONAI
under Eli. In those days the word of ADONAI was rare—there
were no visions breaking through. [2] One day, Eli was lying
down in his place—now his eyes had grown dim so that he
could not see, [3] and the lamp of God had not yet gone out.
Samuel was lying down in ADONAI'S Temple, where the ark of
God was. [4] Then ADONAI called, "Samuel!" So he answered,
"Here I am." [5] Then he ran to Eli and said, "Here I am, for you
called me."

But he replied, "I didn't call—go back to sleep." So he went
back and lay down.

[6] Then ADONAI called Samuel yet again. So Samuel arose and
went to Eli, and said, "Here I am, for you called me."

But he answered, "I didn't call, my son—go back to sleep."
[7] Now Samuel had not experienced ADONAI yet, since the word
of ADONAI had not yet been revealed to him.

[8] ADONAI called Samuel again for the third time. So he got up
and went to Eli, and said "Here I am, for you called me." Then
Eli perceived that ADONAI was calling the boy.

[9] So Eli said to Samuel, "Go back to sleep, and if He calls you,
say: 'Speak, ADONAI, for Your servant is listening.'" So Samuel
went back and lay down in his place. [10] Then ADONAI came and
stood and called as at the other times, "Samuel! Samuel!" Then
Samuel said, "Speak, for Your servant is listening."

[11] Then ADONAI said to Samuel, "Behold, I am about to do
something in Israel at which both ears of everyone that hears it
will tingle. [12] In that day I will perform against Eli all that I have
spoken concerning his house, from beginning to end. [13] For I
have told him that I am about to judge his house forever for the
iniquity that he knew about, because his sons brought a curse
on themselves yet he did not rebuke them. [14] Therefore I have
sworn to the house of Eli that the iniquity of Eli's house will
never be atoned for by sacrifice or offering."

15 Then Samuel lay down until the morning, when he opened
the doors of the House of ADONAI. But Samuel was afraid to tell
Eli about the vision. 16 Then Eli called Samuel and said,
“Samuel, my son.”
“Here I am,” he replied.
17 “What is the word that He has spoken to you?” he said.
“Please don’t hide it from me. May God do so to you and even
more if you hide anything at all from me that He spoke to you.”
18 So Samuel told him everything and hid nothing. Then Eli said,
“He is ADONAI. May He do what is good in His eyes.”
19 So Samuel grew up and ADONAI was with him, and let none
of his words fall to the ground. 20 Then all Israel from Dan to
Beersheba knew that Samuel was entrusted as a prophet of
ADONAI. 21 ADONAI started to appear once more in Shiloh, for
ADONAI revealed Himself to Samuel in Shiloh by the word of
ADONAI.

Defeat and Loss of the Ark

1 Samuel 4 1 So it was that the word of Samuel went forth to all
Israel. Now Israel went out against the Philistines in battle.
They camped at Eben-ezer while the Philistines camped in
Aphek. 2 The Philistines drew up in battle array to meet Israel,
and when the battle was fought, Israel was defeated before the
Philistines, who killed 4,000 men on the battlefield.

3 When the people came back to the camp, the elders of Israel
asked, "Why did ADONAI bring defeat on us today before the
Philistines? Let's fetch the ark of the covenant of ADONAI from
Shiloh that He may come among us and deliver us from the
hand of our enemies." 4 So the people sent to Shiloh, and from
there they carried the ark of the covenant of ADONAI-Tzva'ot
who sits above the cheruvim. Eli's two sons, Hophni and
Phinehas, were there with the ark of the covenant of God.
5 Now when the ark of the covenant of ADONAI entered the
camp, all Israel shouted with a great shout, so that the ground
resounded.

6 When the Philistines heard the noise of the shout, they
wondered, "What's this noise of a great shout in the camp of
the Hebrews?" When they realized that the ark of ADONAI had
come into the camp, 7 the Philistines were afraid, for they said,
"God has come into the camp." So they said, "Woe to us! For
nothing like this has ever happened before. 8 Woe to us! Who
will deliver us from the hand of this mighty God? This is the
God that struck down the Egyptians with all kinds of plagues in
the wilderness. 9 Be strong, and conduct yourselves like men, O
Philistines, or else you will become enslaved to the Hebrews as
they have been to you. Be like men and fight!"

10 So the Philistines did fight and Israel was defeated—they
fled every man to his tent. The slaughter was very great, as
30,000 of Israel's foot soldiers fell. 11 Moreover, the ark of God
was captured, and Eli's two sons Hophni and Phinehas died.

12 Now that same day a man of Benjamin ran from the
battlefield and came to Shiloh with his clothes torn and dust on

his head. 13 When he arrived, behold, Eli was sitting on his seat
by the wayside watching, for his heart was trembling for the
ark of God. When the man arrived to announce it in the town,
the entire town cried out. 14 And when Eli heard the noise of the
outcry, he asked, “What’s this noisy commotion?” So the man
rushed and came and told Eli.
15 Now Eli was 98 years old, and his eyes were fixed in a blind
stare. 16 Then the man said to Eli, “I am one coming from the
battlefield—I escaped from the battlefield today.”
“What is happening, my son?” he asked.
17 And the messenger answered and said, “Israel fled before
the Philistines and there has also been a great slaughter among
the people. Also your two sons died—Hophni and Phinehas—
and the ark of God was captured.” 18 As soon as he mentioned
of the ark of God, Eli fell backward from his seat beside the
town gate. His neck broke and he died, for he was old and
heavy. He had judged Israel 40 years.
19 Now his daughter-in-law, Phinehas’ wife, was with child
and about to deliver. When she heard the report that the ark of
God was captured and that her father-in-law and her husband
were dead, she crouched down and gave birth because she was
seized with her labor pains. 20 As she was dying, the women
attending her said to her, “Don’t be afraid, for you have
brought forth a son!” But she did not respond or take it to
heart. 21 Then she named the child Ichabod[7] saying, “The glory
has departed from Israel”—because of the capture of the ark of
God, and because of her father-in-law and her husband. 22 So
she said, “The glory has departed from Israel, for the ark of
God has been taken!”

The Ark Afflicts the Philistines

1 Samuel 5 [1] Now the Philistines had taken the ark of God and
they brought it from Eben-ezer to Ashdod. [2] The Philistines took
the ark of God and brought it to the temple of Dagon, and
placed it beside Dagon. [3] But when the Ashdodites arose early
next morning, to everyone's surprise, Dagon had fallen to his
face on the ground before the ark of ADONAI. So they took
Dagon up and put him back in his place. [4] But when they arose
early the following morning, surprisingly, Dagon had fallen to
his face on the ground before the ark of ADONAI, and the head
of Dagon and both palms of his hands were cut off on the
threshold; only Dagon's trunk was left on him. [5] That is why to
this day neither the priests of Dagon nor any who enter
Dagon's house will tread on Dagon's threshold in Ashdod.

[6] Then the hand of ADONAI was heavy upon the Ashdodites,
ravaging them and afflicting Ashdod and its vicinity with
tumors. [7] When the men of Ashdod saw what was happening
they said, "The ark of the God of Israel must not stay with us,
for His hand has dealt harshly against us as well as against our
god Dagon." [8] So they sent word and gathered all the lords of
the Philistines to them and asked, "What will we do with the
ark of the God of Israel?"

They replied, "Let the ark of the God of Israel be carried over
to Gath." So they carried the ark of the God of Israel over. [9] But
it came about, that after they had carried it around, that the
hand of ADONAI was against the city causing very great panic,
as He struck the people of the city, from the youngest to the
oldest, so that tumors broke out on them.

[10] So they sent the ark of God to Ekron. But it came about as
the ark of God came to Ekron that the Ekronites cried out
saying, "They've brought around the ark of the God of Israel to
us to kill us and our people!" [11] So they sent word and gathered
all the lords of the Philistines and said, "Send the ark of the
God of Israel away—let it go back to its own place, so it won't
kill us and our people!" For a panic of death was throughout

the entire city, as God’s hand was very heavy there. 12 The people who did not die were afflicted with tumors, so that the outcry of the city went up to heaven.

Philistines Send the Ark Back

1 Samuel 6 [1] After the ark of ADONAI had been in the country of
the Philistines seven months, [2] the Philistines summoned the
priests and the diviners saying, “What should we do with the
ark of ADONAI? Tell us how we should send it back to its place.”
[3] So they said, “If you are going to send the ark of the God of
Israel back, do not send it empty. For you must surely return it
with a guilt offering. Then you will be healed and it will be
revealed to you why His hand has not been removed from you.”
[4] “What guilt offering should we return to Him?” they asked.
So they said, “Five golden tumors and five golden mice—
according to the number of the lords of the Philistines, for one
plague was on each of you and on your lords. [5] So you will make
images of your tumors and images of your mice that mar the
land, and you must give glory to the God of Israel. Perhaps He
will lighten His hand off of you, your gods and your land. [6] Why
harden your hearts as the Egyptians and Pharaoh hardened
their hearts? When He afflicted them, didn’t they send them
away so they left? [7] Now therefore get a new cart ready, two
milk cows on which there has never been a yoke, hitch the
cows to the cart, and return their calves home, away from
them. [8] Then take the ark of ADONAI and place it on the cart;
also put the golden objects that you return to Him as a guilt
offering in a box by its side. Then send it off so it may go.
[9] Then watch—if it goes up by the way of its own territory to
Beth-shemesh, then it was He who inflicted on us this great
harm. But if not, then we will know that it was not His hand
that struck us; it just happened to us by chance.”
[10] So the people did so—they took two milk cows and hitched
them to the cart, and shut up their calves at home. [11] Then they
placed the ark of ADONAI on the cart together with the box, the
golden mice, and the models of their tumors. [12] So the cows
took the way straight toward Beth-shemesh—they kept along
the same highway, lowing as they went, and turned aside

neither to the right nor to the left. The lords of the Philistines followed them to the border of Beth-shemesh.

13 Now the people of Beth-shemesh were reaping their wheat harvest in the valley. When they lifted up their eyes and saw the ark, they rejoiced to see it. 14 The cart came to the field of Joshua of Beth-shemesh and stopped there, where there was a large stone. Then they chopped the wood of the cart and offered up the cows as a burnt offering to ADONAI. 15 The Levites took down the ark of ADONAI and the box that was with it that contained the gold objects, and placed them on the large stone. Then the people of Beth-shemesh offered burnt offerings and sacrifices to ADONAI that day.

16 Now when the five lords of the Philistines had seen it, they returned to Ekron that same day. 17 So these are the golden tumors that the Philistines returned as a guilt offering to ADONAI: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, one for Ekron. 18 The golden mice also corresponded to the number of all the cities of the Philistines belonging to the five lords—both the fortified cities and their country villages—as far as the large stone on which they had set down the ark of ADONAI. It remains to this day in the field of Joshua of Beth-shemesh.

19 Then He struck down some of the men of Beth-shemesh because they had gazed into the ark of ADONAI. He struck down the people—70 out of 50,000 men—the people mourned because ADONAI had struck the people a great slaughter. 20 So the men of Beth-shemesh asked, “Who is able to stand before ADONAI—this holy God? To whom should it go up from us?” 21 So they sent messengers to the inhabitants of Kiriath-jearim, saying, “The Philistines have brought back the ark of ADONAI. Come down—bring it up to you.”

Samuel's Victory at Mizpah

1 Samuel 7 **1** Then the men of Kiriath-jearim came and fetched up
the ark of ADONAI, brought it into the house of Abinadab on the
hill, and consecrated Eleazar his son to guard the ark of
ADONAI. **2** From the day the ark rested in Kiriath-jearim it was a
long time, 20 years, and the whole house of Israel yearned
after ADONAI. **3** Then Samuel spoke to the whole house of Israel
saying, "If you are returning to ADONAI with all your heart, then
remove the foreign gods and the Ashtaroth from among you,
direct your hearts to ADONAI and serve Him only. Then He will
deliver you from the hand of the Philistines." **4** So Bnei-Yisrael
removed the Baalim[8] and the Ashtaroth, and served ADONAI
alone.

5 Then Samuel said, "Gather all Israel to Mizpah and I will
pray to ADONAI for you." **6** So they gathered together at Mizpah,
drew water and poured it out before ADONAI. They fasted on
that day and said there, "We have sinned against ADONAI." Then
Samuel was judging Bnei-Yisrael at Mizpah.

7 Now when the Philistines heard that Bnei-Yisrael had
assembled at Mizpah, the lords of the Philistines marched
against Israel. When Bnei-Yisrael heard it, they were afraid of
the Philistines. **8** So Bnei-Yisrael said to Samuel, "Don't stop
crying out to ADONAI our God for us, so He may save us from
the hand of the Philistines!"

9 Samuel took a nursing lamb and offered it as a whole burnt
offering to ADONAI. Then Samuel cried out to ADONAI for Israel
and ADONAI answered him. **10** As Samuel was offering up the
burnt offering, the Philistines drew near to battle against
Israel. But ADONAI thundered with loud thunder on that day
against the Philistines and confused them so that they were
defeated before Israel. **11** Then the men of Israel went out of
Mizpah and pursued the Philistines, and struck them down all
the way to below Beth-car.

12 Then Samuel took a stone and set it between Mizpah and
Shen, and named Eben-ezer[9] saying, "Thus far ADONAI has

helped us.” 13 So the Philistines were subdued and they did not
invade the border of Israel anymore. The hand of ADONAI was
against the Philistines all the days of Samuel. 14 The towns that
the Philistines had taken from Israel, from Ekron to Gath, were
restored to Israel, and Israel recovered its territory from the
hand of the Philistines. There was also peace between Israel
and the Amorites.
15 Now Samuel judged Israel all the days of his life. 16 He used
to go annually on a circuit to Beth-el and Gilgal and Mizpah,
and would judge over Israel in all those places. 17 Then his
return was to Ramah, because his home was there, and from
there he would judge Israel. So he built an altar to ADONAI
there.

Israel Demands a King

1 Samuel 8 1 Now when Samuel grew old, he appointed his sons
as judges over Israel. 2 The name of his firstborn was Joel and
the name of his second Abijah—they were judges in Beersheba.
3 His sons, however, did not walk in his ways, but turned aside
after dishonest gain—they took bribes and perverted justice.
4 Then all the elders of Israel gathered together and came to
Samuel at Ramah, 5 and said to him, “Behold, you have grown
old and your sons do not walk in your ways. Now appoint for us
a king to judge us—like all the nations.” 6 But the matter was
displeasing in Samuel’s eyes when they said, “Give us a king to
judge us.” So Samuel prayed to ADONAI.
7 Then ADONAI said to Samuel, “Listen to the voice of the
people in all that they say to you. For they have not rejected
you, rather they have rejected Me from being king over them.
8 Like all the deeds that they have done since the day I brought
them out of Egypt to this day—forsaking Me and worshiping
other gods—so they are doing to you also. 9 So now, listen to
their voice. However, you must earnestly forewarn them, and
declare to them the rulings of the king who will reign over
them.”
10 Now Samuel reported all the words of ADONAI to the people
who were asking him for a king. 11 “This will be the practice of
the king that will reign over you,” he said. “He will draft your
sons and assign them as his charioteers and horsemen, and
they will run before his chariots. 12 He will appoint them as
commanders of thousands and captains of fifties, also some to
plow his fields, reap his harvest, make his weapons of war and
the equipment for his chariots. 13 Also he will take your
daughters to be perfumers, cooks and bakers. 14 He will seize
the best of your fields, vineyards and olive groves, and give
them to his courtiers. 15 He will take a tenth of your grain and
your vintage and give it to his officials and slaves. 16 He will
also take your male and female servants, your best young men
and your donkeys and make them do his work. 17 He will also

take the tenth of your flocks. Then you yourselves will become
his slaves. 18 When the day comes and you cry out because of
your king, whom you have chosen for yourselves, ADONAI will
not answer you on that day."
19 But the people refused to listen to Samuel, and they said,
"No! But a king should be over us! 20 So we may become like all
the nations—having our king who will judge us, go out before
us and fight our battles."
21 After Samuel heard all the words of the people, he reported
them back in the hearing of ADONAI. 22 ADONAI said to Samuel,
"Listen to their voice and appoint a king to reign for them." So
Samuel said to the men of Israel, "Go, each one to his town."

Saul Meets Samuel

1 Samuel 9 1 Now there was a man of Benjamin whose name was
Kish son of Abiel son of Zeror son of Becorath son of Aphiah
son of a Benjamite. He was a mighty man of valor[10] 2 and he
had a son whose name was Saul—young and handsome—there
was no one among Bnei-Yisrael better than him. From his
shoulders and up he was taller than any of the people.
3 Now the donkeys of Kish, Saul's father, were lost. So Kish
said to his son Saul, "Take now one of the servants with you,
get up and look for the donkeys." 4 So he passed through the
hill country of Ephraim and passed through the land of
Shalishah, but they did not find them. Then they passed
through the land of Shaalim, but they were not there. Then he
passed through the land of Benjamin, but still did not find
them. 5 When they arrived in the land of Zuph, Saul said to his
servant with him, "Come, let's go back—otherwise my father
will stop worrying about the donkeys and start worrying about
us."
6 Then his servant said to him, "Behold now, there is a man of
God in this town, and he is a man held in honor—everything he
says is sure to come true. Now, let's go there. Perhaps he'll tell
us the way we should go."
7 Then said Saul to his servant, "But look, if we go, what
would we bring the man? For the bread is gone from our sacks,
and there is nothing to bring to the man of God as a present.
What do we have?"
8 The servant answered Saul again and said, "Behold, I have
in my hand a quarter of a shekel of silver. I will give it to the
man of God and he will tell us our way." 9 (Formerly in Israel,
when a man went to inquire of God, he said, "Come, let's go to
the seer"—for today's prophet was formerly called a seer.)
10 Then Saul said to his servant, "Well said. Come, let's go!"
So they went to the town where the man of God was. 11 As they
went up the hill to the town, they found some girls going out to
draw water, and they asked them, "Is the seer here?" 12 They

answered them and said, “He is there, ahead of you. Hurry now, for he has come today to the town because people have a sacrifice at the high place today. 13 As soon as you enter the town, you’ll find him before he goes up to the high place to eat. For the people will not eat until he comes, because he must first bless the sacrifice—afterward the guests can eat. So now, get up, for you will find him at once.” 14 So they went up to the town. As they were entering the town, behold, Samuel was coming out toward them to go up to the high place.

15 One day before Saul came, ADONAI had revealed to Samuel saying: 16 “Tomorrow about this time, I will send you a man from the land of Benjamin, and you will anoint him ruler over My people Israel. He will deliver My people from the hand of the Philistines. I have observed My people, because their cry has come to Me.”

17 When Samuel saw Saul, ADONAI spoke to him, “Behold, this is the man I told you about. This one will govern My people.” 18 Then Saul approached Samuel inside the gate and asked, “Tell me, please, where the seer’s house is?”

19 Samuel answered Saul by saying, “I am the seer. Go up ahead of me to the high place. For today you will eat with me. In the morning when I send you off, I will tell you everything that is in your heart. 20 As for the donkeys that you lost three days ago, don’t set your heart on them, for they have been found. Now, for whom is all that is desirable in Israel? Is it not for you and for all your father’s household?”

21 Saul answered by saying, “Am I not a Benjamite, from the smallest of the tribes of Israel, and my clan is the least of all the clans of the tribe of Benjamin? So why do you say such things to me?”

22 Then Samuel took Saul and his servant and brought them into the hall, and gave them a place at the head of the guests, who numbered about 30 people. 23 Samuel said to the cook, “Bring the portion that I gave you and told you to set aside.” 24 So the cook took up the thigh, raised it, and set it before Saul. Then he said, “Here is what has been reserved! Set it before you and eat, because it has been kept until this

appointed time for you, since I said, ‘I have invited the people.’” So Saul ate with Samuel that day.
25 When they came down from the high place to the town, he
spoke with Saul on the roof. 26 They rose early, and at daybreak
Samuel called to Saul on the roof saying, “Get up, so I may
send you off.” So Saul got up, and both of them, he and
Samuel, went outside. 27 As they were going down toward the
edge of town, Samuel said to Saul, “Tell your servant to go
ahead of us and pass on, but as for you, stand still awhile, so
that I may proclaim to you the word of God.”

Saul Anointed King

1 Samuel 10 **1** Then Samuel took the vial of oil and poured it on his
head. Then he kissed him and said, “Has ADONAI not anointed
you ruler over His inheritance? **2** When you leave me today, you
will find two men near the tomb of Rachel in the territory of
Benjamin at Zelzah, and they will say to you: ‘The donkeys you
set out to look for have been found—behold, your father has
dropped the matter about the donkeys and is worried about you
saying, “What should I do about my son?’” **3** Then you will go on
from there until you reach the terebinth of Tabor, and there
three men going up to God at Beth-el will meet you, one
carrying three young goats, another carrying three loaves of
bread, and the other carrying a jug of wine. **4** Then they will
greet you and give you two loaves of bread, which you will
receive from their hand. **5** After that, you will arrive at the hill
of God, where the garrison of the Philistines is. It will come
about, as soon as you enter the town, that you will meet a band
of prophets coming down from the high place, preceded by a
harp, a tambourine and a flute, and they will be prophesying.
6 Then the Ruach of ADONAI will seize you and you will prophesy
with them—you will turn into another man. **7** Now when these
signs happen to you, do for yourself what the occasion
requires, for God is with you. **8** Afterward, you are to go down
before me to Gilgal; and behold, I will come down to you to
offer burnt offerings and sacrifice fellowship offerings. Seven
days you will wait, until I come to you and instruct you what
you should do.”

9 Then it happened, as Saul turned his back to leave Samuel,
that God transformed his heart, and all those signs came to
pass that day. **10** When they arrived there, at the hill, behold, a
band of prophets did meet him, and suddenly, the Ruach of God
overtook him, and subsequently, he prophesied among them.
11 So when all who knew him formerly saw him prophesying
with the prophets, they said one to another, “What has
happened to the son of Kish? Is Saul also among the prophets?”

12 (Someone there asked, “Who is their father?”) Therefore it
became a proverb, “Is Saul also among the prophets?” 13 When
he finished prophesying, he came to the high place.
14 Now Saul’s uncle asked him and his servant, “Where did
you go?” And he said, “To look for the donkeys. But when we
saw that they could not be found, we went to Samuel.”
15 Saul’s uncle said, “Tell me now, what did Samuel say to
you?”
16 “He assured us that the donkeys had been found,” Saul said
to his uncle. But concerning the matter of kingship about which
Samuel spoke, he told him nothing.
17 Then Samuel summoned the people to ADONAI at Mizpah.
18 He said to Bnei-Yisrael, “Thus says ADONAI, God of Israel: I
brought Israel out of Egypt, and I delivered you from the hand
of the Egyptians and from the hand of all the kingdoms that
oppressed you. 19 But today you have spurned your God, who is
your deliverer from all your calamities and your distresses. For
you said to Him: ‘No! Rather set a king over us.’ Now therefore
present yourselves before ADONAI by your tribes and by your
thousands.”
20 So Samuel brought all the tribes of Israel near, and the
tribe of Benjamin was chosen. 21 Then he brought forward the
tribe of Benjamin by its clans, and the clan of the Matrites was
chosen. Finally, Saul son of Kish was chosen. But when they
looked for him, he could not be found. 22 Therefore, they
inquired of ADONAI further, “Has the man come here yet?”
ADONAI answered, “He has just hidden himself among the
baggage.” 23 So they ran and brought him from there. When he
stood among the people, he was taller than any of the people
from his shoulders up.
24 Then Samuel announced to all the people, “Do you see the
one ADONAI has chosen? Surely there is no one like him among
all the people!”
Then all the people shouted and said, “Long live the king!”
25 Then Samuel explained to the people the rules of kingship,
wrote them in a scroll and placed it before ADONAI. Then
Samuel sent all the people away, every man to his house.

[26] Saul also went home to Gibeah, accompanied by men of valor
whose hearts God had touched. [27] But certain worthless men
said, “How can this one save us?” So they despised him and
brought him no present. But he kept silent.

Saul's First Victory

1 Samuel 11 [1] Now Nahash the Ammonite marched up and
encamped against Jabesh-gilead. Then all the men of Jabesh
said to Nahash, "Make a treaty with us, and we will serve you."
[2] But Nahash the Ammonite said to them, "Only on this
condition will I make a treaty with you—by gouging out the
right eye of every one of you, thus I will bring disgrace on all
Israel."
[3] So the elders of Jabesh said to him, "Give us seven days'
respite, so we may send messengers throughout all the
territory of Israel. If no one comes to deliver us, we will
surrender to you."
[4] When the messengers came to Gibeah of Saul and spoke
these words in the hearing of the people, all the people lifted
up their voice and wept. [5] Now behold, Saul was coming from
the field behind the oxen, so Saul asked, "Why are the people
weeping?" Then they told him the words of the men of Jabesh.
[6] Then the Ruach of God suddenly rushed upon Saul when he
heard those words, and his anger blazed. [7] So he took a pair of
oxen, cut them in pieces, and sent them throughout all the
territory of Israel by the hand of messengers saying, "Whoever
does not come out after Saul and after Samuel, so will it be
done to his oxen." So the dread of ADONAI fell on the people,
and they came out as one man. [8] He numbered them in Bezek,
and Bnei-Yisrael were 300,000 and the men of Judah 30,000.
[9] So they said to the messengers who came, "Thus will you
say to the men of Jabesh-gilead: Tomorrow, by the time the sun
is hot, you will have deliverance." The messengers came and
told the men of Jabesh, and they were glad.
[10] Then the men of Jabesh said, "Tomorrow we will surrender
to you and you can do to us whatever seems good to you." [11] So
it was on the following day that Saul divided the people into
three columns; they penetrated into the midst of the camp at
the morning watch and struck down the Ammonites until the

heat of day. It came about that the survivors were scattered, so that no two of them were left together.

12 Then the people said to Samuel, “Who was it who said, ‘Should Saul reign over us?’ Bring the men, so we may put them to death.”[11]

13 But Saul replied, “No man will be put to death this day, for today ADONAI has brought deliverance to Israel.” **14** Then Samuel said to the people, “Come, let’s go to Gilgal and reaffirm the kingdom there.” **15** So all the people went to Gilgal, and there they made Saul king before ADONAI in Gilgal. There they sacrificed fellowship offerings before ADONAI, and there Saul and all the men of Israel rejoiced greatly.

Samuel Rebukes Israel

1 Samuel 12 [1] Then Samuel said to all Israel, “Behold, I have
listened to your voice in all you said to me, and have set a king
over you. [2] Now here is the king who will go before you, while I
am old and gray. Also here are my sons with you. I have gone
before you from my youth to this day. [3] Here I am. Witness
against me before ADONAI and before His anointed. Whose ox
have I taken or whose donkey have I taken? Whom have I
defrauded or whom have I oppressed? From whose hand have I
taken a bribe to look the other way? I will restore it to you.”
[4] They replied, “You haven’t defrauded us or oppressed us or
taken anything from anyone’s hand.”
[5] Then he said to them, “ADONAI is then a witness against you,
and His anointed is a witness this day that you have not found
anything in my hand.”
“He is a witness,” they replied.
[6] Then Samuel said to the people, “It is ADONAI who appointed
Moses and Aaron and who brought your fathers up from the
land of Egypt. [7] So now, stand still, so that I may plead with you
before ADONAI concerning all the righteous acts of ADONAI,
which He did for you and your fathers. [8] When Jacob entered
Egypt and your fathers cried out to ADONAI, then ADONAI sent
Moses and Aaron who brought your fathers out of Egypt and
settled them in this place. [9] But they forgot ADONAI their God, so
He gave them over into the hand of Sisera, captain of the army
of Hazor, into the hand of the Philistines, and into the hand of
the king of Moab, who fought against them. [10] So they cried out
to ADONAI and said, ‘We have sinned because we have forsaken
ADONAI and have worshipped the Baalim and the Ashtaroth. But
now deliver us from the hand of our enemies and we will
worship You.’ [11] Then ADONAI sent Jerubbaal, Bedan, Jephthah
and Samuel, and delivered you from the hand of your enemies
on every side, so that you might live securely. [12] But when you
saw Nahash king of the Ammonites marching against you, you

said to me, ‘No! But a king must reign over us!’—even though ADONAI your God is your king.

13 “Now therefore, here is the king whom you have chosen and whom you have asked for, and behold, ADONAI has set him as king over you. **14** If you fear ADONAI and worship Him, and listen to His voice and do not rebel against the command of ADONAI, then both you as well as the king who reigns over you will be following ADONAI your God. **15** But if you do not listen to the voice of ADONAI and rebel against the command of ADONAI, then the hand of ADONAI will be against you and against your fathers. **16** Now stand by and see this great thing that ADONAI will do before your eyes. **17** Is it not wheat harvest season today? I will call to ADONAI, that He may send thunder and rain. Then you will know and see that your wickedness is great which you have done in the sight of ADONAI by asking for yourselves a king.”

18 So Samuel prayed to ADONAI, and ADONAI sent thunder and rain that day. Then all the people greatly feared ADONAI and Samuel, **19** and all the people said to Samuel, “Pray for your servants to ADONAI your God, that we would not die, for we have added to all our sins this evil by asking for ourselves a king.”

20 Samuel said to the people, “Fear not! Indeed you have done all this evil, yet do not turn aside from following ADONAI, but worship ADONAI with all your heart. **21** Do not turn aside to go after empty things that cannot profit or deliver, for they are futile. **22** For ADONAI will not forsake His people for His great Name’s sake,[12] because it has pleased ADONAI to make you a people to Himself. **23** Moreover, as for me, far be it from me that I should sin against ADONAI by ceasing to pray for you! Yet I will keep instructing you in the good and straight way. **24** Only fear ADONAI and worship Him in truth with all your heart, considering how magnificently He has dealt with you. **25** But if you persist in acting wickedly, you will be swept away, both you and your king.”

Saul's Misguided Sacrifice

1 Samuel 13 [1] Saul was 30 years old when he began to reign, and
he reigned for 42 years over Israel. [2] Now Saul chose for
himself 3,000 men of Israel, of which 2,000 were with Saul in
Michmas and in the hill country of Beth-el, and 1,000 were with
Jonathan in Gibeah of Benjamin. The rest of the troops he sent
away, each one to his tent.

[3] Now Jonathan struck down the garrison of the Philistines
that was in Geba, and the Philistines heard of it. So Saul blew
the shofar throughout the country, saying, "Let the Hebrews
hear." [4] All Israel heard the news, "Saul had struck down the
garrison of the Philistines, so Israel has become a stench to the
Philistines." Then the people were summoned to Saul at Gilgal.
[5] Meanwhile the Philistines assembled themselves to fight with
Israel: 30,000 chariots, 6,000 horsemen and troops as
numerous as the sand on the seashore. They marched up and
camped in Michmas, east of Beth-aven.

[6] When the men of Israel saw that they were in trouble,
because the people were hard-pressed, they hid in caves,
thickets, cliffs, crevices and pits. [7] Some of the Hebrews even
crossed over the Jordan to the land of Gad and Gilead. But as
for Saul, he was still in Gilgal, but all the people following him
were trembling.

[8] So he waited seven days—the time set by Samuel—but
Samuel had not come to Gilgal so the people began to scatter
from him. [9] Then Saul said, "Bring me the burnt offering and
the fellowship offerings," so he offered the burnt offering.
[10] But as soon as he had finished offering the burnt offering,
behold Samuel arrived. Saul went out to meet and greet him.
[11] But Samuel asked, "What have you done?"

Saul replied, "Because I saw that the people were scattering
from me, and that you had not come within the appointed days,
and that the Philistines were assembling at Michmas, [12] I
thought: 'Now the Philistines are about to advance against me

at Gilgal, but I have not yet entreated ADONAI.' So I forced myself and offered the burnt offering."

13 Samuel said to Saul, "You have acted foolishly by not keeping the commandment of ADONAI your God which He commanded you. For now, ADONAI would have established your kingship over Israel forever. 14 But now your kingship will not last. ADONAI has sought for Himself a man after His own heart. So ADONAI will appoint him as ruler over His people—because you have not guarded what ADONAI commanded you." 15 Samuel then departed and went up from Gilgal to Gibeah of Benjamin.

Then Saul numbered the troops that were with him, about 600 men. 16 Now Saul and his son Jonathan and the people that were present with them were staying in Gibeah of Benjamin, while the Philistines encamped in Michmas. 17 Raiders started to come out from the camp of the Philistines in three detachments: one detachment turned toward Ophrah, to the land of Shual, 18 another detachment turned toward Beth-horon, and the third detachment turned toward the border road overlooking the Zeboim Wadi toward the wilderness.

19 Now no blacksmith could be found throughout all the land of Israel, for the Philistines said, "Otherwise the Hebrews will make swords or spears!" 20 So all the Israelites had to go down to the Philistines, each to sharpen his plowshare, his sickle, his axe or his hoe. 21 The price of sharpening was two-thirds of a shekel for the plowshares, the sickles, the three-pronged forks or the axes, or to set the oxgoads.22 So it came about on the day of battle, there was no sword or spear to be found in the hand of any of the troops that were with Saul and Jonathan—only Saul and his son Jonathan had them. 23 Then the garrison of the Philistines went out to the pass of Michmas.

Jonathan's Daring Valor

1 Samuel 14 1 One day Jonathan son of Saul said to the young man
carrying his armor, "Come, let's cross over to the Philistines'
garrison that's on the other side." But he did not tell his father.
2 Now Saul was sitting on the outskirts of Gibeah under the
pomegranate tree that is in Migron, and the troops with him
were about 600 men. 3 Ahijah son of Ahitub, the brother of
Ichabod son of Phinehas son of Eli, the kohen of ADONAI in
Shiloh, was wearing an ephod. But the troops did not know that
Jonathan was gone. 4 Between the crossings by which Jonathan
sought to cross over to the Philistines' garrison, there was a
rocky crag on one side and another rocky crag on the other
side—one was called Bozez and the other Seneh. 5 One crag
was to the north near Michmas, and the other to the south near
Geba.

6 Then Jonathan said to the young man carrying his armor,
"Come, let's cross over to the garrison of these uncircumcised
ones. Perhaps ADONAI will work for us, for nothing restrains
ADONAI from delivering whether by many or by few." 7 His
armor-bearer answered him, "Do whatever is in your heart; go
ahead—I'm with you whatever your heart decides."

8 Then Jonathan said, "Here, we'll cross over to the men, then
let them see us. 9 If they say to us: 'Wait till we come to you,'
then we'll stand still in our place and will not go up to them.
10 But if they say, 'Come up to us!' then we will go up, for
ADONAI has delivered them into our hand—that will be our
sign."

11 So they both let themselves be seen by the Philistine
garrison. "Look, some Hebrews are coming out of the holes
where they were hiding," the Philistines said. 12 So the men of
the garrison shouted down to Jonathan and his armor-bearer
saying, "Come up to us and we'll teach you a lesson!"

Then Jonathan said to his armor-bearer, "Follow me, for
ADONAI has handed them over to Israel!" 13 So Jonathan climbed
up on his hands and feet, with his armor-bearer behind him.

Then they fell before Jonathan, his armor-bearer behind him finishing them off. 14 That first assault that Jonathan and his armor-bearer made struck down about 20 men within about half a furrow in an acre of land. 15 Terror then spread through the camp, in the field, and among all the troops. Even the outposts and the raiders also trembled, when the earth quaked —it was a trembling from God.

16 Now Saul's watchmen in Gibeah of Benjamin saw the throng scattering away in every direction.17 So Saul said to the people who were with him, "Call the roll now and see who went from us." When they called the roll, behold Jonathan and his armor-bearer were not there.

18 Then Saul said to Ahijah, "Bring the ark of God here." For the ark of God at that time was with Bnei-Yisrael. 19 But while Saul was talking to the kohen, the commotion in the Philistine camp kept increasing, so Saul said to the kohen, "Withdraw your hand." 20 Then Saul and all the people with him rallied and rushed into the battle. Behold, every man's sword was against his fellow in utter confusion! 21 Now there were Hebrews who had defected to the Philistines previously and had gone up with them to their camp round about—even they joined the Israelites that were with Saul and Jonathan. 22 Also when all the men of Israel who had hidden themselves in the hill country of Ephraim heard that the Philistines had fled, they also chased after them in the battle. 23 So ADONAI delivered Israel that day. The battle spread as far as Beth-aven.

Saul's Rash Vow

24 Now the men of Israel were hard-pressed that day, for Saul put the people under oath saying, "Cursed be the man that eats any food before evening, until I have avenged myself on my enemies!" So none of the people tasted food. 25 But when all the people of the land entered the forest, there was honey on the ground. 26 When the people entered the forest, indeed, there was a flow of honey, but no one put his hand to his mouth, for the people feared the oath. 27 But Jonathan had not heard when

his father made the people swear the oath. So he put out the end of the staff that was in his hand and dipped it into the honeycomb, put his hand to his mouth—and his eyes brightened. 28 Then, one of the soldiers told him, “Your father strictly put the people under oath saying: ‘Cursed be the man that eats food today.’ But the troops are exhausted.”

29 Jonathan said, “My father has troubled the people. Just look how my eyes have brightened because I tasted a little of this honey. 30 How much more, if only the troops had eaten freely today of the spoil of their enemies that they found? Wouldn’t the slaughter among the Philistines have then been greater?”

31 That day they struck down the Philistines from Michmas to Aijalon, though the people were so weary. 32 Then the people rushed greedily upon the plunder, took sheep, oxen and calves, butchered them on the ground, and the people ate them with the blood. 33 Then they reported to Saul saying, “Behold, the people are sinning against ADONAI by eating with the blood.”

“You have acted faithlessly,” he said. “Roll a great stone towards me at once.” 34 Then Saul said, “Disperse yourselves among the people and tell them: ‘Each one of you bring me his ox or his sheep, and butcher them here and eat. Don’t sin against ADONAI by eating with the blood.’” So all the people each brought his ox with him that night and butchered it there. 35 Then Saul built an altar to ADONAI; it was the first altar that he built to ADONAI.

36 Then Saul said, “Let’s go down after the Philistines by night and plunder them until the morning light, we won’t leave any survivors among them.”

“Do whatever seems good in your eyes,” they replied.

Then the kohen said, “Let us draw near to God here.”

37 So Saul inquired of God, “Should I go down after the Philistines? Will You deliver them into the hand of Israel?” But He did not answer him that day. 38 Then Saul said, “Draw near here, all you chiefs of the people; investigate and see how this sin was committed today. 39 For as ADONAI—Israel’s deliverer—lives, even if it was by my son Jonathan, he will surely die.” But not one among all the people answered him.

40 So he said to all Israel, “You stand on one side, and I and
my son Jonathan will stand on the other side.”
“Do what seems good in your eyes,” said the people to Saul.
41 So Saul said to ADONAI, “God of Israel, grant a perfect lot.”
Jonathan and Saul were chosen, but the people were cleared.
42 Then Saul said, “Cast the lots between me and my son
Jonathan,” and Jonathan was taken. 43 Then Saul said to
Jonathan, “Tell me what you’ve done.”
Jonathan told him saying, “I certainly did taste a little honey
—with the end of the rod that was in my hand. Here I am—I
must die!”
44 “May God do so to me and even more,” Saul said. “You
must surely die, Jonathan.”
45 But the people said to Saul, “Must Jonathan die? It was he
who brought about this great deliverance in Israel! Far be it!
As ADONAI lives, not a hair of his head will fall to the ground!
For he has worked with God this day.” So the people rescued
Jonathan and he did not die.
46 Then Saul broke off pursuing the Philistines, and the
Philistines went to their own country. 47 After Saul had secured
his kingship over Israel, he waged war against all his enemies
on every side—against Moab, the Ammonites, Edom, the kings
of Zobah, and the Philistines. Wherever he turned, he punished
them. 48 He did so with valor, defeating the Amalekites and
delivering Israel from the hands of those who had plundered
them.
49 Now the sons of Saul were Jonathan, Ishvi and Malchi-shua;
and the names of his two daughters were: the name of the
firstborn Merab and the name of the younger Michal. 50 The
name of Saul’s wife was Ahinoam daughter of Ahimaaz. The
name of the commander of his army was Abner son of Ner,
Saul’s uncle. 51 Kish was Saul’s father, and Abner’s father was
Ner son of Abiel.
52 Now there was bitter war against the Philistines all the
days of Saul. So whenever Saul saw any mighty man or any son
of valor, he would gather him to himself.

Saul Spares Agag of Amalek

1 Samuel 15 [1] Then Samuel said to Saul, “ADONAI sent me to anoint
you as king over His people, over Israel. Now therefore, listen
to the voice of the words of ADONAI! [2] Thus says ADONAI-Tzva’ot:
‘I remember what Amalek did to Israel, how he set himself
against him on the way while he was coming up from Egypt.
[3] Now go and strike down Amalek and put all he has under the
ban of destruction—so have no pity on him; but kill both men
and women, children and nursing infants, oxen and sheep,
camels and donkeys.’”

[4] So Saul summoned the troops and numbered them in
Telaim: 200,000 foot soldiers and 10,000 men of Judah. [5] Saul
advanced to the city of Amalek and lay in wait in the valley.
[6] Then Saul said to the Kenites, “Go, depart, get down from
among the Amalekites, or else I may destroy you with them—
for you showed kindness to all Bnei-Yisrael when they came up
from Egypt.” So the Kenites withdrew from among the
Amalekites.

[7] Then Saul struck down the Amalekites from Havilah until
you come to Shur, which is close to Egypt. [8] He captured King
Agag of Amalek alive, and utterly destroyed all the people with
the edge of the sword. [9] But Saul and the people spared Agag
as well as the best of the sheep, the cattle, even the fatlings
and the lambs, and all that was good, since they were not
willing to utterly destroy them; everything that was worthless
and feeble, they destroyed completely.

[10] Then the word of ADONAI came to Samuel saying: [11] “I regret
that I made Saul king, for he has turned back from following
Me and has not carried out My commands.” So Samuel was
troubled and cried out to ADONAI all night long. [12] Then Samuel
rose early in the morning to confront Saul. But it was reported
to Samuel saying, “Saul went to Carmel—for some reason, he
erected a monument for himself. Then he turned and went
down to Gilgal.”

13 Now when Samuel reached Saul, Saul said to him, “Blessed
are you of Adonai! I have carried out Adonai’s command.”
14 But Samuel said, “Then what is this bleating of the sheep in
my ears, and the lowing of the oxen that I hear?”
15 “They brought them from the Amalekites,” Saul replied,
“for the people spared the best of the sheep and oxen to
sacrifice to Adonai your God—but the rest we have utterly
destroyed.”
16 “Stop!” Samuel said to Saul. “Let me tell you what Adonai
said to me last night.”
“Say on,” he said.
17 Then Samuel said, “Isn’t it true, though you were
insignificant in your own eyes, that you were made head of the
tribes of Israel? Adonai anointed you king over Israel! 18 Then
Adonai sent you on a mission and said: ‘Go and utterly destroy
the Amalekites, the sinners, and wage war against them until
you annihilate them.’ 19 Why then did you not obey the voice of
Adonai, but rushed greedily onto the spoil—doing what was evil
in Adonai’s eyes?”
20 “But I did obey the voice of Adonai,” Saul said to Samuel. “I
went on the mission on which Adonai sent me, and brought
back Agag the king of Amalek—and utterly destroyed the
Amalekites. 21 But the people took some of the spoil, sheep and
oxen—the best of what was under the ban of destruction—to
sacrifice to Adonai your God in Gilgal.”
22 Samuel said:

“Does Adonai delight in burnt offerings

and sacrifices
as in obeying the voice of ADONAI?[13]
Behold, to obey is better than sacrifice,
to pay heed than the fat of rams.
23 For rebellion is like the sin of divination

and stubbornness is like iniquity
and idolatry.
Since you have rejected ADONAI's word,
He has also rejected you as king."

24 Then Saul said to Samuel, "I have sinned! For I have
transgressed against the word of ADONAI and your words—
because I feared the people and listened to their voice.[14] 25 So
now, please pardon my sin and return with me, that I may
worship ADONAI."
26 But Samuel said to Saul, "I will not return with you, for you
have rejected the word of ADONAI, and ADONAI has rejected you
as king over Israel."
27 As Samuel turned about to go, Saul seized the edge of his
robe, and it tore. 28 Then Samuel said to him, "ADONAI has torn
the kingship over Israel from you today and has given it to your
neighbor who is better than you. 29 Moreover, the Eternal Glory
of Israel does not lie or change His mind.[15] For He is not
human that He should change His mind."
30 Then Saul said, "I have sinned! But please, honor me now
before the elders of my people and before Israel, and return
with me until I bow in worship to ADONAI your God." 31 So
Samuel returned after Saul, and Saul bowed in worship to
ADONAI.
32 Then Samuel said, "Bring me Agag the king of Amalek."
Agag approached him in chains, thinking, "Surely bitter death
has turned back." 33 Then Samuel said, "As your sword has
made women childless, so will your mother be childless among
women." Then Samuel cut Agag into pieces before ADONAI in
Gilgal.
34 Samuel then went to Ramah, while Saul went up to his
house in Gibeah of Saul. 35 Samuel never did see Saul again
until the day of his death. Yet Samuel mourned over Saul, while
ADONAI regretted that He had made Saul king over Israel.

Samuel Anoints David

1 Samuel 16 **1** Now ADONAI said to Samuel, “How long will you
grieve over Saul, since I have rejected him as king over Israel?
Fill your horn with oil and go. I am sending you to Jesse the
Beth-lehemite, for I have selected for Myself a king among his
sons.”
2 But Samuel replied, “How can I go? If Saul hears of it, he
will kill me.”
ADONAI said, “Take a heifer with you and say: ‘I have come to
sacrifice to ADONAI.’ **3** Then invite Jesse to the sacrifice, and I
will let you know what you are to do. You will anoint for Me
whom I tell you.”
4 So Samuel did what ADONAI said and went to Beth-lehem.
The elders of the town came out to meet him trembling, and
asked, “Do you come in shalom?”
5 “In shalom,” he said. “I have come to sacrifice to ADONAI.
Consecrate yourselves and come with me to the sacrifice.” He
also consecrated Jesse and his sons and invited them to the
sacrifice. **6** Upon their arrival, he saw Eliab and thought,
“Surely, ADONAI’S anointed one is before Him.”
7 But ADONAI said to Samuel, “Do not look at his appearance
or his stature, because I have already refused him. For He does
not see a man as man sees, for man looks at the outward
appearance, but ADONAI looks into the heart.”
8 Then Jesse called Abinadab and made him pass before
Samuel. But he said, “Neither has ADONAI chosen this one.”
9 Then Jesse made Shammah pass by and again he said,
“Neither has ADONAI chosen this one.” **10** Thus Jesse made seven
of his sons pass before Samuel. But Samuel said to Jesse,
“ADONAI has not chosen any of these.” **11** Then Samuel asked
Jesse, “Are these all the boys you have?”
“There’s still the youngest,” he replied. But right now, he’s
tending the sheep.”
“Send and bring him,” Samuel said to Jesse, “for we will not
sit down until he comes here.” **12** So he sent word and had him

come. Now he was ruddy-cheeked, with beautiful eyes and a handsome appearance.

Then ADONAI said, “Arise, anoint him, for this is the one.” 13 So Samuel took the horn of oil and anointed him in the midst of his brothers. From that day on Ruach ADONAI came mightily upon David. Then Samuel rose up and went to Ramah.

David Soothes Saul’s Torment

14 Now the Ruach ADONAI had departed from Saul, and an evil spirit from ADONAI terrified him. 15 So Saul’s courtiers said to him, “Behold now, an evil spirit from God is tormenting you. 16 Let our lord now command your courtiers in your service to search for a man who is a skillful player on the harp. Then whenever the evil spirit from God comes on you, he will play with his instrument and you will feel better.”

17 So Saul said to his courtiers, “Find me someone who can play well and bring him to me.”

18 One of the young men answered and said, “I have seen a son of Jesse the Beth-lehemite who is skillful in playing music. He is a mighty man of valor, a warrior, prudent in speech, a handsome man, and ADONAI is with him.”

19 So Saul sent messengers to Jesse and said, “Send me your son David, who is with the flock.” 20 So Jesse took a donkey, loaded it with bread, a bottle of wine and a young goat, and sent them with his son David to Saul. 21 Then David came to Saul and became one of his attendants. Saul loved him greatly, so David became his armor-bearer. 22 Then Saul sent word to Jesse saying, “Let David now keep attending me, for he has found favor in my eyes.” 23 It came to pass, whenever the spirit from God came upon Saul, David would take the harp and play it with his hand. So Saul would find relief and feel better, as the evil spirit departed from him.

David Slays Goliath with Sling and Stone

1 Samuel 17 1 Now the Philistines assembled their armies to
battle. They were gathered at Socoh of Judah, and camped in
Ephes-dammim, between Socoh and Azekah. 2 Saul and the
men of Israel gathered and camped in the valley of Elah, then
lined up in battle array against the Philistines. 3 The Philistines
were standing on the mountain on one side, and Israel was
standing on the mountain on the other side, with the valley
between them. 4 Then a champion stepped out from the camp
of the Philistines, named Goliath, from Gath, whose height was
six cubits and a span. 5 He had a bronze helmet on his head and
a breastplate of scale armor; the weight of the bronze
breastplate was 5,000 shekels[16]. 6 He also had bronze shin-
guards on his legs and a bronze javelin slung between his
shoulders. 7 The shaft of his spear was like a weaver's beam,
and the head of his spear weighed 600 shekels[17] of iron; and
his shield-bearer was marching ahead of him.

8 Then he stood and shouted out to the ranks of Israel saying
to them, "Why come out to line up in battle array? Am I not the
Philistine and aren't you Saul's servants? Choose for yourselves
a man and let him come down to me. 9 If he is able to fight with
me and kill me, then will we become your slaves; but if I prevail
against him and kill him, then will you become our slaves and
serve us." 10 The Philistine added, "Today I defy the ranks of
Israel—give me a man, so we may fight together!"

11 But when Saul and all Israel heard these words of the
Philistine, they were dismayed and very terrified.

12 Now David was son of a certain Ephrathite man of Beth-
lehem of Judah, whose name was Jesse. He had eight sons and
during the days of Saul the man was old, advanced in years
among men. 13 Now the three oldest sons of Jesse had already
left and gone after Saul to the battle; the names of his three
sons who went to the battle were Eliab the firstborn, and
second to him Abinadab, and the third Shammah. 14 David was
the youngest. So the three oldest followed Saul. 15 Now David

would go back and forth from Saul to tending his father's sheep by Beth-lehem.

16 For forty days that Philistine would come out every
morning and evening to present himself. 17 Then Jesse said to
his son David, "Take now, for your brothers, an ephah of this
roasted grain and these ten loaves, and carry them quickly to
the camp to your brothers. 18 Also take these ten slices of
cheese to the captain of their thousand—and check out the
welfare of your brothers and bring back some token from them.
19 They are with Saul and all the men of Israel in the valley of
Elah, fighting with the Philistines."

20 So David rose up early in the morning, left the flock with a
keeper, took the provisions and went as Jesse had commanded
him. When he reached the camp, the army was going out to the
battle line shouting the war cry. 21 Israel and the Philistines
drew up their battle lines, army against army. 22 Then David left
his baggage in the care of the baggage keeper, and ran to the
battle line and entered to check out his brothers' welfare. 23 But
as he was talking with them, behold the champion, the
Philistine from Gath named Goliath, was coming up from the
ranks of the Philistines, and he spoke these same words; and
David heard them.

24 Upon seeing him, all the men of Israel fled from him in
great fear. 25 All the men of Israel were saying, "Have you seen
this man who keeps coming up? Surely he is coming up to defy
Israel! The man who kills him, the king will enrich him with
great riches, give him his daughter in marriage and make his
father's house tax-free in Israel!"

26 Then David asked the men who were standing by him
saying, "What will be done for the man who kills this Philistine
and takes away the reproach from Israel? For who is this
uncircumcised Philistine that he should defy the ranks of the
living God?"

27 The people answered him with the same speech saying,
"Thus it will be done for the man who strikes him down."
28 Now when Eliab his oldest brother heard him speaking to the
men, Eliab's anger was kindled against David. "Why have you

come down here?” he asked. “So with whom did you leave those few sheep in the wilderness? I know your insolence and the wickedness of your heart! For you’ve come down here to watch the battle.”

29 “What have I done now?” David said. “It was only a question!” 30 Then he turned away from him toward someone else and asked the same question. So the people gave him the same answer as before.

31 The words that David said were overheard and reported before Saul. So he was taken to him. 32 David said to Saul, “Let no one’s heart fail because of him. Your servant will go and fight with this Philistine.”

33 Then Saul said to David, “You can’t go fight this Philistine—for you’re just a youth, and he’s been a warrior since his youth.”

34 But David said to Saul, “Your servant has been tending his father’s sheep. When a lion or a bear came and carried off a lamb out of the flock, 35 I went out after it, struck it down, and rescued the lamb out of its mouth. If it rose up against me, I grabbed him by its fur, struck it and killed it. 36 Your servant has killed both the lion and the bear, so this uncircumcised Philistine will become like one of them—since he has defied the ranks of the living God.” 37 Then David said, “Adonai, who has delivered me from the paw of the lion and from the paw of the bear, will deliver me from the hand of this Philistine.”

“Go!” said Saul to David, “and may Adonai be with you.”

38 Then Saul clothed David with his own garb, put a bronze helmet on his head, and clothed him in armor. 39 David strapped his sword on his garment and tried to walk, but he was not used to it. So David said to Saul, “I cannot walk in these, for I am not used to them.” So David took them off. 40 Then he took his staff in his hand, chose five smooth stones from the valley, put them in the pocket of the shepherd’s bag that he had, and with his sling in his hand, he approached the Philistine.

41 Meanwhile, the Philistine drew nearer and approached David, with his shield-bearer in front of him. 42 Now when the Philistine looked and saw David, he disdained him, for he was

just a ruddy boy with a handsome appearance. 43 Then the
Philistine said to David, “Am I a dog, that you come to me with
sticks?” Then the Philistine cursed David by his gods. 44 The
Philistine said to David, “Come to me, so I may give your flesh
to the birds of the sky and the beasts of the field.”
45 Then David said to the Philistine, “You are coming to me
with a sword, a spear and a javelin, but I am coming to you in
the Name of ADONAI-Tzva’ot, God of the armies of Israel, whom
you have defied. 46 This very day ADONAI will deliver you into my
hand, and I will strike you down and take your head off you,
and I will give the carcasses of the Philistines’ camp today to
the birds of the sky and the wild beasts of the earth. Then all
the earth will know that there is a God in Israel, 47 and so all
this assembly will know that ADONAI delivers not with sword
and spear—for the battle belongs to ADONAI—and He will give
you into our hands.”
48 Then when the Philistine rose and began to advance,
drawing near to meet David, David ran quickly toward the
battle line to meet the Philistine. 49 David put his hand in his
bag, took from it a stone and slung it, striking the Philistine on
his forehead. The stone sank into his forehead, so that he fell
on his face to the ground.
50 So David prevailed over the Philistine with a sling and a
stone, struck the Philistine down and killed him. Since there
was no sword in David’s hand, 51 David ran, stood over the
Philistine, picked up his sword, drew it from its sheath, slew
him and cut off his head with it.
When the Philistines saw that their champion was dead, they
fled. 52 Then the men of Israel and Judah rose up, shouted and
pursued the Philistines all the way to the valley up to the gates
of Ekron. The slain Philistines fell down along the way to
Shaaraim, even up to Gath and Ekron.
53 When Bnei-Yisrael returned from chasing the Philistines,
they plundered their camp. 54 David took the head of the
Philistine and brought it to Jerusalem, but he put his armor in
his own tent. 55 Now when Saul saw David going out against the

Philistine, he asked Abner, the commander of the army,
“Abner, whose son is this boy?”

Abner said, “As your soul lives, your majesty, I don’t know.”

56 So the king said, “Then, find out whose son this young man
is.” 57 So when David returned from killing the Philistine, Abner
took him and brought him before Saul with the head of the
Philistine in his hand.

58 “Whose son are you, young man?” Saul said to him.

David answered, “I am the son of your servant Jesse the Beth-
lehemite.”

Jonathan's Covenant Love for David

1 Samuel 18 1 Now it came to pass, when David had finished
speaking to Saul, Jonathan's soul was knit to David's soul, and
Jonathan loved him as himself. 2 Saul took him that day and did
not let him return to his father's house. 3 Then Jonathan cut a
covenant with David, because he loved him as himself.
4 Jonathan stripped off the robe that was on him and gave it to
David, along with his armor: his sword, bow and belt.

Saul's Jealousy

5 So David went out wherever Saul sent him and had success,
so Saul set him over the men of war. It was pleasing in the eyes
of all the people as well as in the eyes of Saul's courtiers.
6 Upon their coming back, upon David's return from killing the
Philistine, the women came out of all the towns of Israel,
singing and dancing in circles to greet King Saul, with timbrels,
with joy and with three-stringed instruments. 7 So the women
sang one to another, as they were dancing saying,

"Saul has slain his thousands,
and David his ten thousands!"

8 Then Saul became very angry—this saying was evil in his
eyes—and he commented, "They've ascribed to David ten
thousands and to me they've ascribed thousands. Now what
more does he lack but the kingdom?" 9 So Saul eyed David from
that day on.

10 It came about the next day that an evil spirit from God
came mightily upon Saul, so that he was raving within the
palace. While David was playing music with his hand, as he did
day by day, Saul had his spear in his hand, 11 and Saul hurled
the spear, thinking, "I'll pin David to the wall!" But David
eluded him—twice.

12 Now Saul became afraid of David, because ADONAI was with
him but had departed from Saul. 13 Therefore Saul removed him
from his entourage by appointing him as a captain of a

thousand. So David went out and came in before the troops.
14 David had success in all his undertakings, since ADONAI was
with him. 15 When Saul saw that he had great success, he
dreaded him. 16 But all Israel and Judah loved David, for he
went out and came in before them.
17 Then Saul said to David, “Here is my older daughter Merab
—I give her to you as a wife. Only continue to be my son of
valor and fight ADONAI’S battles.” For Saul thought, “My hand
needn’t be against him—let the hand of the Philistines be
against him.”
18 But David replied to Saul, “Who am I, and what is my life or
my father’s family in Israel, that I should become the king’s
son-in-law?” 19 But when it was time to give Saul’s daughter
Merab to David in marriage, she was given as wife to Adriel the
Meholathite instead.

Michal’s Love for David

20 Now Saul’s daughter Michal loved David. When they told
Saul, the matter pleased him. 21 Saul thought, “I will give her to
him, so that she may become a snare to him—and the hand of
the Philistines will be against him.” So Saul said to David, “You
can still become my son-in-law, even today, with the second
one.”
22 Then Saul commanded his courtiers, “Speak with David
privately and say, ‘Behold, the king delights in you and all his
courtiers love you. So now, become the king’s son-in-law!’”
23 So Saul’s courtiers whispered these words in David’s ears.
But David said, “Is it a light thing to you becoming the king’s
son-in-law, considering that I am a poor man and of little
account?” 24 Saul’s courtiers reported back to him what David
had said.
25 Then Saul said, “Thus you will say to David, ‘The king
desires no bridal dowry except 100 foreskins of the Philistines
—to take vengeance on the king’s enemies.’” So Saul schemed
to make David fall by the hand of the Philistines.

[26] When his courtiers told David these words, the word
seemed right in David’s eyes to become the king’s son-in-law.
Before the days were fulfilled, [27] David had risen, gone with his
men and killed 200 Philistine men. Then David brought their
foreskins and gave them in full number to the king—to become
the king’s son-in-law. So Saul gave him Michal his daughter as
a wife. [28] When Saul saw and realized that ADONAI was with
David and that Michal, Saul’s daughter, loved him, [29] Saul grew
even more afraid of David. Thus Saul became David’s enemy
for all days.
[30] When the chiefs of the Philistines marched out, as often as
they came out, David proved more successful than all of Saul’s
officers. So his name became highly esteemed.

Saul Tries to Kill David

1 Samuel 19 [1] Now Saul told his son Jonathan and all his courtiers
to kill David. But Saul's son Jonathan delighted much in David.
[2] So Jonathan informed David saying, "My father Saul is
seeking to kill you. So now, please be on guard in the morning,
and stay in a secret place and hide yourself. [3] I will go out and
stand beside my father in the field where you will be, and I will
speak with my father about you. If I notice anything, I will tell
you." [4] So Jonathan spoke well of David to his father Saul and
said to him, "May the king not sin against his servant David,
since he has not sinned against you, and since his deeds have
been very beneficial for you; [5] For he put his life in his hand
and killed the Philistine, and ADONAI won a great victory for all
Israel—you saw it and rejoiced. So why would you sin against
innocent blood by killing David without a cause?"

[6] Saul listened to the voice of Jonathan, and Saul swore, "As
ADONAI lives, he will not be put to death." [7] So Jonathan called
David, and Jonathan told him all these things. Jonathan brought
David to Saul and in his presence as before.

[8] Once again war broke out, and David marched out and
fought the Philistines, and inflicted a great slaughter on them
and they fled before him. [9] Yet once again an evil spirit from
ADONAI came upon Saul as he was sitting in his house with his
spear in his hand, as David was playing music with his hand.
[10] Saul sought to pin David to the wall with the spear, but he
slipped away from Saul's face, so that he drove the spear into
the wall. That night David fled and got away.

[11] Then Saul sent agents to David's house to watch him, in
order to kill him in the morning. But David's wife Michal
warned him saying, "If you don't escape for your life tonight,
tomorrow you will be dead!" [12] So Michal lowered David down
through the window, and thus he went, fled and escaped.
[13] Then Michal took a household idol, laid it in the bed, put a
quilt of goats' hair at the head and covered it with a cloth.

14 When Saul sent messengers to arrest David, she said, “He’s
sick.”
15 So Saul sent the agents back to see David, saying, “Bring
him up to me in the bed so I may put him to death.” 16 When the
messengers came in, behold, the household idol was in the bed
with the quilt of goats’ hair at its head. 17 Saul then said to
Michal, “Why have you deceived me like this and let my enemy
get away, so that he escaped?”
Michal answered Saul, “He said to me, ‘Let me go or I’ll kill
you!’”
18 So David fled and escaped, went to Samuel at Ramah, and
told him all that Saul had done to him. Then he and Samuel
went and stayed at Naioth. 19 Saul was told, “Behold, David is at
Naioth in Ramah.” 20 So Saul sent agents to seize David, but
they saw a band of prophets prophesying, and Samuel standing
and presiding over them. Then the Ruach of God came upon
Saul’s agents and they too prophesied. 21 When Saul was told,
he sent other agents and they too prophesied. Then Saul sent a
third group of messengers, and they too prophesied. 22 Then he
himself went to Ramah, and when he arrived at the great
cistern in Secu, he asked, “Where are Samuel and David?”
Someone answered, “Look, they are at Naioth at Ramah.”
23 So he proceeded there, to Naioth at Ramah, and the Ruach of
God came upon him as well, and he prophesied as he kept
walking until he arrived to Naioth at Ramah. 24 Then he too
stripped off his clothes, and he too prophesied before Samuel,
and lay down naked all that day and all that night. That is why
people were saying, “Is Saul too among the prophets?”

Reaffirming Covenant Loyalty

1 Samuel 20 1 Then David fled from Naioth at Ramah, came before
Jonathan and said, “What have I done? What is my crime? What
is my sin against your father that he should be seeking my
life?”
2 “Never!” he said to him. “You will not die! Behold, my father
does nothing great or small without disclosing it to me. So why
should my father hide this matter from me? It cannot be.”
3 Then David swore again saying, “Your father knows very
well that I have found favor in your eyes. So he must have
thought, ‘Let’s not let Jonathan know about this, else he will be
grieved.’ But truly as ADONAI lives and as your soul lives, there
is but a step between me and death.”
4 Then Jonathan said to David, “Whatever you say, I will do
for you!”
5 So David said to Jonathan, “Look, tomorrow is the New
Moon, when I am supposed to sit down with the king to eat.
Instead, let me go hide myself in the countryside until the third
evening. 6 If your father misses me at all, then say: ‘David
earnestly asked my permission to run to Beth-lehem, his town,
for it is the annual sacrifice there for the whole family.’ 7 If he
says thus, ‘Very well,’ then your servant is safe; but if he
becomes very angry, then know that he is determined to harm
me. 8 Therefore deal kindly with your servant, for you have
brought your servant into a covenant of ADONAI with you. But if
there is any iniquity in me, then kill me yourself! Why should
you bring me to your father?”
9 Jonathan replied, “Far be it from you! For if I know for sure
that my father has determined evil to come on you, then
wouldn’t I tell you about it?”
10 Then David asked Jonathan, “Who will tell me if your father
answers you harshly?”
11 Jonathan said to David, “Come, let’s go out to the field.” So
they both went out to the field. 12 Then Jonathan said to David,
“By ADONAI, God of Israel, I will sound out my father about this

time tomorrow or the day after. Look, if it is good toward David, wouldn't I then send word to you and disclose it to you? 13 May ADONAI do so to Jonathan and even worse, should my father intend to do you evil, if I don't disclose it to you and send you away, that you may go in shalom. So may ADONAI be with you as He has been with my father.

14 "Now if I am still alive, wouldn't you show me the loyal love of ADONAI so I wouldn't die? 15 Yet also, don't cut off your loyal love from my household ever—not even when ADONAI cuts off all of David's enemies from the face of the earth." 16 So Jonathan cut a covenant with the house of David, "So may ADONAI requite David's enemies." 17 Jonathan made David swear again because of the love he had for him, for he loved him as he loved himself.

18 Then Jonathan said to him, "Tomorrow is the New Moon. You'll be missed because your seat will be empty. 19 On the third day, you must go down quickly and come to the place where you hid as you did on that day, and remain close to the stone Ezel. 20 I will shoot three arrows to the side of it, as though I were shooting at a target. 21 Now look, I will send a lad saying, 'Go, find the arrows.' If I specifically say to the lad, 'See, the arrows are on this side of you—get them,' then come; for it is safe for you and no danger, as ADONAI lives. 22 But if I say to the boy: 'Look, the arrows are beyond you,' then go your way, for ADONAI has released you. 23 But as for the matter which I and you have spoken about, behold, ADONAI is between me and you forever."

24 So David hid himself in the field, and when the New Moon came, the king sat down to eat a meal. 25 So the king sat on his seat—as usual, the seat by the wall—Jonathan stood up and Abner sat down by Saul's side, but David's place was empty. 26 Nevertheless, Saul said nothing that day, for he thought, "It must be an accident; he must be ceremonially unclean—yes, that's it, he's unclean."

27 Yet it came to pass on the day following the New Moon, the second day, that David's place was still empty. So Saul asked his son Jonathan, "Why didn't Jesse's son come to the meal yesterday or today?"

[28] Jonathan answered Saul, “David earnestly asked leave of
me to go to Beth-lehem, [29] as he said, ‘Please let me go, for we
are going to have a family feast in the town, and my brother
has commanded me. So now, if I have found favor in your eyes,
let me go, please, to see my brothers. That’s why he hasn’t
come to the king’s table.”
[30] Then Saul’s rage blazed against Jonathan and he said to
him, “You son of a perverse, rebellious woman! Don’t I know
that you have chosen the son of Jesse—to your own shame, and
to the shame of your mother’s nakedness? [31] For as long as the
son of Jesse lives on earth, neither you nor your kingship will
be secure. Now, send word and bring him to me, for he is a son
of death!”
[32] But Jonathan answered his father Saul, “Why should he be
put to death? What has he done?”
[33] Then Saul hurled his spear at him to strike him down. So
Jonathan knew that his father was determined to put David to
death. [34] So Jonathan rose up from the table in fierce anger,
and did not eat food the second day of the new month, for he
was grieved over David, because his father had dishonored
him.
[35] It came to pass in the morning that Jonathan went out to
the field at the time appointed with David, and a little lad was
with him. [36] He said to his lad, “Run, find now the arrows that I
am about to shoot.” Now as the lad was running, he shot an
arrow past him. [37] When the lad reached the place of the arrow
which Jonathan had shot, Jonathan cried out after the lad and
said, “Isn’t the arrow beyond you?” [38] Then Jonathan called out
after the lad, “Quick, hurry! Don’t stand there!” So Jonathan’s
lad picked up the arrow and came to his master. [39] But the lad
knew nothing; only Jonathan and David knew the arrangement.
[40] Then Jonathan gave his weapons to his lad and said to him,
“Go, take them back to the town.”
[41] As soon as the lad was gone, David emerged from the south
side and fell on his face to the ground and bowed down three
times. Then they kissed each other and wept together, though
David wept more. [42] Then Jonathan said to David, “Go in the

shalom that we both have sworn to each other in the Name of ADONAI saying: ‘May ADONAI be between me and you, and between my offspring and your offspring, forever.’”

Eating Consecrated Bread

1 Samuel 21 1 Then David got up and left, while Jonathan returned
to the town. 2 David went to Nob to Ahimelech the kohen.
Ahimelech was afraid to meet David, so he said to him, “Why
are you alone and no one with you?”
3 David said to Ahimelech the kohen, “The king has
commissioned me with a matter, and told me: ‘Let no one know
anything about the mission on which I am sending you, or with
what I have commissioned you.’ So, I have directed the young
men to such and such a place. 4 So now, what do you have on
hand? Give me five loaves of bread or whatever can be found.”
5 The kohen answered David saying, “There is no common
bread on hand, but there is consecrated bread[18]—so long as
the young men have kept themselves from women.”
6 “Of course women have been kept from us, as on previous
campaigns,” David answered the kohen. “So the young men’s
vessels were holy, though it was an ordinary mission—how
much more so will their vessels be holy today!” 7 So the kohen
gave him consecrated bread, for there was no bread there but
the bread of the Presence, which was taken out from the
presence of Adonai in order to replace it with hot bread on the
day it was taken away.[19]
8 Now one of Saul’s servants was there that day, detained
before Adonai. His name was Doeg the Edomite, chief of Saul’s
shepherds.
9 Then David said to Ahimelech, “Isn’t there a spear or sword
on hand? For I did not take my sword or my weapons with me,
because the king’s mission was urgent.”
10 The kohen said, “The sword of Goliath the Philistine whom
you killed in the valley of Elah—it’s here, wrapped in a cloth
behind the ephod. If you want to take it for yourself, take it.
For there’s nothing else here.”
“There’s nothing like it!” David said. “Give it to me.”

David Pretends Insanity

[11] Then David got up and fled that day from Saul, and went to
Achish, king of Gath. [12] But Achish's courtiers said to him, "Isn't
this David king of the land? Isn't he the one they sing about in
their dances saying, 'Saul has slain his thousands, and David
his ten thousands?'"
[13] David took these words to heart, and he became so afraid
of King Achish of Gath [14] that he changed his demeanor before
them and acted like a mad man while in their hands—scribbling
on the doors of the gate and letting his saliva run down his
beard. [15] Then Achish said to his courtiers, "Look, you can see
the man is insane. Why did you bring him to me? [16] Do I have a
shortage of crazy people that you've brought this fellow to go
crazy on me? Is this one going to come into my house?"

Flight to a Cave and to Moab

1 Samuel 22 1 So David walked from there and escaped to the cave
of Adullam. When his brothers and all his father's house heard
about it, they went down there to him. 2 Anyone who was in
distress, anyone in debt, and anyone embittered rallied around
him, and he became their leader. There were about 400 men
with him.
3 Then David left from there to Mizpah of Moab, and he said
to the king of Moab, "Please, let my father and my mother
come and stay with you until I know what God will do for me."
4 Then he brought them to the king of Moab, and they stayed
with him all the time that David was in the stronghold.
5 But the prophet Gad said to David, "Do not stay in the
stronghold; depart, and go to the land of Judah." So David left
and went to the forest of Hereth.
6 Then Saul heard that David and the men with him were
located. Saul was in Gibeah, sitting under the tamarisk tree on
the height, spear in his hand, and all his courtiers were
attending him. 7 Saul said to his courtiers standing about him,
"Listen now, Benjamites! Will the son of Jesse give every one of
you fields and vineyards? Will he make all of you captains of
thousands and captains of hundreds? 8 Yet all of you have
conspired against me, and there was nobody disclosing to me
when my son makes a covenant with the son of Jesse! None of
you is sorry for me or discloses to me that my son has stirred
up my servant against me to lie in ambush—as is the case
today?"
9 Then Doeg the Edomite, who was standing among Saul's
courtiers, answered and said, "I saw the son of Jesse coming to
Nob—to Ahimelech son of Ahitub—10 and he inquired of ADONAI
for him, gave him provisions and gave him the sword of Goliath
the Philistine."
11 Then the king sent word to summon the kohen Ahimelech
son of Ahitub and all the kohanim of his father's house who

were in Nob. So they all came to the king. 12 “Listen now, son of Ahitub,” Saul said.

“Here I am, my lord,” he said.

13 Then Saul said to him, “Why have you conspired against me —you and the son of Jesse—by giving him bread and a sword, and by inquiring of God for him, that he should rise against me by lying in ambush, as is the case today?”

14 Then Ahimelech answered the king saying, “Who among all your servants is as trusted as David, the king’s son-in-law, a captain of the royal guard, and honored in your house? 15 Just today I began to inquire of God for him? Far be it from the king to accuse his servant or to anyone of my father’s house. For your servant knows nothing of all this, whether little or much.”

16 But the king said, “You will surely die, Ahimelech, you and all your father’s house.” 17 Then the king ordered the guards attending him, “Turn around and kill the kohanim of Adonai, for they are in cahoots with David, for they knew that he was running away but did not inform me.” But the servants of the king were not willing to raise their hand to assault the kohanim of Adonai. 18 So the king said to Doeg, “You, turn around and kill the kohanim!” So Doeg the Edomite turned and fell upon the kohanim and on that day killed 85 men who wore the linen ephod. 19 Nob, the town of the kohanim, he struck with the edge of the sword: men and women, children and infants, oxen, asses, and sheep with the edge of the sword.

20 Yet one of the sons of Ahimelech son of Ahitub, named Abiathar, escaped and fled to David. 21 Abiathar told David that Saul had slain Adonai’s kohanim. 22 Then David said to Abiathar, “I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I have brought about the death of all the people of your father’s house. 23 Stay with me, and fear not; for the one who is seeking my life is seeking your life too—but with me you will be safe.”

David Hides and Saul Seeks

1 Samuel 23 [1] Then they reported to David saying, “Look, the
Philistines are raiding Keilah and they are plundering the
threshing floors.” [2] So David inquired of ADONAI saying, “Shall I
go and attack those Philistines?”
ADONAI said to David, “Go, attack the Philistines and deliver
Keilah.”
[3] But David’s fellow men said to him, “Look, we’re afraid here
in Judah; how much more so if we go to Keilah against the
Philistine forces?”
[4] Once again David inquired of ADONAI, and ADONAI answered
him saying, “Arise! Go to Keilah, for I am going to deliver the
Philistines into your hand.” [5] So David and his fellow men went
to Keilah and fought against the Philistines, drove off their
livestock and inflicted a great slaughter on them. Thus David
rescued the inhabitants of Keilah. [6] It came about, when
Abiathar son of Ahimelech fled to David at Keilah, he came
down with an ephod in his hand.
[7] Now when Saul was told that David had gone to Keilah, Saul
said, “God has delivered him into my hand! For he shut himself
in by entering a town with barred gates.” [8] So Saul summoned
all the troops for battle, to go down to Keilah to besiege David
and his fellow men.
[9] Now David knew that Saul was plotting evil against him, so
he said to Abiathar the kohen, “Bring the ephod.” [10] Then David
said, “ADONAI, God of Israel, Your servant has heard for certain
that Saul intends to come to Keilah to destroy the town
because of me. [11] Will the men of Keilah surrender me into his
hand? Will Saul come down, as Your servant has heard? ADONAI
God of Israel, I pray, tell Your servant.”
“He will come down,” ADONAI said.
[12] Then David asked, “Will the men of Keilah surrender me
and my fellow men into the hand of Saul?”
“They will surrender,” ADONAI said.

13 Then David and his fellow men, about 600, got up and left
Keilah, and went wherever they could go. When Saul was told
that David had escaped from Keilah, he stopped the pursuit.
14 So David stayed in the strongholds of the wilderness,
remaining in the hill country in the wilderness of Ziph. Saul
searched for him every day, but God did not give him into his
hand.
15 By now David was aware that Saul would come out to seek
his life while David was in the wilderness of Ziph at Choresh.
16 Then Saul's son Jonathan arose and went to David at Choresh
and strengthened him in God. 17 "Don't be afraid," he said to
him, "because my father Saul will never find you. You will be
king over Israel and I will be second to you. Even my father
Saul recognizes that." 18 Again they cut a covenant before
ADONAI. David remained at Choresh, but Jonathan went home.
19 Then some of the Ziphites went up to Saul in Gibeah,
saying, "Isn't David hiding with us in the strongholds at
Choresh, in the hill of Hachilah which is south of Jeshimon?
20 Now therefore, O king, come down whenever it is a desire of
your soul to come down—our part will be to deliver him into
the king's hand."
21 "May you be blessed of ADONAI," Saul said, "for you have
taken pity on me. 22 Go now, make more sure, investigate and
scout out his place where he usually goes and who has seen
him there. For I have been told that he is very cunning. 23 Look
around and see in which of all the hiding places he has been
hiding, and return to me with certainty, and I will go with you.
If he is in the area, I will search him out among all the clans of
Judah." 24 Then they got up and went to Ziph ahead of Saul.
But David and his men were then in the wilderness of Maon
in the Arabah, to the south of Jeshimon. 25 So when Saul and his
men began the search, David was informed. Then he went
down to the rocky area and stayed in the wilderness of Maon.
On hearing this, Saul pursued David in the wilderness of Maon.
26 Then, while Saul was advancing on one side of the mountain,
David and his men were on the other side of the mountain.
David was hurrying to elude Saul. Meanwhile Saul and his men

were closing-in on David and his men to seize them. [27] But a
messenger came to Saul saying, “Hurry and come, for the
Philistines have invaded the land!” [28] So Saul had to return
from chasing after David, and go to engage the Philistines.
Therefore they called that place the Rock of Separation.
[29] From there David went up and stayed in the strongholds of
En-gedi.

David Spares Saul at En-gedi

1 Samuel 24 1 Now when Saul returned from pursuing the
Philistines, they told him saying, “Look, David is in the
wilderness of En-gedi.” 2 So Saul took 3,000 chosen men from
all Israel and went to search for David and his men near the
rocks of the mountain goats. 3 When he came across the
sheepfolds along the way where there was a cave, Saul went in
to relieve himself. Now David and his men were already sitting
in the innermost parts of the cave. 4 So David’s men said to
him, “Look, it’s the day ADONAI spoke to you about, ‘Behold, I
will deliver your enemy into your hand, so you may do to him as
seems good in your eyes.’” Then David crept and cut off the
corner of Saul’s robe stealthily.

5 But afterward, David’s conscience bothered him for cutting
off the edge of Saul’s robe. 6 So he said to his fellow men,
“ADONAI forbid that I should do such a thing to my lord,
ADONAI’S anointed, stretching out my hand against him—for he
is ADONAI’S anointed.” 7 So David persuaded his fellow men with
these words and did not let them rise against Saul. Then Saul
left the cave and went on his way.

8 David also rose afterward, went out of the cave, and called
out after Saul saying, “My lord the king!” When Saul looked
behind him, David bowed with his face to the earth and
prostrated himself. 9 Then David said to Saul, “Why do you
listen to men’s words saying: ‘Look, David intends you harm’?
10 Look, today your own eyes should see how ADONAI delivered
you today into my hand, in the cave. Some urged me to kill you,
but my eye had pity on you, and I said: ‘I will not stretch out my
hand against my lord, for he is ADONAI’S anointed.’ 11 Moreover,
my father, see! Yes, look at the corner of your robe in my hand!
For in cutting off the corner of your robe, yet not killing you,
you should know and realize that there is no evil or rebellion in
my hand. I haven’t sinned against you, even though you are
lying in wait for my life, to take it. 12 May ADONAI judge between
me and you, and may ADONAI avenge me of you, but my hand

will not be against you. 13 As the old proverb goes, ‘Out of the
wicked comes forth wickedness’—but my hand will never be on
you. 14 Whom has the king of Israel come after? Who are you
chasing? A dead dog? A single flea? 15 May ADONAI be judge and
decide between me and you! And may He see and plead my
cause and vindicate me against you.”
16 Now when David finished speaking these words to Saul,
Saul said, “Is this your voice, my son, David?” Then Saul lifted
up his voice and wept aloud. 17 Then he said to David, “You are
more righteous than I, for you have done good to me, while I
have done evil to you. 18 You’ve told today how well you’ve dealt
with me, for ADONAI had delivered me up into your hand, yet
you did not kill me. 19 For if a man finds his enemy, will he let
him go away on a good road? May ADONAI reward you with
good in return for what you have done to me today. 20 Now
behold, I know for certain that you will be king, and that the
kingdom of Israel will rise in your hand. 21 Swear now to me by
ADONAI that you won’t cut off my descendants after me, and
that you won’t wipe out my name from my father’s house.” 22 So
David swore to Saul. Then Saul went to his home, but David
and his men went up to the stronghold.

Abigail and Foolish Nabal

1 Samuel 25 [1] Then Samuel died, and all Israel gathered and
lamented him, and buried him at his house in Ramah. David
then arose and went down to the wilderness of Paran.
[2] Now there was a man in Maon, whose business was in
Carmel, and the man was so wealthy, he had 3,000 sheep and
1,000 goats. At that time he was shearing his sheep in Carmel.
[3] The man's name was Nabal and his wife's name was Abigail.
The woman was intelligent and beautiful, but the man, a
Calebite, was harsh and evil in his dealings. [4] While David was
in the wilderness, he heard that Nabal was shearing his sheep.
[5] So David dispatched ten young men, and said to the young
men, "Go up to Carmel, and when you reach Nabal, greet him
in my name. [6] Thus you will say: 'Long life! And shalom to you,
shalom to your house and shalom to all that is yours. [7] Now I
hear that you have shearers. When your shepherds were with
us, we did them no harm and nothing of theirs was missing all
the time they were in Carmel. [8] Ask your young men and they
will tell you. Therefore, let the young men find favor in your
eyes, for we have come on a festive day. So please, give to your
servants and to your son David, whatever you find at hand.'"
[9] David's young men went and told Nabal all those words in
David's name, and waited. [10] But Nabal answered David's
servants by saying, "Who is David? And who is Jesse's son?
Nowadays there are many slaves each running away from his
master. [11] So should I take my bread, my water and my meat
that I have cooked for my shearers, and give it to men whom I
don't know where they come from?"
[12] So David's young men turned around and went back. When
they came and reported to him all these words, [13] David said to
his men, "Everyone buckle on your sword!" So each man
buckled on his sword and David also buckled on his sword.
About 400 men went up following David, while 200 stayed with
the baggage.

14 But one of the young men told Nabal’s wife Abigail saying,
“Look, David had sent messengers from the wilderness to greet
our master, but he spurned them. 15 Yet the men were very
good to us. We were not harmed, nor were we missing anything
as long as we went about with them while we were in the
fields. 16 They were a wall to us both by night and by day, all
the time that we were with them tending the sheep. 17 Now
therefore, know and consider what you will do, for evil is
determined against our master and against all his household.
But he is such a worthless fellow that no one can speak to
him.”
18 Then Abigail hurried and took 200 loaves, two bottles of
wine, five dressed sheep, five measures of roasted corn, 100
cakes of raisins, and 200 cakes of figs, and put them on
donkeys. 19 Then she said to her young men, “Go on ahead of
me—see, I am coming after you.” But she did not tell her
husband Nabal. 20 As she was riding on the donkey and going
down by the hidden pass of the mountain, behold, David and
his men were coming down towards her, so she met them.
21 Now David had been saying, “Surely in vain I’ve guarded
all that this fellow has in the wilderness, so that nothing was
missing of all that belonged to him—yet he has returned me
evil for good. 22 May God do so and even more to David’s
enemies if by the morning I leave even one male of all who
belong to him!”
23 When Abigail saw David, she quickly dismounted from her
donkey, fell before David on her face and bowed down to the
ground. 24 As she fell at his feet, she pleaded, “On me, only me,
my lord, be the punishment! But please, let your maidservant
speak in your ears, and listen to the words of your maidservant.
25 Please my lord, pay no attention to this worthless fellow,
Nabal, for as his name is, so is he—Nabal[20] is his name and
disgraceful folly is with him. But I, your maidservant, did not
see the young men of my lord whom you sent.
26 “So now my lord, as ADONAI lives and as your soul lives,
since ADONAI has restrained you from shedding blood and from
avenging yourself with your own hand, now therefore let your

enemies and those who are seeking to harm my lord be as Nabal. 27 Now let this blessing, which your maidservant has brought to my lord, be given to the young men who are accompanying my lord. 28 Please, forgive the trespass of your maidservant. For ADONAI will certainly make an enduring house for my lord[21], because my lord is fighting the battles of ADONAI. So let no wrongdoing be found in you all your days. 29 If anyone rises to pursue you and seek your life, then let my lord's life be bound up in the bundle of the living—with ADONAI your God. But let the soul of your enemies be hurled away as from the hollow of a sling.

30 "So when ADONAI has fulfilled for my lord all the good things that He had spoken concerning you, and has appointed you ruler over Israel, 31 then this will not be a stumbling-block for you, or offense of heart to my lord, or needless bloodshed by my lord avenging himself. So when ADONAI has dealt graciously with my lord, then remember your handmaid."

32 Then David said to Abigail, "Blessed be ADONAI God of Israel, who sent you to meet me this day! 33 Blessed be your discernment, and may you be blessed for keeping me this day from shedding blood, from avenging myself with my own hand. 34 Yet as ADONAI God of Israel lives, who restrained me from harming you, unless you had come quickly to meet me, surely not one male of Nabal's line would have been left alive by the morning light!" 35 So David received from her hand what she had brought him, and said to her, "Go up in shalom to your house. Look, I have listened to your plea and have granted your request."

36 Then Abigail went to Nabal, and there he was holding a banquet in his house like that of a king—Nabal's heart was merry within him, for he was quite drunk. So she told him nothing at all until daybreak. 37 It came to pass in the morning, when the wine had gone out of Nabal, and his wife told him these things, that his heart died within him, and he was paralyzed like a stone. 38 About ten days later, ADONAI struck Nabal and he died.

[39] When David heard that Nabal was dead, he said, “Blessed be ADONAI who took the case of my insult from the hand of Nabal, yet has restrained His servant from evil! ADONAI has returned Nabal’s vileness on his own head.” Then David sent word and proposed to Abigail to take her as his wife. [40] When David’s servants came to Abigail at Carmel, they told her, “David has sent us to you, to take you as his wife.”

[41] So she rose, bowed down with her face to the ground and said, “Behold, your handmaid is a servant to wash the feet of the servants of my lord.” [42] Then Abigail rose quickly and mounted a donkey, with five of her maidens following her, following David’s messengers, and she became his wife.

[43] David also took Ahinoam of Jezreel, and the two of them were his wives. [44] Meanwhile Saul had given Michal his daughter, David’s wife, to Palti son of Laish, who was of Gallim.

David Again Spares Saul

1 Samuel 26 [1] Now the Ziphites came to Saul at Gibeah saying,
“Isn’t David hiding on the hill of Hachilah which faces
Jeshimon?” [2] So Saul arose and went down to the wilderness of
Ziph, 3,000 chosen men of Israel with him, to search for David
in the wilderness of Ziph. [3] Saul camped in the hill of Hachilah
which faces Jeshimon, by the road. But David was staying in
the wilderness, and he saw that Saul had come after him into
the wilderness. [4] So David sent out spies and realized that Saul
had already arrived. [5] Then David got up and went to the place
where Saul had camped. David detected the spot where Saul
lay asleep, as well as Abner son of Ner his army commander.
Saul was lying inside the barricade and the troops were
camped around him.

[6] Then David spoke and asked Ahimelech the Hittite and
Joab’s brother Abishai son of Zeruiah, saying, “Who will go
down with me to Saul in the camp?”

“I will go down with you,” Abishai answered.

[7] So David and Abishai approached the troops by night.
Behold, Saul was lying asleep within the barricade with his
spear stuck in the ground at his head, and Abner and the
troops were sleeping around him. [8] Then Abishai said to David,
“God has delivered your enemy into your hand today. Now let
me pin him to the ground with a single thrust of the spear. I
will not have to strike him twice.”

[9] But David said to Abishai, “Don’t destroy him! For who can
lay his hand on ADONAI’S anointed and be guiltless?” [10] David
added, “As ADONAI lives, either ADONAI will strike him down, or
his day will come to die, or he will go down to battle and be
swept away. [11] ADONAI forbid that I should lay my hand on
ADONAI’S anointed! Now, just take the spear that is at his head
and the water jar and let’s go.” [12] So David took the spear and
the water jar from beside Saul’s head. They got away—and no
one saw it, or knew it, or woke up—for all were asleep, for a
deep sleep from ADONAI had fallen upon them.

[13] Then David crossed over to the other side and stood on the top of a distant hill with a wide space between them. [14] David shouted to the troops and to Abner son of Ner saying, “Aren’t you going to answer, Abner?”

Then Abner answered saying, “Who are you, who called out to the king?”

[15] “Aren’t you a man?” David said to Abner. “Indeed, who is like you in Israel? So, why didn’t you guard your lord the king? For one of the troops came in to kill the king your lord. [16] This thing that you’ve done is no good. As ADONAI lives, all of you deserve to die, because you have not kept watching over your lord, ADONAI’S anointed. So now, look around, where are the king’s spear and the water jar that were at his head?”

[17] Saul then recognized David’s voice and said, “Is this your voice, David my son?”

“It is my voice, my lord the king,” David said, [18] then added, “Yet why is my lord pursuing his servant? What have I done? What evil is in my hand? [19] Now please, let my lord the king listen to the words of his servant. If ADONAI has stirred you up against me, let Him accept an offering. But if men have done so, then cursed are they before ADONAI, because they have now driven me out that I would not cling to ADONAI’S inheritance, saying: ‘Go, worship other gods.’ [20] So now, let not my blood fall to the ground, away from the presence of ADONAI. For the king of Israel has come out to search for but a single flea, just as one hunts for a partridge in the mountains.”

[21] Then Saul replied, “I have sinned! Return, David my son, for I will no longer do you harm, since my life was precious in your eyes this day. Behold, I’ve played the fool and erred so seriously.”

[22] David then answered and said, “There is the king’s spear! Let one of the young men cross over and take it. [23] ADONAI will repay everyone his righteousness and his faithfulness. For ADONAI gave you into my hand today, but I refused to lay my hand on ADONAI’S anointed. [24] See, just as your life was highly valued in my eyes today, so let my life be highly valued in ADONAI’S eyes, and may He deliver me from all trouble.”

25 Then Saul said to David, “Blessed are you, David my son!
You will both do mightily and will surely prevail.” So David
went his way, and Saul returned to his place.

David Settles in Ziklag

1 Samuel 27 1 Then David said in his heart, “One day I’ll be swept
away by the hand of Saul. There’s nothing better for me than to
escape immediately to the land of the Philistines. Then Saul
will give up searching for me in all the territories of Israel, so
I’ll escape from his hand.” 2 So David rose and crossed over, he
and the 600 men that were with him, to Achish son of Maoch,
king of Gath. 3 David stayed with Achish at Gath, he and his
men, every man with his household, and David with his two
wives—Ahinoam of Jezreel, and Abigail of Carmel, Nabal’s
widow. 4 So when Saul was told that David had fled to Gath, he
no longer searched for him.

5 Then David said to Achish, “If now I have found favor in
your eyes, let me be given a place in one of the country towns,
so I may live there. Why should your servant stay in the royal
city with you?” 6 So Achish granted him Ziklag that day. Thus
Ziklag came to belong to the kings of Judah to this day. 7 The
number of days that David stayed in the country of the
Philistines was a year and four months.

8 Now David and his men went up and raided the Geshurites,
the Gizrites and the Amalekites, for those were inhabitants of
the region from ancient times, as you go all the way from Shur
and as far as the land of Egypt. 9 David attacked the region and
was leaving not a man or woman alive, and took away sheep,
oxen, donkeys, camels and clothing. When he returned and
came to Achish, 10 Achish would ask, “Where have you raided
today?”

So David would reply, “Against the Negev of Judah, against
the Negev of the Jerahmeelite and against the Negev of the
Kenites.” 11 David left no man or woman alive to bring to Gath,
thinking, “Unless they should tell about us, saying: ‘So did
David.’” So was his practice all the time he stayed in the
country of the Philistines. 12 Then Achish trusted David, saying,
“He has certainly made himself abhorrent to his people Israel;
therefore, he will be my vassal forever.”

Saul Consults a Medium

1 Samuel 28 [1] At that time, the Philistines gathered their armed
forces to fight against Israel. Achish said to David, “You surely
know that you and your men must march out with me in the
army.”
[2] David said to Achish, “Well then, you know what your
servant will do.”
“Well then, I appoint you my bodyguard for life,” Achish said
to David.
[3] Now Samuel had died, and all Israel had lamented him and
buried him in Ramah, his hometown. Saul had removed from
the land those who were mediums and spiritists.
[4] So the Philistines mustered and came and camped in
Shunem; and Saul gathered all Israel together and they
camped at Gilboa. [5] Now when Saul saw the camp of the
Philistines, he was afraid and his heart trembled greatly.
[6] When Saul inquired of ADONAI, ADONAI did not answer, neither
by dreams nor by Urim or prophets.
[7] Then Saul said to his courtiers, “Find me a woman who is a
medium, so I may go to her and inquire through her.” So his
courtiers said to him, “Behold, there is a woman that is a
medium at En-dor.” [8] So Saul disguised himself, put on other
clothes, and went with two other men, and they reached the
woman by night. Then he said, “Please conjure up for me a
ghost—bring up for me the one I will name to you.”
[9] “Look, you know what Saul has done,” she said, “how he has
cut off the mediums and spiritists from the land. So why then
are you setting a trap for my life to get me killed?”
[10] Saul vowed to her by ADONAI saying, “As ADONAI lives, no
punishment will come on you for this thing.”
[11] “Whom will I bring up for you?” the woman asked.
“Bring me up Samuel,” he said.
[12] But when the woman saw Samuel, she cried out with a loud
shriek. Then the woman spoke to Saul saying, “Why have you
deceived me? You are Saul!”

13 “Don’t be afraid!” the king said to her. “What do you see?”
The woman said to Saul, “I see a godlike being coming up from the earth.”
14 “What does he look like?” he asked her.
“An old man is coming up, and he is wrapped with a robe,” she said.
Then Saul knew that it was Samuel, so he bowed down and prostrated himself with his face to the ground. 15 Samuel said to Saul, “Why have you disturbed me by bringing me up?”
“I’m in great distress,” Saul answered. “The Philistines are waging war against me, and God has turned away from me—He doesn’t answer me anymore, whether by prophets or by dreams. So I called you up to tell me what I should do.”
16 Samuel said, “So why ask me, since Adonai has turned away from you and become your adversary? 17 Now Adonai has done for Himself just as He foretold through me—Adonai has torn the kingship out of your hand and has given it to another fellow, to David. 18 Since you did not obey the voice of Adonai and did not execute His fierce wrath on Amalek, so Adonai has done this to you today. 19 Moreover, Adonai will also give the Israelites who are with you into the hand of the Philistines. Tomorrow you and your sons will be with me! Yes, Adonai will give the army of Israel into the hand of the Philistines.”
20 Then Saul immediately fell full length upon the ground, and became so terrified because of the words of Samuel that there was absolutely no strength in him, for he had eaten nothing all day and all night. 21 Then the woman came to Saul and saw that he was so agitated, so she told him, “Behold, your maidservant obeyed you; I put my life in my hand by listening to your words, which you spoke to me. 22 Please you too listen to the voice of your maidservant, and let me set a morsel of bread before you, so you can eat and have strength to go on your way.”
23 But he refused and said, “I won’t eat.” But when his courtiers and the woman urged him, he listened to them. So he got up from the ground and sat on the bed. 24 The woman had a fatted calf in the house, so she hurried and butchered it, and took flour, kneaded it, and baked unleavened bread from it.

25 She brought it before Saul and his courtiers, and they ate.
Then they arose and went away that night.

David Sent Back from Battle

1 Samuel 29 [1] Now the Philistines mustered all their armies at
Aphek, while the Israelites were camping by the spring in
Jezreel. [2] As the Philistine lords were proceeding ahead of their
hundreds and thousands, David and his men were bringing up
the rear with Achish. [3] Then the Philistine commanders said,
"What are these Hebrews doing here?"

Achish said to the Philistine commanders, "No! That's David,
servant of Israel's King Saul—he's been with me today for over
a year, and I've not found any fault in him since the day he
defected to me until now."

[4] But the Philistine commanders got angry with him, and the
Philistine commanders said to him, "Make this man go back—
back to his place you assigned him. He must not go down with
us to the battle, or in the battle he might become our
adversary. For how would this fellow appease his lord?
Wouldn't it be with the heads of our men? [5] Isn't this one David,
about whom they were singing in dances saying: 'Saul has slain
his thousands, and David his ten thousands?'"

[6] So Achish called David and said to him, "As ADONAI lives,
you have been upright and your going out and your coming in
with me, in the army are pleasing in my eyes. For I never found
fault with you since the day of your coming to me up to this
day. However, the other lords do not approve of you. [7] So now,
turn around and go back in peace, and you won't be doing
anything to displease the Philistine lords."

[8] "But what have I done?" David said to Achish. "What have
you found in your servant from the day I have been before you
to this day, that I shouldn't go and fight against the enemies of
my lord the king?"

[9] "I know," Achish answered saying to David. "You are as
pleasing in my eyes as an angel of God. Nevertheless, the
Philistine commanders have said, 'He must not go up with us to
the battle.' [10] So now, rise up early in the morning, you and the
servants of your lord that came with you, and as soon you rise,

early in the morning, once there is light, leave.” 11 So David
rose up early, he and his men, leaving in the morning to return
to the land of the Philistines. Meanwhile, the Philistines went
up to Jezreel.

Raid on Amalek

1 Samuel 30 [1] Now it came to pass, when David and his men
returned to Ziklag on the third day, that the Amalekites had
made a raid on the Negev and on Ziklag, and had attacked
Ziklag and burned it with fire; [2] taking the women in it captive,
young and old, without killing anyone, but carried them off as
they went their way. [3] So when David and his men came to the
town, behold, it was burned with fire—and their wives, their
sons and their daughters had been taken captives. [4] Then David
and the troops with him lifted up their voice and wept until
they there was no more strength in them to weep. [5] Even
David's two wives were taken captive—Ahinoam of Jezreel, and
Abigail of Carmel, Nabal's widow.

[6] So David was in a serious bind, for the troops were calling
for his stoning, for all the troops were bitter of soul, every man
for his sons and his daughters. But David strengthened himself
in ADONAI his God. [7] Then David said to Abiathar the kohen son
of Ahimelech, "Please bring me the ephod." So Abiathar
brought the ephod to David. [8] David inquired of ADONAI saying,
"Should I pursue after this raiding band? Shall I overtake
them?"

He answered him, "Pursue! For you will surely overtake and
you will surely rescue!" [9] So David went, he and the 600 men
with him, and came to the Wadi Besor, where those left behind
remained—[10] for 200 men stayed behind because they were too
exhausted to cross Wadi Besor. Yet David pursued, he and the
other 400 men.

[11] Then they found an Egyptian in the open field and brought
him to David, gave him bread to eat and water to drink, [12] and
they also gave him a piece of fig cake and two cakes of raisins.
When he had eaten, his spirit came back to him, for he had
eaten no bread and drunk no water for three days and three
nights. [13] Then David asked him, "To whom do you belong?
Where are you from?"

“I am a young Egyptian, the slave of an Amalekite,” he said. “My master abandoned me three days ago because I fell sick. 14 We made a raid in the Negev of the Cherethites, and on Judah, and on the Negev of Caleb; also we burned Ziklag with fire.”

15 Then David asked him, “Will you lead me to this raiding band?”

“Swear to me by God that you won’t kill me or deliver me into my master’s hands,” he said, “and I will lead you to this marauding band.” 16 So he led him down, and behold, they were scattered over all the area, eating, drinking and feasting because of all the great spoil that they had taken from the land of the Philistines and from the land of Judah. 17 David attacked them from the twilight until the evening of the next day. None of them escaped, except 400 young men who rode on camels and fled.

18 So David recovered all that the Amalekites had taken, and rescued his two wives. 19 There was nothing of theirs missing, whether young or old, sons or daughters, spoils or anything else that had been carried off—David recovered everything. 20 David took all the flocks and the herd that they had driven ahead of the other cattle, so they said, “This is David’s spoil.”

21 When David reached the 200 men—who had been too exhausted to follow David and were left at Wadi Besor—they came out to meet David and to meet the men with him, so David approached these people and greeted them. 22 But all the wicked men and worthless fellows among those who accompanied David said, “Because they did not accompany us, we shouldn’t give them any of the spoil that we’ve recovered, except every man may take his wife and his children and leave.”

23 “You must not do so, my brothers with what ADONAI has given us,” David said. “It is He who has protected us and gave into our hands the raiding band that attacked us. 24 Who would listen to you in this matter? The share of him who went down to the battle is to be the same as that of him who remained by the baggage. They will share alike.” 25 So it has been from that day

forward—he made it a statute and an ordinance for Israel to this day.

26 When David arrived at Ziklag, he sent some of the spoil to the elders of Judah, to his friends, saying, “Look, a blessing for you from the spoil of the enemies of ADONAI,” **27** to those in Beth-el, Ramoth-Negev, Jattir, **28** Aroer, Siphmoth, Eshtemoa,
29 Racal, to those in the towns of Jerahmeelite, to those in the towns of the Kenites, **30** Hormah, Bor-ashan, Athach, **31** Hebron and to all the places where David and his men had roamed.

Saul Killed on Mt. Gilboa

1 Samuel 31 [1] Now the Philistines were fighting against Israel.
Israel's men fled before the Philistines and many fell slain on
Mount Gilboa. [2] The Philistines pressed hard after Saul and his
sons, and the Philistines struck down Jonathan, Abinadab and
Malchishua, the sons of Saul. [3] When the battle intensified
against Saul, the archers hit him, so he was severely wounded
by the archers. [4] Then Saul said to his armor-bearer, "Draw
your sword and thrust me through with it, or else these
uncircumcised will come and thrust me through after torturing
me." But his armor-bearer refused, for he was too afraid. So
Saul took the sword and fell on it. [5] When his armor-bearer saw
that Saul was dead, he likewise fell on his sword and died with
him. [6] So Saul, his three sons, his armor-bearer, and all his men
died together that same day.

[7] When the men of Israel who were on the other side of the
valley and those across the Jordan saw that the men of Israel
had fled and that Saul and his sons were dead, they abandoned
the towns and fled. Then the Philistines came and occupied
them.

[8] It was the next day, when the Philistines came to strip the
slain, that they found Saul and his three sons fallen on Mount
Gilboa. [9] So they cut off his head and stripped off his armor,
and sent them throughout the land of the Philistines, to spread
the good news to the house of their idols and to the people.
[10] Then they put his armor in the house of the Ashtaroth and
fastened his body to the wall of Beth-shan.

[11] Now when the inhabitants of Jabesh-gilead heard what the
Philistines had done to Saul, [12] all their valiant men set out and
walked all night, and took the body of Saul and the bodies of
his sons from the wall of Beth-shan, then went to Jabesh and
burned them there. [13] They took their bones and buried them
under the tamarisk tree in Jabesh and fasted for seven days.

2 Samuel

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24

David Mourns Saul and Jonathan

2 Samuel 1 [1] Now it came to pass after the death of Saul—when
David had returned from the slaughter of the Amalekites—that
David stayed two days in Ziklag. [2] On the third day, behold, a
man came from Saul's camp, with his clothes torn and dust on
his head. Now when he approached David, he fell to the ground
and prostrated himself.

[3] Then David asked him, "Where are you coming from?"

"I've escaped from the camp of Israel," he answered.

[4] "How did things go?" David asked him. "Please, tell me."

He answered, "The troops fled the battlefield—also many of
the troops fell and died. And even Saul and his son Jonathan
are dead."

[5] David asked the young man informing him, "How do you
know that Saul and his son Jonathan are dead?"

[6] The young man informing him answered, "I happened by
chance to be on Mount Gilboa, and look, Saul was leaning on
his spear, while the chariots and the horsemen were closing in
on him. [7] When he turned around and saw me, he called me. So
I answered, 'Here I am.' [8] Then he asked me, 'Who are you?'

"So I answered him, 'I am an Amalekite.' [9] So he said to me,
'Stand now over me and kill me! For I'm in agony, yet I'm still
alive.' [10] So I stood over him and killed him, because I knew he
couldn't survive after he had fallen. Then I took the crown that
was on his head and the bracelet that was on his arm, and
brought them here—to my lord."

[11] Then David took hold of his clothes and tore them, and so
did all the men that were with him, [12] and they mourned, wept
and fasted until evening for Saul and his son Jonathan, for the
troops of ADONAI and for the house of Israel, because they had
fallen by the sword. [13] Then David said to the young man who
informed him, "Where are you from?"

"I am a son of an Amalekite outsider," he replied.

[14] Then David said to him, "How is it that you were not afraid
to stretch out your hand to destroy ADONAI'S anointed one?"

15 Then David called one of the young men and said, “Come and
strike him down.” And he struck him down and he died. 16 David
said to him, “Your blood is on your own head, for your mouth
testified against you saying, ‘I killed ADONAI’S anointed.’”
17 Then David chanted this lament over Saul and his son
Jonathan, 18 and ordered that the sons of Judah be taught the
“Song of the Bow.” (Behold, it is written in the Book of Jashar):
19 “Your glory, O Israel, is slain on your high places!
How the mighty have fallen!
20 Tell it not in Gath, proclaim it not in Ashkelon’s
streets, lest Philistine daughters rejoice,
lest daughters of the uncircumcised gloat!
21 Hills of Gilboa, let no dew or rain be on you, nor on
bountiful fields,
for there the shield of the mighty ones lay defiled—
Saul’s shield will
no longer be anointed with oil.
22 From the blood of the slain, from the fat of the
mighty,
Jonathan’s bow never turned back,
Saul’s sword never returned empty.
23 Saul and Jonathan, loved and delightful, parted
neither in life nor death.
They were swifter than eagles,
stronger than lions.
24 Daughters of Israel, weep over Saul, who clothed you
in scarlet and finery, who put ornaments of gold on
your clothes.
25 How the mighty have fallen in the midst of the battle!
Jonathan on your heights is slain!
26 I am distressed for you, my brother Jonathan!
Very pleasing were you to me.
Wonderful was your love to me
more than the love of women.

27 How the mighty have fallen, and the weapons of war
destroyed!

Judah Anoints David King

2 Samuel 2 [1] Now it came to pass after this that David inquired of ADONAI saying, “Should I go up to one of the towns of Judah?”
ADONAI said to him, “Go up.”
“Where shall I go up?” David asked.
“To Hebron,” He said.
[2] So David went up there, along with his two wives—Ahinoam of Jezreel and Abigail the widow of Nabal the Carmelite.
[3] David also brought up his men that were with him, each with his household, and they settled in the towns of Hebron. [4] Then the men of Judah came and there anointed David king over the house of Judah.
Then they told David saying, “It was the men of Jabesh-gilead who buried Saul.”
[5] So David sent messengers to the men of Jabesh-gilead and said to them, “Blessed are you of ADONAI for showing this kindness to Saul your lord, by burying him. [6] So now may ADONAI show you kindness and faithfulness; and I also will show you goodness because you have done this thing. [7] Now therefore, be strong and brave, for Saul your lord is dead, and also the house of Judah has anointed me king over them.”

Forces of Abner and Joab Battle

[8] Now Abner son of Ner, Saul’s army commander, had taken Saul’s son Ish-bosheth, and brought him over to Mahanaim.
[9] Then he made him king over Gilead, Asher, Jezreel, Ephraim, and Benjamin—over all Israel. [10] Saul’s son Ish-bosheth was 40 years old when he began to reign over Israel, and he reigned for two years. But the house of Judah followed David. [11] The time that David was king in Hebron over the house of Judah was seven years and six months.
[12] Once Abner son of Ner and the troops of Saul’s son Ish-bosheth went out from Mahanaim to Gibeon. [13] Meanwhile Joab son of Zeruiah and the troops of David went out—they met each

other by the pool of Gibeon, so they sat down, one group on one side of the pool, and the other on the other side of the pool.
14 Then Abner said to Joab, “Now let the young men get up and compete before us.”

“Let them get up,” Joab replied. 15 Then they got up and came forward by number—12 for Benjamin and for Saul’s son Ish-bosheth and 12 from David’s servants. 16 Then each grasped his opponent by the head and thrust his sword in his opponent’s side; so they all fell down together. Therefore that place was called Helkath-hazzurim[1], which is in Gibeon. 17 The battle was very fierce that day, and Abner and the men of Israel were defeated before David’s servants.

18 Now the three sons of Zeruiah were Joab, Abishai and Asahel. Asahel was as swift-footed as one of the gazelles of the field. 19 Asahel pursued Abner, not swerving to the right or to the left from pursuing Abner. 20 Then Abner looked behind him and asked, “Is it you, Asahel?”

“It is I,” he answered.

21 So Abner said to him, “Turn away to your right or to your left, seize one of the young men and take his armor for yourself.” But Asahel would not turn away from following him.
22 Once again Abner warned Asahel, “Turn away from pursuing me! Why should I strike you to the ground? How would I ever look your brother Joab in the face?” 23 But he refused to turn aside, so Abner struck him with the butt end of the spear in the groin, so that the spear came out through his back, and he fell down there and died on the spot. When all who came to the place where Asahel had fallen and died, they stood still. 24 But Joab and Abishai continued pursuing Abner. As the sun was setting, they reached the hill of Ammah, which faces Giah on the road to the wilderness of Gibeon.

25 Then the sons of Benjamin rallied to Abner and became one group, taking their stand on top of one of the hills. 26 Then Abner called out to Joab and said, “Must the sword devour forever? Don’t you realize how bitter it will be in the end? How long until you order the people to stop pursuing their kinsmen?”

[27] “As God lives,” Joab replied, “if you had not spoken, then
surely the people would have gone up until the morning,
everyone after his kinsman.” [28] So Joab blew the shofar, and all
the soldiers halted, and pursued Israel no more, nor did they
continue to fight any longer. [29] So Abner and his men marched
all that night through the Arabah, then they crossed over the
Jordan, and marched through all morning until they reached
Mahanaim. [30] Joab returned from pursuing Abner, and when he
had gathered all the troops, nineteen of David’s soldiers
besides Asahel were missing. [31] But David’s soldiers had struck
down many of Benjamin and Abner’s men, so that 360 men
died. [32] Then they took up Asahel and buried him in his father’s
tomb, which was in Beth-lehem. Joab and his men marched all
night, until the day dawned on them at Hebron.

Betrayal of Abner

2 Samuel 3 1 Now the war between the house of Saul and the
house of David lasted a long time. While David grew steadily
stronger, the house of Saul grew steadily weaker. 2 Sons were
born to David in Hebron: his firstborn was Amnon by Ahinoam
of Jezreel; 3 his second was Chileab by Abigail the widow of
Nabal the Carmelite; the third was Absalom son of Maacah
daughter of King Talmai of Geshur; 4 the fourth was Adonijah
son of Haggith; the fifth was Shephatiah son of Abital; 5 and the
sixth, Ithream, by David's wife Eglah. These were born to David
in Hebron.

6 During the war between the house of Saul and the house of
David, Abner strengthened his position in the house of Saul.
7 Now Saul had a concubine, whose name was Rizpah daughter
of Aiah; and Ish-bosheth said to Abner, "Why have you slept
with my father's concubine?"

8 But Abner became very angry over Ish-bosheth's words and
said, "Am I a dog's head from Judah? To this day I've been loyal
to the house of Saul your father, to his kinsmen, and to his
friends, and I haven't handed you over to David—yet today you
are accusing me of wrongdoing with this woman. 9 May God do
so to Abner and even more if, as ADONAI has sworn to David, I
don't accomplish this for him—10 to transfer the kingdom from
the house of Saul and establish the throne of David over Israel
and Judah, from Dan to Beersheba!" 11 But Ish-bosheth could
not respond to Abner another word, because he was afraid of
him.

12 Then Abner sent messengers to David on his behalf saying,
"Whose is the land? Make your covenant with me, and see, my
hand will be with you to bring all Israel over to you."

13 "Good!" said David. "I will cut a covenant with you. But one
thing I require of you: you will not see my face unless you first
bring Saul's daughter Michal when you come to see my face."

14 Then David sent messengers to Saul's son Ish-bosheth
demanding, "Give me my wife Michal, whom I betrothed to

myself for 100 Philistine foreskins.” 15 So Ish-bosheth sent and took her from her husband, Paltiel son of Laish. 16 But her husband accompanied her, weeping as he went, and followed her as far as Bahurim. Then Abner said to him, “Go, return!” So he returned.

17 Now Abner had a word with the elders of Israel saying, “In times past you wanted David to be king over you. 18 So now do it! For ADONAI has spoken of David saying, ‘By the hand of My servant David I will deliver My people Israel from the hand of the Philistines and from the hand of all their enemies.’”
19 Abner also spoke in the hearing of Benjamin. Then Abner went to Hebron to speak in the hearing of David about all that was agreeable to Israel and to the whole house of Benjamin.

20 When Abner came to David in Hebron along with 20 other men, David held a banquet for Abner and the men with him.
21 Abner said to David, “Let me get up and go rally all Israel to my lord the king, so that they may cut a covenant with you, and you may reign over all that your soul desires.” So David sent Abner away, and he departed in shalom.

22 Just then, David’s soldiers and Joab came from a raid, bringing with them much spoil. By then Abner was no longer with David in Hebron, for he had sent him away, and he departed in shalom. 23 When Joab and all the soldiers with him arrived, they told Joab, saying, “Abner son of Ner came to the king, and he has sent him away, and he has gone in shalom.”

24 Then Joab came to the king and said, “What have you done? Look here, Abner came to you—why did you send him away? Now he is getting away! 25 You know Abner son of Ner—surely he came to deceive you, to spy on your goings and comings, and to find out all that you are doing.”

26 When Joab left David, he sent messengers after Abner, so they brought him back from the well of Sirah, though David knew nothing about it. 27 Now when Abner returned to Hebron, Joab took him aside within the gate to speak with him privately, and there stabbed him in the groin, so that he died—on account of the blood of his brother Asahel. 28 When David heard about it afterward, he said, “I and my kingdom are innocent before

ADONAI forever from the blood of Abner son of Ner. 29 May it
whirl on Joab's head and on all his father's house. May the
house of Joab never be without someone with discharge or
tza'arat, lame or one fallen by the sword or one who lacks
food." 30 So Joab and Abishai his brother killed Abner because
he had killed their brother Asahel at Gibeon in battle.
31 Then David said to Joab and to all the people who were
with him, "Rend your clothes, gird with sackcloth, and lament
before Abner." King David walked behind the platform. 32 When
they buried Abner in Hebron, the king lifted up his voice and
wept aloud at Abner's grave, and all the people wept. 33 Then
the king chanted a lament for Abner and said,

"Should Abner die like a senseless fool?
34 Your hands were not bound,
your feet were never put in fetters.

As one falls
before the children of iniquity,
so did you fall.”

Then all the people wept again over him. [35] Then all the people came to urge David to eat some food while it was still day, but David vowed saying, “May God do so to me and even more if I taste food or anything else before the sun sets.” [36] All the people took note of it and it pleased them, just as everything the king did pleased all the people. [37] So all the people and all Israel understood that day that it was not the king’s will to kill Abner son of Ner. [38] Then the king said to his soldiers, “Don’t you realize that a prince and a great man has fallen in Israel today? [39] So today I am vulnerable, even though anointed king. These men, the sons of Zeruiah, are too hard for me to handle. May ADONAI reward the evildoer according to his wickedness.”

Assassination of Ish-bosheth

2 Samuel 4 [1] Now when Saul's son heard that Abner had died in
Hebron, his courage sank, and all the Israelites were disturbed.
[2] Saul's son had two men who were commanders of raiding
bands: the name of one was Baanah and the name of the other
Rechab, sons of Rimmon the Beerothite of the sons of Benjamin
(for Beeroth is also considered part of Benjamin, [3] though the
Beerothites had fled to Gittaim and live there as outsiders to
this day).
[4] (Saul's son Jonathan had a son whose legs were crippled.
He was five years old when the news about Saul and Jonathan
came from Jezreel, and his nurse picked him up and fled. It
came about, as she was hurrying to flee, that he fell and was
crippled. His name was Mephibosheth.)
[5] Now the sons of Rimmon the Beerothite, Rechab and
Baanah, set out and came to the house of Ish-bosheth at the
heat of the day, as he was taking his midday nap. [6] When they
came within the house, as though to get wheat, they stabbed
him in the stomach. Then Rechab and his brother Baanah
escaped. [7] When they had gotten within the house, he was lying
on his bed in his bedroom, they stabbed him and killed him,
then beheaded him and took his head, and traveled by the way
of the Arabah all night. [8] Then they brought the head of Ish-
bosheth to David in Hebron, and said to the king, "Here is the
head of Saul's son Ish-bosheth, your enemy, who sought your
life. Today ADONAI has avenged my lord the king of Saul and his
offspring."
[9] Then David answered Rechab and his brother Baanah, sons
of Rimmon the Beerothite, saying to them, "As ADONAI lives,
who redeemed my soul out of all distress, [10] when someone
informed me saying, 'Look, Saul is dead!' thinking he was a
bearer of good news, I seized him and killed him in Ziklag,
instead of rewarding him for his news. [11] How much more,
when wicked men have killed a righteous person in his own
house and on his bed! Should I not now require his blood from

your hands and rid the earth of you?” 12 Then David
commanded the young men, and they slew them, cut off their
hands and their legs, and hung them up beside the pool in
Hebron. But they took the head of Ish-bosheth and buried it in
the grave of Abner in Hebron.

All Israel Anoints David King

2 Samuel 5 [1] Then all the tribes of Israel came to David at Hebron
and spoke saying, “Here we are, your own flesh and blood.
[2] Even before, when Saul was king over us, it was you who led
Israel out and back. Also ADONAI said to you, ‘You will shepherd
My people Israel and be ruler over Israel.’” [3] So all the elders of
Israel came to the king at Hebron, and King David cut a
covenant with them at Hebron before ADONAI. Then they
anointed David king over Israel. [4] David was 30 years old when
he began to reign and he reigned 40 years. [5] In Hebron he
reigned over Judah seven years and six months, and in
Jerusalem he reigned 33 years over all Israel and Judah.

Securing Jerusalem

6 Now the king and his soldiers marched to Jerusalem against
the Jebusites, the inhabitants of the region. But they said to
David, “You’ll never get in here! Even the blind and the lame
could ward you off,” thinking, “David can’t get in here.”
7 Nevertheless, David did capture the stronghold of Zion (that
is, the City of David). 8 On that day David said, “Whoever would
conquer the Jebusites must strike through the water shaft to
those ‘lame and blind’ whom David’s soul despises.” That is
why they used to say, “The blind or lame couldn’t get into the
house.” 9 So David occupied the stronghold and renamed it the
City of David. Then David fortified it all round from the Millo
inward. 10 David continued to grow stronger, for Adonai Elohim-
Tzva’ot was with him.

11 Then King Hiram of Tyre sent envoys to David with cedar
logs, carpenters and masons; and they built a palace for David.
12 David then realized that Adonai had established him as king
over Israel, and that He had exalted his kingdom for the sake of
His people Israel.

13 Then David took more concubines and wives from
Jerusalem, after he came from Hebron, and more sons and
daughters were born to David. 14 Now these are the names of
those who were born to him in Jerusalem: Shammua, Shobab,
Nathan, Solomon, 15 Ibhar, Elishua, Nepheg, Japhia,
16 Elishama, Eliada, and Eliphelet.

Master of Breakthroughs

17 Now when the Philistines heard that David was anointed
king over Israel, all the Philistines marched up searching for
David. When David heard about it, he went down to the
stronghold. 18 The Philistines came and spread out in the valley
of Rephaim. 19 Then David inquired of ADONAI saying, “Should I
go up against the Philistines? Will You give them over into my
hand?”

ADONAI answered David, “Go up, for I will certainly give the
Philistines over into your hand.”

20 So David came to Baal-perazim[2] and David struck them
down there. So he said, “ADONAI has broken through my
enemies before me like the breakthrough of waters!” That is
why he named that place Baal-perazim. 21 They abandoned their
idols there, so David and his men removed them.

22 But the Philistines marched up and spread out in the valley
of Rephaim again. 23 When David inquired of ADONAI, He said,
“Do not go up; instead circle around behind them and attack
them in front of the balsam trees. 24 Now it will be when you
hear the sound of marching in the tops of the balsam trees,
then you must act, for then ADONAI will have gone out before
you to strike the camp of the Philistines. 25 David did just as
ADONAI had commanded him, and he struck down the
Philistines from Geba as far as Gezer.

Ark Comes Into Jerusalem

2 Samuel 6 1 Now David again gathered all the chosen men of
Israel, 30,000. 2 Then David and all the people who were with
him arose and set out from Baale-judah to bring up from there
the ark of God, which is called by the Name[3], the very Name of
ADONAI-Tzva'ot who is enthroned between the cheruvim. 3 So
they loaded the ark of God on a new cart and carried it out of
the house of Abinadab that was on the hill. Uzzah and Ahio,
Abinadab's sons, drove the new cart 4 as they brought it from
the house of Abinadab (which was on the hill) with the ark of
God, and Ahio was walking in front of the ark.

5 Meanwhile David and the whole house of Israel were
celebrating before ADONAI with all kinds of instruments made of
cypress wood, with harps, lyres, tambourines, three-stringed
instruments and cymbals[4]. 6 But when they reached the
threshing floor of Nahon, Uzzah reached out to the ark of God
and grasped it, for the oxen had stumbled. 7 Then the anger of
ADONAI was kindled against Uzzah. God struck him down there
for his irreverence, so that he died there beside the ark of God.
8 David was upset because of ADONAI'S outburst against Uzzah.
That place is called Perez-uzzah[5] to this day.

9 So David was frightened of ADONAI that day. Then he said,
"How can the ark of ADONAI come to me?" 10 David was
unwilling to move the ark of ADONAI to him, to the City of David;
instead, David diverted it to the house of Obed-edom the
Gittite. 11 So the ark of ADONAI remained in the house of Obed-
edom the Gittite three months; meanwhile ADONAI blessed
Obed-edom and his entire household.

12 Then it was reported to King David saying, "ADONAI has
blessed the house of Obed-edom and all that belongs to him,
because of the ark of God." So David went and brought the ark
of God up from the house of Obed-edom to the city of David
with joy. 13 Now when the bearers of the ark of ADONAI had gone
six paces, he sacrificed an ox and a fatling. 14 Meanwhile, David
was dancing before ADONAI with all his might while he was

wearing a linen ephod. 15 So David and the entire house of
Israel brought up the ark of ADONAI with shouting and with the
sound of the shofar. 16 But as the ark of ADONAI entered the city
of David, Saul's daughter Michal looked out of the window and
saw King David leaping and dancing before ADONAI, so she
despised him in her heart.
17 They brought in the ark of ADONAI and set it in its place in
the midst of the tent that David had pitched for it. Then David
offered burnt offerings and fellowship offerings before ADONAI.
18 When David had finished offering the burnt offering and
fellowship offerings, he blessed the people in the Name of
ADONAI-Tzva'ot. 19 Then he distributed to all the people—to the
whole multitude of Israel, men and women alike—to everyone a
loaf of bread, a cake made in a pan and a raisin cake. Then all
the people departed, each to his home.
20 David returned to bless his own household. But Saul's
daughter Michal came out to meet David and said, "How the
king of Israel distinguished himself today, when he uncovered
himself today in the eyes of the slave girls of his subjects, as
any vulgar fellow would shamelessly uncover himself!"
21 "It was before ADONAI," David said to Michal, "who chose
me instead of your father and all his household, appointing me
ruler over the people of ADONAI, over Israel! So I danced Before
ADONAI, 22 and will dishonor myself even more than this, and will
be low in my own eyes. Yet in the eyes of the slave girls whom
you mentioned, I will be honored." 23 So Saul's daughter Michal
had no children to the day of her death.

Adonai's Promise to David

2 Samuel 7 **1** Now it came about when the king lived in his palace
and Adonai had granted him rest from all his enemies around
him, **2** that the king said to the prophet Nathan, "See now, I am
living in a house of cedar, yet the ark of God remains within
curtains."
3 "Go, do all that is in your heart," Nathan said to the king,
"for Adonai is with you."
4 But it came to pass the same night that the word of Adonai
came to Nathan saying: **5** "Go, tell My servant David: Thus says
Adonai: Are you to build Me a house for Me to dwell in? **6** Since
the day that I brought up the children of Israel from Egypt to
this day I have not dwelt in a house, but have been moving
about in a tent, even in a tabernacle. **7** In all My journeying
among all the children of Israel, did I ever speak a word to any
of the tribes of Israel, whom I commanded to shepherd My
people Israel, saying, 'Why have you not built Me a house of
cedar?' **8** So now, thus you shall say to My servant David: Thus
says Adonai-Tzva'ot: I took you from the pasture, from
following the sheep, to be ruler over My people, over Israel. **9** I
have been with you wherever you went, and have cut off all
your enemies from before you; and I will make your name as
great as the greatest on earth. **10** I will also set up a place for
My people Israel and will plant them, so they may dwell in their
own place and not be disturbed again. Nor will the children of
wickedness afflict them anymore as in the past, **11** since the day
that I commanded judges to be over My people Israel. So I will
give you rest from all your enemies.
"Moreover, Adonai declares to you that Adonai will make a
house for you. **12** When your days are done and you sleep with
your fathers, I will raise up your seed, who will come forth from
you after you, and I will establish his kingdom. **13** He will build a
house for My Name, and I will establish his royal throne
forever.[6] **14** I will be a father to him, and he will be a son to Me.
[7] If he commits iniquity, I will correct him with the rod of men

and with the strokes from sons of men. 15 Yet My lovingkindness
will not be withdrawn from him as I withdrew it from Saul,
whom I removed from before you. 16 So your house and your
kingship will be secure forever before you; your throne will be
established forever."[8] 17 Just so Nathan spoke all these words
and all this vision to David.

18 Then King David went in and sat before ADONAI and said,
"Who am I, my Lord ADONAI, and what is my family, that You
have brought me this far? 19 Yet this was a small thing in Your
eyes, my Lord ADONAI—for You have spoken also of Your
servant's house for the distant future. This is a revelation[9] for
humanity, my Lord ADONAI. 20 What more can David add in
speaking to You? For You already know Your servant, my Lord
ADONAI. 21 For the sake of Your word and according to Your own
heart, You have done everything great, revealing this to Your
servant. 22 Therefore You are great, my Lord ADONAI! For there
is none like You, and there is no other God besides You, as we
all have heard with our ears. 23 What one nation on earth is like
Your people, like Israel, whom God went to redeem for Himself
as a people, to make for Himself a Name, to do for You a great
thing and awesome deeds for Your land, before Your people
whom You redeemed for Yourself from Egypt—driving out
nations and their gods? 24 So You established for Yourself Your
people Israel as Your very own people forever, and You, ADONAI,
have become their God.

25 "So now, my Lord ADONAI, confirm the word that You have
spoken concerning Your servant and his house forever, and do
as You have promised. 26 Let Your Name be magnified forever
by saying, 'ADONAI-Tzva'ot is God over Israel!' May the house of
Your servant David be established before You. 27 For You,
ADONAI-Tzva'ot God of Israel, have made a revelation to Your
servant saying, 'I will build you a house.' Therefore Your
servant has found his heart to pray this prayer to You. 28 So
now, my Lord ADONAI, You alone are God, and Your words are
truth, and You have promised Your servant this good thing.
29 So now let it please You to bless the house of Your servant, to
continue forever before You. For You, my Lord ADONAI, have

spoken, and with Your blessing Your servant’s house will be blessed forever.”

David’s Kingdom Expands

2 Samuel 8 1 Now afterward David attacked the Philistines and
subdued them, and took Metheg-ammah[10] from the hand of
the Philistines. 2 He also defeated Moab. He made them lie
down on the ground and measured them with a cord. Every two
measures of them were put to death, and the third measure
was kept alive. So the Moabites became vassals to David,
bringing tribute.
3 David also defeated King Hadadezer son of Rehob of Zobah,
as he went to restore his dominion along the River[11]. 4 David
captured from him 1700 horsemen and 20,000 foot soldiers,
and David hamstrung all the chariot horses, while reserving
100 of them for chariots. 5 When the Arameans of Damascus
came to the aid of King Hadadezer of Zobah, David struck
down 22,000 Aramean men. 6 Then David stationed garrisons in
Aram of Damascus, and the Arameans became vassals to David,
bringing tribute. So ADONAI gave victory to David wherever he
went 7 David also took the golden shields of Hadadezer’s
officers and brought them to Jerusalem. 8 From Betah and
Berothai, towns of Hadadezer, King David took a vast amount
of bronze.
9 Now when King Toi of Hamath heard that David had
defeated the entire army of Hadadezer, 10 Toi sent his son
Joram to King David to greet him and congratulate him on his
victory in battle over Hadadezer—for Hadadezer had been at
war with Toi. Joram brought with him articles of silver, gold
and bronze. 11 These too King David consecrated to ADONAI,
along with the silver and gold that he had consecrated from all
the nations that he had subdued: 12 from Aram, Moab, the
Ammonites, the Philistines, Amalek, and from the spoil of
Hadadezer, son of Rehob, king of Zobah.
13 Then David made a name for himself when he returned
from striking 18,000 down from Edom in the Valley of Salt.
14 Then he stationed garrisons in Edom. Throughout all Edom

he stationed garrisons, so that all the Edomites became vassals to David. So ADONAI gave victory to David wherever he went.
15 David reigned over all Israel, and David executed justice and righteousness for all his people. 16 Joab son of Zeruiah was commander over the army; Jehoshaphat son of Ahilud was recorder; 17 Zadok son of Ahitub and Ahimelech son of Abiathar were kohanim; Seraiah was scribe; 18 Benaiah son of Jehoiada was over the Cherethites and the Pelethites, and David’s sons were chief ministers.

Covenant Loyalty to Mephibosheth

2 Samuel 9 1 Then David inquired, “Is there anyone still left from
the house of Saul, so that I may show him kindness for
Jonathan’s sake?” 2 Now there was a servant from Saul’s house
whose name was Ziba, so they summoned him to David. The
king asked him, “Are you Ziba?”

“Your servant,” he said.

3 The king asked him, “Is there still anyone from the house of
Saul to whom I may show the kindness of God?”

“There is still a son of Jonathan,” Ziba said to the king, “with
crippled legs.”

4 “Where is he?” the king said to him.

Ziba said to the king, “He’s there, in the house of Machir son
of Ammiel, in Lo-debar.” 5 So King David sent word and brought
him from the house of Machir son of Ammiel, from Lo-debar.

6 Then Mephibosheth, son of Jonathan son of Saul, came to
David, fell on his face and prostrated himself. “Mephibosheth!”
David said.

“Behold your servant!” he answered.

“Don’t be afraid,” 7 David said to him, “for I will surely show
you kindness for the sake of your father Jonathan. I will restore
to you all the land of your grandfather Saul, and you will
always eat bread at my table.”

8 Then he bowed down and said, “What is your servant, that
you should turn to look at such a dead dog like me?”

9 Then the king summoned Ziba, Saul’s servant, and said to
him, “All that belonged to Saul and to all his household I have
given to your master’s son. 10 So you, you and your sons and
your servants will till the land for him, and you will bring in the
yield so that your master’s son may have food to eat. But
Mephibosheth your master’s son will always eat bread at my
table.” Now Ziba had 15 sons and 20 servants. 11 Then Ziba said
to the king, “According to all that my lord the king commands
his servant, so will your servant do.” Thus Mephibosheth used
to eat at the table just like one of the king’s sons.

12 Mephibosheth had a young son, whose name was Mica. All
the members of Ziba’s household were servants to
Mephibosheth. 13 But Mephibosheth lived in Jerusalem, for he
ate at the king’s table regularly, though he was crippled in both
his legs.

Aram Vanquished

2 Samuel 10 1 It came about after this that the king of the children
of Ammon died, and his son Hanun reigned in his place. 2 Then
David thought, “Let me show kindness to Hanun son of Nahash,
just as his father showed kindness to me.” So David sent word
by the hand of his servants to comfort him concerning his
father. But when David’s servants arrived at the land of the
children of Ammon, 3 the princes of the children of Ammon said
to Hanun their lord, “Do you think that David is really honoring
your father because he has sent consolers to you? Has not
David sent his servants to you in order to explore the city, to
spy it out, and to overthrow it?” 4 So Hanun seized David’s
servants, shaved off one side of their beards, cut off their
garments in the middle at their buttocks, and sent them away.
5 When they informed David, he sent word to meet them, for
the men were greatly humiliated. The king said, “Stay in
Jericho until your beards grow, then return.” 6 Now when the
children of Ammon saw that they had become a stench to
David, the children of Ammon sent and hired the Arameans of
Beth-Rehob and the Arameans of Zobah, 20,000 foot soldiers,
and the king of Maacah with 1,000 men, plus 12,000 men from
Tob.
7 When David heard about it, he sent Joab and the whole
army—the mighty warriors. 8 The children of Ammon came out
and lined up in battle array at the entrance of the gate, while
the Arameans of Zobah and Rehob and the men of Tob and
Maacah were by themselves in the field. 9 When Joab saw that
there was a battle line against him front and rear, he chose of
all the best troops of Israel and arrayed them against the
Arameans, 10 but the rest of the troops he committed to the
command of his brother Abishai, and he arrayed them against
the children of Ammon. 11 Then he said, “If the Arameans are
too strong for me, then you will help me, but if the children of
Ammon are too strong for you, then I will come to help you.
12 Chazak! And let us take courage for the sake of our people

and for the cities of our God, and may ADONAI do what is good in His eyes.”

13 So Joab and the troops with him advanced to battle against the Arameans—and they fled before him. 14 When the children of Ammon saw that the Arameans had fled, they likewise fled before Abishai and withdrew into the city. Then Joab returned from assaulting the children of Ammon, and went to Jerusalem.

15 When the Arameans saw that they had been defeated by Israel, they regrouped. 16 Hadadezer sent word and brought out the Arameans from across the River[12], and they came to Helam, with Hadadezer’s army commander Shobach before them. 17 When David was told, he gathered all Israel together, crossed the Jordan and went to Helam. The Arameans arrayed their lines against David and fought him. 18 But the Arameans fled before Israel—David killed 700 charioteers of the Arameans and 40,000 horsemen, and struck down Shobach the commander of their army, so he died there.

19 When the vassal kings of Hadadezer saw that they had been defeated by Israel, they made peace with Israel and became servants to them. Then the Arameans were afraid to help the children of Ammon anymore.

David Commits Adultery and Murder

2 Samuel 11 1 Now it came to pass at the turn of the year, at the
time when kings go out to battle, that David sent Joab and his
officials with him and all Israel, and they destroyed the
children of Ammon and besieged Rabbah. But David stayed in
Jerusalem. 2 One evening David rose from his bed and strolled
on the roof of the royal palace. Then from the roof he saw a
woman washing—a very beautiful woman. 3 So David sent
someone to inquire about the woman, and he reported, “Isn’t
this Bath-sheba, daughter of Eliam, the wife of Uriah the
Hittite?”
4 Then David sent messengers and took her when she came to
him, and he lay with her. (She had purified herself from her
uncleanness). Then she returned to her house. 5 The woman
conceived and sent word to David saying, “I’m pregnant.”
6 So David sent a message to Joab, “Send me Uriah the
Hittite.” So Joab sent Uriah to David. 7 When Uriah came to
him, David asked him how Joab was, how the troops fared, and
how the war was going. 8 Then David said to Uriah, “Go down
to your house and wash your feet.” When Uriah left the royal
palace, a present from the king followed him. 9 But Uriah slept
at the door of the royal palace with all his master’s servants,
and did not go down to his house. 10 When they informed David
saying, “Uriah did not go down to his house,” David said to
Uriah, “Haven’t you come from a journey? Why didn’t you go
down to your house?”
11 But Uriah answered David, “The ark and Israel and Judah
are staying in tents, and my lord Joab and the officers of my
lord are camping in the open field. Should I then go to my
house to eat and drink and lie with my wife? As you live and as
your soul lives, I will not do this thing.”
12 Then David said to Uriah, “Stay here today also, and
tomorrow I will send you off.” So Uriah stayed in Jerusalem
that day. The next day, 13 David called him, and he ate and
drank before him, and he made him drunk. But in the evening

he went out to lie on his bed with his master's servants, but did not go down to his house.
14 So in the morning David wrote a letter to Joab and sent it by Uriah's hand. 15 In the letter he wrote, "Put Uriah in the forefront of the hottest battle and withdraw from him so that he may be struck down and die." 16 So it came to pass, when Joab was besieging the city, that he assigned Uriah to the place where he knew that valiant men were. 17 Then the men of the city came out and attacked Joab, and some of the troops of David's officers fell; and Uriah the Hittite also died.
18 When Joab sent and reported to David all the events of the war, 19 he charged the messenger saying, "When you finish reporting all the events of the war to the king, 20 if it happens that the king's wrath flares up and he says to you, 'Why did you come so close to the city to fight? Didn't you know that they would shoot from the wall? 21 Who killed Abimelech son of Jerubbesheth? Didn't a woman throw an upper millstone on him from the wall, so that he died at Thebez? Why did you come so close to the wall?' Then you will say, 'Your servant Uriah the Hittite is dead, too.'"
22 So the messenger went and came and told David all that Joab had sent him to report. 23 The messenger said to David, "The men prevailed against us and came out against us in the open field, but we drove them back as far as the entrance of the gate. 24 Then the archers shot at your troops from the wall, and some of the king's officers fell dead, and your servant Uriah the Hittite died, too."
25 Then David said to the messenger, "Thus you shall say to Joab, 'Don't let this matter upset you, for the sword devours one as well as another. Press your attack against the city and overthrow it!' So tell him, chazak!"
26 Now when the wife of Uriah heard that her husband Uriah had died, she mourned over her husband. 27 When the time of mourning was over, David sent someone who brought her to his palace. So she became his wife and bore him a son. But the thing David had done was evil in ADONAI'S eyes.

Nathan Confronts David

2 Samuel 12 [1] Then ADONAI sent Nathan to David. When he came
to him, he said to him, “There were two men in the same city—
one was rich and the other poor. [2] The rich man had an
exceedingly huge flock and herd, [3] but the poor man had
nothing at all, except one little ewe lamb, which he had bought
and nourished, and it grew up together with him and his
children. It ate from his own morsel and drank from his own
cup, and nestled in his bosom, and it was to him like a
daughter. [4] Now a traveler came to the rich man, but he was
unwilling to take one from his own flock or herd to prepare a
meal for the wayfarer who had come to him. Rather, he took
the poor man’s lamb and prepared it for the man that had come
to him.”

[5] Then David’s anger blazed hot against the man and he said
to Nathan, “As ADONAI lives, the man that did this deserves to
die! [6] So he must make restitution for the lamb fourfold,
because he did such a thing and showed no pity.”

[7] Then Nathan said to David, “You are the man! Thus says
ADONAI, God of Israel: It is I who anointed you king over Israel,
and it is I who delivered you from the hand of Saul.[8] I also gave
you your master’s house and your master’s wives into your
bosom, and I gave you the house of Israel and of Judah. Now if
that were too little, then I would have added to you so much
more. [9] Why then have you despised the word of ADONAI by
doing such evil in My eyes? Uriah the Hittite you have struck
down with the sword, and his wife you have taken to be your
wife, and him you have slain with the sword of the children of
Ammon [10] So now the sword will never depart from your house
—because you have despised Me and have taken the wife of
Uriah the Hittite to be your wife.

[11] “Thus says ADONAI: Behold, I am going to raise up evil
against you from your own household, and I will take your
wives before your eyes and give them to your neighbor, and he
will lie with your wives in the sight of this sun. [12] Indeed you

have done it secretly, but I will do this thing before all Israel and under the sun."

13 Then David said to Nathan, "I have sinned against ADONAI."

Nathan replied to David, "ADONAI also has made your sin pass away—you will not die. 14 However, because by this deed you have made the enemies of ADONAI greatly blaspheme, so even the child born to you will surely die." 15 Then Nathan went to his house.

Then ADONAI struck the child that Uriah's wife bore to David and he became very sick. 16 David therefore sought God for the child; and David fasted, and went in and lay all night on the floor. 17 The elders of his household stood beside him in order to get him up from the floor but he was unwilling and would not eat food with them. 18 Then it came to pass on the seventh day that the child died. But David's servants were afraid to tell him that the child was dead, for they thought, "Behold, while the child was still alive, we spoke to him and he didn't listen to our voice. So how can we tell him that the child is dead? He might do something terrible!"

19 But when David saw that his servants were whispering together, David perceived that the child was dead. So David asked his servants, "Is the child dead?"

"He is dead," they said.

20 Then David got up from the floor, washed and anointed himself, and changed his clothes. Then he went to the House of ADONAI and worshipped. When he came back to his own palace, he asked for food, so they set food before him and he ate.

21 His servants asked him, "What is this thing you have done? You fasted and wept while the child was still alive, but as soon as the child died, you got up and ate food."

22 He replied, "While the child was yet alive, I fasted and wept, for I thought, 'Who knows? ADONAI might be gracious to me and let the child live.' 23 But now that he has died, why should I fast? Can I bring him back again? It is I who will be going to him, but he will never return to me."

24 Then David comforted his wife Bathsheba. He went to her and lay with her, and she bore a son and called his name

Solomon. ADONAI loved him, 25 and He sent word by the hand of
the prophet Nathan. So he called his name Jedidiah[13], for
ADONAI'S sake.
26 Now Joab attacked Rabbah of the children of Ammon and
captured the royal city. 27 So Joab sent messengers to David
and said, "I have attacked Rabbah and captured the city's
water supply. 28 So now gather the rest of the troops together,
camp against the city and capture it. Otherwise I will capture
the city myself and it will be named after me." 29 So David
gathered all the troops, went to Rabbah, attacked it and
captured it. 30 Then he took the crown of their king from off his
head—its weight was a talent of gold and in it was a precious
stone—and then it was placed on David's head. He also brought
a vast amount of spoils out of the city. 31 Then he brought out
the people who were there and put them to work under saws,
iron threshing boards and iron axes, and assigned them to
brick making; and thus he did to all the cities of the children of
Ammon. Then David and all the troops returned to Jerusalem.

Amnon Attacks Tamar and Absalom's Wrath

2 Samuel 13 1 It came to pass after this that Absalom son of David
had a beautiful sister named Tamar, so Amnon, son of David,
fell in love with her. 2 But Amnon was so frustrated that he fell
sick because of his sister Tamar, for she was a virgin and it
seemed impossible in Amnon to do anything to her. 3 However,
Amnon had a friend named Jonadab son of Shimeah, David's
brother, and Jonadab was a very shrewd man. 4 So he said to
him, "Why are you, the king's son, so miserable morning after
morning? Won't you tell me?"

Amnon told him, "I'm in love with Tamar, my brother
Absalom's sister."

5 So Jonadab said to him, "Lie down on your bed and pretend
you are sick. When your father comes to see you, say to him,
'Please let my sister Tamar come and give me some bread to
eat. Let her prepare the food in my sight so I may see it and eat
from her hand.'"

6 So Amnon lay down and pretended to be sick, and when the
king came to see him, Amnon said to the king, "Please let my
sister Tamar come and make me a couple of cakes in front of
me so I may eat from her hand."

7 Then David sent someone to the house for Tamar saying,
"Go now to your brother Amnon's house and prepare bread for
him." 8 So Tamar went to her brother Amnon's house while he
was lying down. She took dough, kneaded it, made cakes in
front of him and baked the cakes. 9 Then she took the pan and
poured them out in front of him but he refused to eat.

Then Amnon said, "Everyone, leave me!" So everyone left
him. 10 Then Amnon said to Tamar, "Bring the bread into the
bedroom that I may eat from your hand." So Tamar took the
cakes she had made and brought them into the bedroom to her
brother Amnon. 11 But when she brought them close to him to
eat, he grabbed her and said to her, "Come lie with me, my
sister."

12 “No!” she said to him. “Don’t, my brother! Don’t rape me,
for such a thing should never be done in Israel. Don’t do this
disgraceful deed! 13 I—where could I go with my shame? You—
you will be as one of the disgraceful fools in Israel. Now, please
speak to the king, for he will not withhold me from you.”
14 But he was unwilling to listen to her voice, so he
overpowered her, forced her and lay with her. 15 Then Amnon
loathed her with very intense revulsion—indeed, the hatred
that he hated her with was greater than the love in which he
had loved her. So Amnon said to her, “Get up, get out!”
16 But she said to him, “No! Sending me away is even a
greater evil than the one you have already done to me!” But
again he would not listen to her.
17 Then he called his servant that attended him and said, “Get
this woman away from me now and bolt the door after her.”
18 Now she had on her a long-sleeved garment[14] for with
such robes the king’s virgin daughters used to be dressed.
When his attendant took her outside and bolted the door after
her, 19 Tamar put ashes on her head and rent her long-sleeved
garment that was on her. She laid her hand on her head and
was crying aloud as she went away.
20 Then her brother Absalom said to her, “Has Amnon your
brother been with you? So now, my sister, keep quiet. He is
your brother—don’t take this thing to heart.” But Tamar
remained desolate in her brother Absalom’s house.
21 When King David heard about all these things, he was very
angry. 22 Absalom did not say a word to Amnon, either good or
bad, for Absalom hated Amnon because he had raped his sister
Tamar.
23 It came about, after two full years, that Absalom’s
sheepshearers were at Baal-hazor, which is near Ephraim, and
Absalom invited all the king’s sons. 24 Then Absalom came to
the king and said, “See now, your servant has sheepshearers.
Please let the king and his servants come with your servant.”
25 But the king said to Absalom, “No, my son. Let’s not all go
—we don’t want to be burdensome to you.” Though he urged
him, he would not go, though he blessed him.

[26] Then Absalom said, “If not, then please let my brother Amnon go with us.”

“Why should he go with you?” the king said to him. [27] But when Absalom pressed him, he let Amnon go with him, along with all the king’s sons.

[28] Then Absalom commanded his young men saying, “Now watch Amnon until his heart is merry with wine. When I tell you, ‘Strike Amnon!’ then put him to death! Have no fear! Isn’t it I who commanded you? Be strong! Be sons of valor!” [29] So Absalom’s young men did to Amnon as Absalom had ordered. Then all the king’s sons got up, each mounted his mule and fled.

[30] While they were on the way, a report came to David saying, “Absalom has killed all the king’s sons and not one of them is left!” [31] Then the king stood up, rent his clothes and lay on the ground, and all his courtiers were standing by with their clothes rent.

[32] But Jonadab son of David’s brother Shimeah said in response, “My lord must not think that they have killed all the young men, the king’s sons! For only Amnon has died. For from Absalom’s mouth this has been determined since the day he raped his sister Tamar. [33] Now therefore, my lord the king must not take the report to his heart thinking that all the king’s sons are dead—for only Amnon is dead.”

[34] Meanwhile Absalom had fled. When the young watchman lifted up his eyes and looked, behold, there were many people coming down the road behind him on the hillside. [35] Then Jonadab said to the king, “The king’s sons have just arrived! It’s just as your servant has said.” [36] As soon as he finished speaking, behold, the king’s sons arrived. They lifted up their voices and wept, and also the king and all his courtiers wept very bitterly.

[37] But Absalom fled and went to Talmai son of Ammihud, king of Geshur. David mourned for his son every day. [38] So Absalom fled, went to Geshur and remained there three years. [39] Then King David’s soul longed to go out to Absalom; for he was comforted about Amnon, since he was dead.

Joab Brings Absalom to Jerusalem

2 Samuel 14 1 Now Joab son of Zeruiah perceived that the king's
heart was on Absalom.2 So Joab sent word to Tekoa and
brought a wise woman from there. He said to her, "Please
pretend to be a mourner and put on mourning clothes. Do not
anoint yourself with oil but be like a woman who has been
mourning many days for the dead. 3 Then go to the king and
speak to him these words." Then Joab put the words in her
mouth.

4 When the woman of Tekoa spoke to the king, she fell on her
face to the ground, bowed down and said, "Help, O king!"

"What's the matter with you?" the king said to her.

"Truly, I am a widow, my husband is dead," she said. 6 "Your
handmaid had two sons, but the two of them fought with each
other in the field, where there was no one to separate them. So
one struck the other and killed him. 7 Now behold, the whole
clan has risen against your handmaid and said, 'Hand over the
one who struck down his brother so we may put him to death,
for the life of his brother whom he slew.' So they will also
destroy the heir and extinguish my one remaining ember,
leaving to my husband neither name nor remnant on the face of
the earth!"

8 Then the king said to the woman, "Go to your home. I will
issue an order concerning you."

9 The woman of Tekoa said to the king, "My lord the king, let
the iniquity be on me and on my father's house but may the
king and his throne be innocent."

10 "Whoever speaks to you," the king said, "bring him to me
and he shall not touch you anymore."

11 "Please, let the king remember ADONAI your God," she said,
"so that the avenger of blood does not destroy any more, so
they won't destroy my son."

"As ADONAI lives," he said, "not one hair of your son will fall
to the ground."

12 Then the woman said, “Please, let your handmaid speak a
word to my lord the king.”
“Say on,” he said.
13 The woman said, “Why have you devised a situation just
like this against God’s people? For by speaking this word, the
king is like the guilty one—by not bringing back the one he
banished. 14 For we will all surely die and be like water spilt on
the ground that cannot be gathered up again. Yet God does not
take away life but rather, He devises plans so that a banished
person may not remain an outcast from Him. 15 Now the reason
I came to speak this word to my lord the king is because the
people have made me afraid. So your handmaid thought, ‘I
must speak to the king—perhaps the king will fulfill the request
of his maidservant. 16 Surely the king will hear, to deliver his
maidservant from the hand of the one who would eliminate
both me and my son together out of the inheritance of God.’
17 Then your handmaid also thought, ‘Please let the word of my
lord the king bring relief. For like an angel of God so is my lord
the king to discern good and evil.’ So may ADONAI your God be
with you.”
18 Then the king answered and said to the woman, “Please do
not hide anything from me concerning what I am about to ask
you.”
“Please let my lord the king speak,” the woman said.
19 Then the king said, “Is the hand of Joab with you in all
this?”
“As your soul lives, my lord the king,” the woman answered,
“no one can turn to the right or to the left from anything that
my lord the king has spoken. Yes, your servant Joab was the
one who commanded me and put all these words in the mouth
of your handmaid. 20 Your servant Joab did this thing in order to
bring about a change in the situation. But my lord is wise—like
the wisdom of an angel of God—to know all that goes on in the
land.”
21 Then the king said to Joab, “Behold now, I will do this
thing. So go, bring the young man Absalom back.” 22 Joab fell
on his face to the ground, prostrated himself and blessed the

king. Then Joab said, “Today your servant knows that I have found favor in your eyes, my lord the king, since the king has done the word of your servant.” 23 So Joab got up, went to Geshur and brought Absalom to Jerusalem.

24 However, the king said, “He may go directly to his own house, but he may not see my face.” So Absalom went directly to his own house and did not see the king’s face.

25 Now in all Israel there was none as handsome as Absalom—so highly praised. From the sole of his foot to the crown of his head there was no blemish in him. 26 When he cut the hair of his head—at the end of every year he would cut it because the hair got so heavy on him that he had to cut it. The weight of the hair from his head was 200 shekels by the royal weight[15]. 27 To Absalom were born three sons and one daughter, whose name was Tamar—she was a beautiful woman.

28 Now Absalom had lived two full years in Jerusalem but he never saw the king’s face. 29 Then Absalom sent for Joab, in order to send him to the king, but he was unwilling to come to him. So he sent word again a second time, but he still would not come. 30 So he said to his servants, “See, Joab’s field is next to mine and he has barley there—go and set it on fire.” So Absalom’s servants set the field on fire.

31 Then Joab arose, came to Absalom at his house, and said to him, “Why have your servants set my field on fire?”

32 “Look, I sent word to you,” Absalom said to Joab, “saying, ‘Come here, that I may send you to the king to say, “Why have I come from Geshur? It would be better for me if I were still there.’” So now, let me see the king’s face and if there is iniquity in me, let him put me to death.” 33 So Joab went to the king and told him. When he summoned Absalom, he came to the king and bowed down on his face to the ground before the king, and then, the king kissed Absalom.

Absalom's Revolt

2 Samuel 15 [1] Now it came about after this that Absalom provided
himself with a chariot, horses and 50 men as runners before
him.[2] Absalom used to rise up early and stand beside the road
to the city gate. Whenever anyone had a suit to come to the
king for justice, then Absalom would call to him and say, "What
town are you from?" Should he answer, "Your servant is from
one of the tribes of Israel," [3] Absalom would say to him, "See,
your claims are good and right, but there is no one assigned to
you by the king to hear you." [4] Moreover, Absalom would say,
"If only I were appointed judge in the land, then every man who
has any suit or case would come to me, and I would get him
justice!" [5] Also, whenever anyone approached to bow to him, he
would stretch his hand, take hold of him, and kiss him. [6] So
Absalom kept doing this to everyone of Israel who came to the
king for judgment. Thus Absalom stole the hearts of the people
of Israel.

[7] At the end of 40 years Absalom said to the king, "Please let
me go to Hebron and pay my vow which I have vowed to
ADONAI. [8] For your servant vowed a vow while I was still living
at Geshur in Aram saying, 'If ADONAI will indeed bring me back
to Jerusalem, then I will serve ADONAI.'"

[9] So the king said to him, "Go in shalom."

Then he rose and went to Hebron. [10] But Absalom sent spies
to all the tribes of Israel to say, "As soon as you hear the sound
of the shofar, then you are to say, 'Absalom has become king in
Hebron!'" [11] Now 200 men from Jerusalem went with Absalom,
who were invited and were going innocently, knowing nothing
of the situation. [12] Also Absalom sent for Ahithophel the
Gilonite, David's counselor from his town Giloh, while he was
offering the sacrifices. So the conspiracy gained momentum for
the people following Absalom continued to increase.

[13] Then a messenger came to David saying, "The hearts of the
men of Israel are following Absalom."

David’s Exodus from Jerusalem

14 Then David said to all his officials who were with him in
Jerusalem, “Arise, and let us flee, or else none of us will escape
from Absalom. Leave in haste or else he will overtake us
quickly and bring disaster down on us and strike the city with
the edge of the sword.”
15 Then the king’s officials said to the king, “Behold, your
servants are ready to do whatever our lord the king chooses.”
16 So the king set out, and his entire household followed him.
But the king left behind ten concubines to take care of the
palace. 17 As the king went out and all the people after him,
they paused at the last house. 18 All his servants passed on
beside him: all the Cherethites, all the Pelethites and all the
Gittites—600 men that had come after him from Gath—passed
on before the king. 19 Then the king said to Ittai the Gittite,
“Why should you also go with us? Go back and stay with the
king, for you are a foreigner and also an exile from your own
place. 20 Your arrival was only yesterday—should I make you
wander around with us today, to go wherever I may go? Go
back and take your kinsmen back with you. Kindness and truth
be with you!”
21 But Ittai answered the king and said, “As ADONAI lives, and
as my lord the king lives, surely in whatever place my lord the
king will be, whether for death or for life, there also will your
servant be.”[16]
22 So David said to Ittai, “Go on and cross over.” So Ittai the
Gittite passed on, with all his men and all the little children
who were with him. 23 While all the country was weeping with a
loud voice, all the people were crossing over as the king was
crossing over Kidron Valley. So all the people crossed over
toward the road of the wilderness.
24 Then behold, Zadok also came and all the Levites with him,
carrying the ark of the covenant of God. They set down the ark
of God, then Abiathar came up, until all the people had passed
by, out of the city. 25 But the king said to Zadok, “Return the ark
of God to the city. If I find favor in ADONAI’S eyes, He will bring
me back, and let me see it and His dwelling. 26 But if He says

thus, ‘I have no delight in you,’ here I am, let Him do to me as seems good in His eyes.” 27 The king also said to Zadok the priest, “Do you not see? Return to the city in shalom with your two sons with you, Ahimaaz your son and Jonathan son of Abiathar. 28 See, I will wait at the fords of the wilderness, until word comes from you to inform me.” 29 Therefore Zadok and Abiathar carried the ark of God back to Jerusalem, and they remained there.

30 Then David continued to go up the ascent of the Mount of Olives, weeping as he ascended. He had his head covered and was walking barefoot. So all the people with him each covered his head as they went up, weeping as they ascended.

31 Then someone told David saying, “Ahithophel is among the conspirators with Absalom.” So David prayed, “ADONAI, please turn the counsel of Ahithophel into foolishness.”

32 Then David went on until he reached the summit—where God was worshiped—and behold, Hushai the Archite met him with his coat rent and dust on his head. 33 David said to him, “If you pass on with me then you will be a burden to me, 34 but if you return to the city and say to Absalom, ‘I will be your servant, O king—I was your father’s servant from then, but now I will be your servant,’ then you can thwart Ahithophel’s counsel for me. 35 Won’t you have with you Zadok and Abiathar the kohanim there? So whatever you hear from the royal palace, you should report it to Zadok and Abiathar the kohanim. 36 See, they have their two sons with them there, Zadok’s son Ahimaaz, and Abiathar’s son Jonathan—by them you can send to me everything you hear.” 37 So David’s friend Hushai reached the city just as Absalom was entering Jerusalem.

2 Samuel 16 1 Now when David had passed a little beyond the
summit, there was Ziba the servant of Mephibosheth to meet
him with a pair of saddled donkeys, and on them 200 loaves of
bread, 100 clusters of raisins, 100 fig cakes and a bottle of
wine. 2 So the king asked Ziba, “What are you doing with
these?”

Ziba said, “The donkeys are for the king’s household to ride
on, the bread and the figs are for the young men to eat, and the
wine is for anyone who faints in the wilderness to drink.”

3 Then the king asked, “And where is your master’s son?”

“Well, he’s staying in Jerusalem,” Ziba said to the king, “for
he said, ‘Today the house of Israel will restore to me the
kingdom of my father.”

4 Then the king said to Ziba, “Behold, all that belongs to
Mephibosheth is yours.”

“I bow low,” Ziba said. “Let me find favor in your eyes, my
lord the king.”

5 When King David arrived at Bahurim, behold, just coming
out from there was a man of the family of the house of Saul—
his name was Shimei son of Gera. As he came out, he kept on
cursing 6 and flinging stones at David and at all King David’s
servants, while all the people and all the mighty men were at
his right hand and on his left. 7 Thus Shimei said as he cursed,
“Get out, get out! The man of bloodshed, the good-for-nothing!
8 ADONAI has returned on you all the blood of Saul’s house, in
whose place you’ve reigned. ADONAI has handed the kingdom
over to your son Absalom—so see, your own evil has overtaken
you, because you are a man of bloodshed.”

9 Then Abishai son of Zeruiah said to the king, “Why let this
dead dog curse my lord the king? Let me go over now and take
off his head!”

10 But the king said, “What have I to do with you, sons of
Zeruiah? If he curses, it’s because ADONAI has said to him,
‘Curse David!’ So who should say, ‘Why did you do so?’” 11 Then
David said to Abishai and to all his officials, “Look, my son who
came from my own body is seeking my life—how much more
this Benjamite? Leave him alone and let him curse, since

ADONAI has told him. 12 Perhaps ADONAI will look on my affliction
and return good to me for his cursing this day." 13 So David and
his men continued on the way, while Shimei kept walking
alongside the hill parallel with him, cursing as he walked,
casting stones at him and throwing dirt.
14 Finally the king and all the people that were with him
arrived weary, so he refreshed himself there.

Counselors Divided

15 Meanwhile Absalom and all the people of the men of Israel
arrived in Jerusalem. Ahithophel was with him. 16 Now when
David's friend Hushai the Archite came to Absalom, Hushai
said to Absalom, "Long live the king! Long live the king!"
17 But Absalom said to Hushai, "Is this your loyalty to your
friend? Why did you not go with your friend?"
18 "No!" said Hushai to Absalom. "For the one whom ADONAI
has chosen—as well as these people, all the men of Israel—his I
will be and with him I will stay. 19 Besides, whom should I
serve? Shouldn't I be in the presence of his son? As I have
served in your father's presence, so I will be in your presence."
20 Then Absalom said to Ahithophel, "Give your counsel. What
should we do?"
21 So Ahithophel said to Absalom, "Go to your father's
concubines whom he has left to take care of the palace. Then
all Israel will hear that you have made yourself abhorrent to
your father and the hands of all who are with you will also be
strengthened."
22 So they pitched a tent for Absalom on the roof, and
Absalom went to his father's concubines in the sight of all
Israel. 23 Now in those days the counsel that Ahithophel gave
was like inquiring for the word of God—so was all of
Ahithophel's counsel both with David and with Absalom.

2 Samuel 17 [1] Moreover Ahithophel said to Absalom, “Let me now
choose 12,000 men, and I will arise and pursue David tonight.
[2] I will attack him while he is weary and weak-handed, and
terrify him so that all the people that are with him will flee.
Then I will strike down the king when he is alone. [3] Then I will
bring all the people back to you—when all will have returned
except the man you are seeking, then all the people will be at
peace.”

[4] Now the plan seemed right in the eyes of Absalom and all
the elders of Israel. [5] Then Absalom said, “Call now Hushai the
Archite also. Let’s hear what he has to say as well.” [6] When
Hushai came to Absalom, Absalom spoke to him saying, “This is
what Ahithophel has advised. Should we follow his counsel? If
not, you will speak.”

[7] So Hushai said to Absalom, “This time the counsel that
Ahithophel has given is not good.” [8] Hushai then added, “You
know your father and his men. They are mighty men, and they
are embittered in their souls like a bear robbed of her cubs in
the wild. Your father is an expert in warfare, and won’t spend
the night with the troops. [9] Even now, he must be hiding in one
of the caves or in some other place. So if he were to fall on
them at first, whoever hears of it would say, ‘There’s a
slaughter among the people following Absalom!’ [10] Then even
one who is valiant, whose heart is like the heart of a lion, will
utterly melt away—for all Israel knows that your father is a
mighty warrior and those who are with him are valiant men.
[11] Instead, I counsel that all Israel be gathered altogether to
you—from Dan to Beersheba, as abundant as the sand by the
sea—and that you personally go into the battle. [12] Then we will
come upon him in one of the places where he can be found and
we’ll fall upon him as dew falls on the ground. None will be left
of all the men who are with him—not even one. [13] Moreover if
he withdraws into a city, then all Israel will bring ropes to that
city and drag it into the valley until not even one small stone
will be found there.”

[14] Then Absalom and all the men of Israel said, “The counsel
of Hushai the Archite is better than the counsel of Ahithophel.”

For ADONAI had ordained to thwart Ahithophel's good counsel, so that ADONAI might bring evil upon Absalom.

15 Then Hushai said to Zadok and Abiathar the kohanim, "This and that is what Ahithophel counseled Absalom and the elders of Israel, and this and that is what I advised. 16 Now therefore send word quickly and tell David saying, 'Don't spend the night at the fords in the wilderness but by all means, cross over or else the king and all the people with him may be swallowed up.'" 17 Now Jonathan and Ahimaaz were staying at En-rogel, and a maidservant used to go and pass information along to them. Then they would go and inform King David for they could not be seen entering the city.

18 But a lad did see them and informed Absalom. So the two of them left quickly and arrived at the house of a man in Bahurim. He had a well in his courtyard; so they went down into it.
19 Then the woman took the cover and spread it over the well's mouth and scattered grain on top of it so that nothing was noticeable. 20 When Absalom's servants came to the woman at the house and said, "Where are Ahimaaz and Jonathan?" the woman said to them, "They crossed over the brook of water." When they had searched and could not find them, they returned to Jerusalem.

21 After they had departed, they came up from the well, then went and informed King David, telling David, "Get up and cross over the water immediately, for thus has Ahithophel counseled against you." 22 Then David arose, and all the people who were with him, and they crossed over the Jordan. By morning light, not even one of them was left who had not crossed the Jordan.

23 Now when Ahithophel saw that his counsel was not followed, he saddled his donkey, arose, went to his home in his hometown set his house in order, and hanged himself. So he died and was buried in his father's tomb.

24 David had reached Mahanaim by the time Absalom crossed the Jordan, he and all the men of Israel with him. 25 Now Absalom had set Amasa over the army instead of Joab. (Now Amasa was son of a man whose name was Ithra the Israelite[17], who had gone to Abigal daughter of Nahash, sister to Zeruiah

Joab’s mother.) [26] Israel and Absalom camped in the land of Gilead.

[27] Now when David reached Mahanaim, Shobi son of Nahash of Rabbah of the children of Ammon, Machir son of Ammiel of Lo-debar and Barzillai the Gileadite of Rogelim [28] brought beds, basins, clay pots, wheat, barley, flour, roasted grain, beans, lentils, parched seeds, [29] honey, curd, sheep and cheese from the herd for David and for the people who were with him to eat. For they said, “The people must be hungry, weary and thirsty in the wilderness.”

Absalom’s Demise

2 Samuel 18 1 Then David mustered the people who were with him
and set commanders of thousands and captains of hundreds
over them. 2 Then David sent out the troops, one third under
the command of Joab, one third under the command of Joab’s
brother Abishai son of Zeruiah, and one third under the
command of Ittai the Gittite. The king said to the troops, “I
must certainly go out with you also.”
3 But the troops said, “You must not go out! For if we were to
flee, they would not care about us, even if half of us die, they
still wouldn’t care about us—but you are worth 10,000 of us.
Therefore now, it is better that you be ready to support us from
the city.”
4 Then the king said to them, “Whatever seems best to you I
will do.” So the king stood beside the gate and all the troops
went out by their hundreds and thousands. 5 Then the king
charged Joab, Abishai and Ittai saying, “Deal gently with the
young man Absalom for my sake.” Now all the troops heard the
king’s charge to all the commanders concerning Absalom.
6 Then the troops went out to the field to confront Israel but
the battle took place in the forest of Ephraim. 7 The people of
Israel were defeated there before the followers of David, and
the slaughter that day was great—20,000 men. 8 For the battle
there was spread over the face of the entire countryside and
the forest devoured more people that day than the sword
devoured.
9 Now Absalom encountered some of David’s servants. When
Absalom was riding on his mule, the mule went under the thick
branches of the great oak, and his head got caught in the oak,
so that he was left hanging between heaven and earth, while
the mule that was under him went on. 10 Then a certain man
saw it and told Joab saying, “Look, I saw Absalom hanging in an
oak.”
11 Then Joab said to his informant, “Look here, you saw him,
so why didn’t you strike him there to the ground? I would have

given you ten pieces of silver and a belt!”
12 But the man said to Joab, “Even if I had 1,000 pieces of
silver in my hand, I would not raise my hand against the king’s
son; for in our hearing the king charged you, Abishai and Ittai
saying, ‘Watch over the young man Absalom for me.’
13 Otherwise, I would have betrayed his soul—and nothing stays
hidden from the king—and you yourself would have stood
aloof.”
14 “I won’t wait for you!” Joab said. So he took three darts in
his hand and thrust them through Absalom’s heart while he
was yet alive in the midst of the oak. 15 Then ten young men
who were Joab’s armor-bearers surrounded Absalom, struck
and finished him off. 16 Then Joab blew the shofar and the
troops returned from pursuing Israel, for Joab held back the
troops. 17 They took Absalom and threw him into a deep pit in
the forest and piled over him a very large heap of stones. Then
all Israel fled, everyone to his tent.
18 (Now Absalom, in his lifetime, had taken and set up for
himself a pillar, which is in the King’s Valley, for he said, “I
have no son to preserve the memory of my name.” So he called
the pillar by his name and it has been called Absalom’s
Monument to this day.)
19 Then Ahimaaz son of Zadok said, “Let me now run and
bring the king news that ADONAI has vindicated him against the
hand of his enemies.”
20 But Joab said to him, “You are not to be the bearer of news
today. You may do it another day, but today you shall bear no
news—for the king’s son is dead.”
21 Then Joab said to the Cushite, “Go tell the king what you
have seen.” So the Cushite bowed to Joab and took off running.
22 But Ahimaaz son of Zadok once again said to Joab,
“Whatever happens, please let me also run after the Cushite.”
“Why should you run, my son,” Joab said, “since you would
have no news worth telling?”
23 “Whatever may come of it, I want to run!”
So he said to him, “Run!” Ahimaaz ran by the way of the
plain, and so passed the Cushite.

[24] Now David was sitting between the two gates. When the watchman on the roof over the gate walked over to the wall, he lifted up his eyes and looked, and all of a sudden, he saw a man running alone. [25] The watchman cried out and told the king. The king said, “If he is alone, there is good news in his mouth.” So he came closer and closer.

[26] Then the watchman saw another man running, so the watchman called out to the gatekeeper and said, “Look, another man is running alone.”

The king said, “He too is bringing good news.”

[27] Then the watchman said, “I can see that the running of the first one is like the running of Ahimaaz son of Zadok.”

“This is a good man and he comes with good news,” the king replied.

[28] Then Ahimaaz called out and said to the king, “Shalom.” Then he prostrated himself before the king with his face to the ground and said, “Blessed be ADONAI your God, who has given over the men who lifted up their hand against my lord the king.”

[29] Then the king asked, “Is it well with the young man Absalom?”

Ahimaaz answered, “I saw a great tumult when the king’s servant Joab sent me, your servant, but I did not know what it was about.”

[30] “Step aside and stand here,” the king said. So he stepped aside and stood still.

[31] Then the Cushite arrived and said, “Let my lord the king receive good news for ADONAI has vindicated you today against all who rose up against you.”

[32] Then the king asked the Cushite, “Is it well with the young man Absalom?”

The Cushite answered, “Let the enemies of my lord the king and all who rise up against you for evil be as that young man!”

David Weeps Over Absalom

2 Samuel 19 1 The king was shaken. So he went up to the chamber
over the gate and wept. As he walked he cried, “My son
Absalom! O my son, my son Absalom! If only I had died instead
of you! Absalom, my son, my son!”
2 Then Joab was told, “Look, the king is weeping and
mourning over Absalom!” 3 So the victory that day was turned
into mourning for all the troops, for the troops heard it said
that day, “The king is grieving over his son.” 4 So the troops
entered into the city stealthily that day, like troops who are
ashamed after running away in battle.
5 The king covered his face and cried with a loud voice, “My
son Absalom, O Absalom, my son, my son!”
6 Then Joab came into the house to the king and said, “Today
you have humiliated all your servants—who this day have saved
your life, the lives of your sons and daughters, and the lives of
your wives and the lives of your concubines—7 by loving those
who hate you, and hating those who love you! For you have
shown today that officers and officials are nothing to you. For
today I realize that if Absalom were alive and all of us were
dead, then it would have pleased you well. 8 So now arise, go
out, and speak to the heart of your servants! For I swear by
ADONAI that if you do not go out, not a single man will stay with
you tonight, and that would be worse for you than all the evil
that has befallen you from your youth until now.”
9 So the king arose and sat in the gate. When they told all the
troops saying, “See, the king is sitting at the gate,” all the
troops presented themselves before the king.

David’s Restoration and Grace

Meanwhile, Israel had fled each man to his tent. 10 All the
people throughout all the tribes of Israel were at strife saying,
“The king delivered us from the hand of our enemies and he
saved us from the hand of the Philistines. Yet now he had to

flee from the land because of Absalom, 11 but Absalom, whom
we anointed over us, has died in battle. So why are we silent
about restoring the king?”
12 Then King David sent word to Zadok and Abiathar the
kohanim saying, “Speak to the elders of Judah saying, ‘Why
should you be the last to bring the king back to his palace? The
talk of all Israel had reached the king at his residence. 13 ‘You
are my kinsmen, my bone and my flesh! Why then should you
be the last to bring back the king?’
14 “Also say to Amasa, ‘Are you not my bone and my flesh?
May God do so to me and even more if you do not become my
army commander before me continually, in place of Joab!’”
15 Thus he turned the heart of all the men of Judah as one
man, and then they sent word to the king, “Come back, you and
all your servants.” 16 So the king returned and reached the
Jordan. Meanwhile, Judah came to Gilgal in order to meet the
king, to escort the king over the Jordan.
17 Then Shimei son of Gera, the Benjamite who was from
Bahurim, hurried and came down with the men of Judah to
meet King David 18 accompanied by 1,000 men of Benjamin.
Also Ziba the servant of Saul’s household, with his 15 sons and
20 slaves, rushed to the Jordan ahead of the king. 19 They
ferried across the ford to bring the king’s household and they
did whatever seemed good in his eyes. Now, Shimei son of
Gera fell down before the king when he was crossing over the
Jordan, 20 so he implored the king, “Let my lord not hold me
guilty, and not remember the iniquity that your servant
committed on the day my lord the king left Jerusalem. Let the
king not take it to his heart. 21 For your servant knows that I
have sinned. So behold, I have come today the first of all the
house of Joseph to go down to meet my lord the king.”
22 But Abishai son of Zeruiah answered and said, “Shouldn’t
Shimei be put to death for this, because he cursed ADONAI’S
anointed?”
23 But David said, “What have I to do with you sons of Zeruiah
that you should be my adversary[18] today? Should any man be
put to death in Israel this day? Don’t I know that today I am

king over Israel?” 24 Then the king said to Shimei, “You shall not die,” and the king swore it to him.

25 Then Mephibosheth son of Saul came down to meet the king. Now he had neither dressed his feet nor trimmed his beard nor washed his clothes from the day the king departed until the day he came home in shalom. 26 Now it came to pass when he came from Jerusalem to meet the king, the king asked him, “Why did you not go with me Mephibosheth?”

27 “My lord the king, my own servant deceived me,” he answered. “For your servant had said, ‘I will saddle a donkey for myself, ride on it and go with the king,’ because your servant is lame. 28 However, he has slandered your servant to my lord the king. But my lord the king is like an angel of God. So do what is good in your eyes. 29 For all my father’s household deserved only death at the hand of my lord the king; yet you set your servant among those eating at your own table! What right do I have yet to cry to the king?”

30 Then the king said to him, “Why do you still speak of your affairs? I have decreed, ‘You and Ziba shall divide the land.’”

31 “So let him take all,” Mephibosheth replied to the king, “as long as my lord the king has come back to his own home in shalom.”

32 Then Barzillai the Gileadite came down from Rogelim, and he approached the Jordan with the king to escort him over the Jordan. 33 Now Barzillai was a very aged man—80 years old—and he had provided for the king during his residence at Mahanaim, for he was a very wealthy man. 34 The king said to Barzillai, “Cross over with me, and I will provide for you with me in Jerusalem.” 35 But Barzillai said to the king, “How many years are left of my life that I should go up with the king to Jerusalem? 36 I am now 80 years old. Can I distinguish between good and bad? Can your servant taste what I eat or what I drink? Can I listen any more to the voice of singing men and women? Why then should your servant be yet a burden to my lord the king? 37 Your servant would merely cross over the Jordan with the king. But why should the king reward me with such a reward? 38 Please let your servant go back, and let me

die in my own hometown, near the grave of my father and my mother. But look, here is your servant Chimham—let him cross over with my lord the king, and do for him what seems good in your eyes.”

39 The king answered, “Chimham will cross over with me, and I will do for him what seems good in your eyes. Whatever you ask of me, I will do for you.” 40 When all the people had crossed over the Jordan and as the king was about to cross over, the king kissed Barzillai and blessed him, so he returned to his own place.

41 Then the king crossed over to Gilgal, and Chimham and all the people of Judah crossed over with him, and also half the people of Israel escorted the king over. 42 Then all the men of Israel came to the king and said to him, “Why did our brothers, the men of Judah, steal you away by escorting the king and his household over the Jordan, along with all David’s men that were with him?”

43 Then all the men of Judah answered the men of Israel, “Because the king is our close relative. So why are you angry over this matter? Have we eaten at all at the king’s cost? Or has he given us any gifts?”

44 Then the men of Israel answered the men of Judah and said, “We have ten shares in the king, so in David we have even more than you. Why then did you despise us? Weren’t we the first to speak of restoring our king?” Yet the words of the men of Judah were harsher than the words of the men of Israel.

Joab the Terminator

2 Samuel 20 1 Now a worthless fellow happened to be there, a
Benjamite named Sheba son of Bichri. He blew the shofar and
said, “We have no portion in David, no inheritance in the son of
Jesse! Every man to his tents, O Israel!” 2 So all the men of
Israel withdrew from following David and followed Sheba son
of Bichri, but the men of Judah kept close to their king from the
Jordan to Jerusalem.
3 Now when David arrived at his palace in Jerusalem, the king
took the ten women, the concubines whom he had left to take
care of the palace, and put them in a guarded house. He
provided for them but he did not cohabit with them. So they
were confined until the day they died, living in widowhood.
4 Then the king said to Amasa, “Summon to me the men of
Judah within three days and be here yourself.” 5 So Amasa went
to summon Judah but he took longer than the set time that he
had allotted him.
6 Then David said to Abishai, “Now Sheba son of Bichri will
do us more harm than Absalom. So take your lord’s servants
and pursue him lest he find for himself fortified cities and
escape from our sight.” 7 So Joab’s men went after him, along
with the Cherethites, the Pelethites, and all the mighty men,
and set out from Jerusalem to pursue Sheba son of Bichri.
8 When they were at the great stone that is in Gibeon, Amasa
came to meet them. Now Joab was dressed in his military
uniform, and over it was a belt with a sword in its sheath
fastened on his waist; and as he stepped forward, it fell out.
9 Then Joab said to Amasa, “Is it well with you my brother?”
With his right hand Joab took Amasa by the beard to kiss him.
10 But Amasa took no heed to the sword that was in Joab’s other
hand. So he stabbed him with it in the groin and poured out his
entrails to the ground, and did not strike him again, for he
died.
Then Joab and his brother Abishai pursued Sheba son of
Bichri. 11 Meanwhile, one of Joab’s young men stood over

Amasa and said, “Whoever favors Joab and whoever is for David, let him follow Joab!” 12 Yet Amasa lay wallowing in his blood in the midst of the highway. So when the man saw that all the people stood still, he dragged Amasa from the highway into the field and threw a garment over him because he saw that everyone passing by him paused. 13 Once he removed him from the highway, everyone passed on, following Joab to pursue Sheba son of Bichri.

14 Now he went through all the tribes of Israel, to Abel and Beth-Maacah. All the Berites gathered together and indeed followed him. 15 They came and besieged him in Abel of Beth-Maacah and cast up a siege ramp against the city. It stood against the outer fortification and all the people with Joab battered the wall in order to topple it.

16 Then a wise woman cried out from the city, “Listen! Listen! Please tell Joab to come over here that I may speak with him.” 17 When he approached her, the woman asked, “Are you Joab?”

“I am,” he answered.

Then she said to him, “Listen to the words of your handmaid.”

“I’m listening,” he answered.

18 Then she spoke up saying, “They used to say in old time, ‘They shall surely seek counsel at Abel and that’s how they settled any dispute. 19 I am of those who are peaceable and faithful in Israel. Are you seeking to destroy a mother city in Israel? Why would you devour Adonai’s inheritance?”

20 Joab replied saying, “Never! Far be it from me that I would devour up or ruin. 21 The matter is not so; but a fellow from the hill country of Ephraim, Sheba son of Bichri his name, has lifted up his hand against King David. Give him up alone and I will withdraw from the city.”

So the woman replied to Joab, “Look here, his head will be thrown to you over the wall.” 22 Then the woman approached all the people wisely. So they cut off the head of Sheba son of Bichri and threw it over to Joab. He then blew the shofar and they were dismissed from the city, each to his tent. Then Joab returned to Jerusalem to the king.

[23] Now Joab remained over all the army of Israel; Benaiah son of Jehoiada was over the Cherethites and the Pelethites;
[24] Adoram was over the forced labor; Jehoshaphat son of Ahilud was the recorder; [25] Sheba was scribe; Zadok and Abiathar were kohanim; [26] and Ira the Jairite also was a kohen to David.

Justice for the Gibeonites

2 Samuel 21 **1** Now there was a famine in the days of David for
three years, year after year, so David sought the face of ADONAI.
ADONAI replied, “It is because of Saul and his bloody house, for
he put the Gibeonites to death.” **2** So the king summoned the
Gibeonites and spoke to them. (Now the Gibeonites were not of
Bnei-Yisrael but a remnant of the Amorites; however, Bnei-
Yisrael had sworn a covenant with them. Yet Saul had tried to
eradicate them in his zeal for Bnei-Yisrael and Judah.) **3** David
asked the Gibeonites, “What should I do for you? How may I
make atonement so that you would bless the inheritance of
ADONAI?”

4 The Gibeonites said to him, “It is not a matter of silver or
gold between us and Saul or his house; nor is it our right to put
any man to death in Israel.”

“Whatever you say, I will do for you,” he said.

5 Then they said to the king, “The man who consumed us and
plotted against us to annihilate us from remaining in any of
Israel’s territory, **6** let seven men of his sons be given over to us
and we will hang them up before ADONAI at Gibeah of Saul,
ADONAI’S chosen.”

“I will give them over,” the king said. **7** Now the king spared
Mephibosheth, son of Jonathan son of Saul, because of ADONAI’S
oath that was between them, between David and Jonathan son
of Saul. **8** But the king took the two sons of Rizpah daughter of
Aiah, whom she bore to Saul—Armoni and Mephibosheth; also
the five sons of Michal[19] daughter of Saul, whom she bore to
Adriel son of Barzillai the Meholathite, **9** and he gave them into
the hands of the Gibeonites. So they hanged them on the hill
before ADONAI, so that all seven fell together. They were put to
death during the days of harvest, at the beginning of barley
harvest.

10 Then Rizpah daughter of Aiah took sackcloth and spread it
on the rock for herself, from the beginning of harvest until the
rain poured on them from the sky. She did not let the birds of

the sky rest on them by day nor the beasts of the field by night.
11 David was told what Rizpah daughter of Aiah, the concubine
of Saul, had done. 12 So David went and took the bones of Saul
and the bones of his son Jonathan from the men of Jabesh-
gilead, who had stolen them from the open square of Beth-
shan, where the Philistines had hanged them on the day that
the Philistines killed Saul in Gilboa. 13 He had the bones of Saul
and the bones of his son Jonathan brought up from there, and
they gathered the bones of those who were hanged. 14 So they
buried the bones of Saul and his son Jonathan in the country of
Benjamin in Zela, in the tomb of his father Kish. They did all of
what the king commanded. Afterward, God was moved by
prayer for the land.

15 Once again the Philistines made war with Israel, so David
went down with his servants and fought against the Philistines.
But David became weary. 16 So Ishbi-benob—who was a
descendant of the Raphah, whose spear weighed 300 shekels of
bronze, who was girded with new armor—thought to kill David.
17 But Abishai son of Zeruiah came to his aid, struck the
Philistine and killed him. Then the men of David swore to him,
saying, “You must not go out with us to battle anymore. You
must not quench the lamp of Israel!”

18 Now it came to pass after this that there was war again
with the Philistines at Gob, and Sibbecai the Hushathite killed
Saph, a descendant of the Rapha. 19 Then there was war again
with the Philistines at Gob, and Elhanan son of Jaare-oregim
the Beth-lehemite killed Goliath the Gittite—his spear had a
shaft like a weaver’s beam. 20 Once again there was war at
Gath, where there was a champion that had on every hand six
fingers and on every foot six toes—a total of 24, and he also
was a descendant of the Rapha. 21 When he taunted Israel,
Jonathan son of David’s brother Shimea killed him. 22 These
four were born to the Rapha in Gath, and they fell by the hand
of David and by the hand of his servants.

David’s Songs of Valor and Last Words

2 Samuel 22 1 David spoke to ADONAI the words of this song in the
day that ADONAI delivered him from the hand of all his enemies
and from the hand of Saul. 2 He said: “ADONAI is my rock, my
fortress and my deliverer.

3 My God is my rock, in Him I take refuge, my shield,
my horn of salvation,[20]
my stronghold and my refuge,
my Savior—You save me from violence.
4 I called upon ADONAI, worthy of praise, and I was
rescued from my enemies.
5 For waves of death encompassed me.
Torrents of Belial overwhelmed me.
6 Cords of death entangled me.
Snares of death came before me.
7 In my distress I called upon ADONAI, yes, I called to my
God.
From His Temple He heard my voice,
my cry came into His ears.
8 Then the earth rocked and quaked, the foundation of
heaven trembled.
They reeled because He was angry.
9 Smoke rose from His nostrils and consuming fire from
His mouth.
Coals blazed from Him.
10 He parted the heavens and came down, with thick
darkness under His feet.
11 He rode upon a cheruv and flew.
He was seen on the wings of the wind.
12 He made darkness as a sukkah round Him— a mass
of waters, thick clouds of the skies.

13 Out of the brilliance before Him coals of fire flamed
out.
14 ADONAI also thundered from heaven and Elyon gave
forth His voice.
15 He shot arrows and scattered them, lightning bolts,
and routed them.
16 Then the ravines of the sea appeared, the foundations
of the world were exposed
by the rebuke of ADONAI, at a blast of the breath of
His nostrils.
17 He reached down from on high and He took hold of
me.
He drew me out of mighty waters.
18 He delivered me from my powerful enemy, from those
who hated me— for they were much stronger than
me.
19 They came against me in the day of my calamity, but
ADONAI was my support.
20 He brought me out to a wide-open place.
He rescued me since He delighted in me.

21 ADONAI rewarded me for my righteousness.
For the cleanness of my hands
He repaid me.
22 For I kept the ways of ADONAI, and did not turn
wickedly from my God.
23 For all His judgments are before me.
As for His rulings,
I do not turn away from them.
24 I also had integrity with Him, and kept myself from
my sin.
25 So ADONAI rewarded me for my righteousness,
according to my cleanness in His eyes.
26 With the loyal You deal loyally.
With the blameless You are blameless.

27 With the pure You show Yourself pure, but with the
crooked You show Yourself shrewd.
28 You save lowly people.
But Your eyes are on the haughty—
You will humble them.
29 For You are my lamp, ADONAI.
ADONAI shines in my darkness.
30 For with You I rush on a troop, with my God I can
leap over a wall.
31 As for God, His way is perfect.
The word of ADONAI is pure.
He is a shield to all who take refuge in Him.
32 For who is God, besides ADONAI?
and who is a Rock, besides our God?
33 God is my strong fortress and He keeps my way
blameless.
34 He makes my legs like a deer and sets me on my
heights.
35 Who trains my hands for battle, so my arms can bend
a bronze bow.
36 You gave me Your shield of salvation.
and Your answering has made me great.
37 You broaden my steps beneath me, so my feet have
not slipped.
38 I pursue my enemies and destroy them.
I will not return till they are consumed.
39 I consumed them and crushed them till they cannot
rise; yes, they fall beneath my feet.
40 You girded me with strength for battle.
You made those rising up against me bow down
before me.
41 You also made my enemies turn their backs to me.
I cut off those who hate me.

42 They looked, but there was none to save —to ADONAI,
but He did not answer them.
43 Then I beat them as the dust of the earth, I stamped
and crushed them like mud of the streets.
44 You free me from strifes of my people.
You kept me as head of the nations—
people I did not know are serving me.
45 Children of foreigners cringe before me.
As soon as they hear, they obey me.
46 Children of foreigners lose heart and come trembling
from their hideouts.

47 ADONAI lives! And blessed be my Rock!
Exalted be God—the Rock of my salvation!
48 God—He gives me vengeance and brings down
peoples under me.
49 He brings me out from my enemies.
Indeed You lift me up above those who rise up
against me.
You deliver me from the violent man.
50 Therefore I praise You among the nations, ADONAI,
and will sing praises to Your name.
51 He is a tower of salvation to His king, He shows loyal
love to His anointed— to David and to his seed,
forever.

2 Samuel 23

1 Now these are the last words of David,
the utterance of David son of Jesse,
the utterance of the man raised on high,
the anointed of the God of Jacob
and the sweet singer of Israel:
2 “The Ruach ADONAI has spoken through me
and His word is on my tongue.
3 The God of Israel has said,
the Rock of Israel has spoken to me,
‘He who rules over men righteously,
he who rules in the fear of God—
4 he is like the light of the morning when the sun rises,

a cloudless morning of glistening
as grass springs from the earth.’
5 Is it not true that my house is with God?
For He made an everlasting covenant with me,
ordered and secured in all things.
Will He not make all my salvation and every desire
come to fruition?
6 But the worthless, all of them will be thrust aside like
thorns,
for they cannot be picked up by hand.
7 But the man who touches them
must be armed with iron and the shaft of a spear.
They must be completely burned up with fire on the
spot.”

David’s Mighty Men

8 These are the names of the mighty men whom David had:
Josheb-basshebeth a Tahchemonite, chief of the captains—he
wielded his spear against 800 and slew them in one encounter.
9 Next to him was Eleazar son of Dodo son of an Ahohite, one of
the three mighty men with David when they defied the
Philistines who were gathered there to battle. The men of
Israel retreated, 10 but he stood his ground and struck down the
Philistines until his hand became weary and stuck to the sword.
So Adonai brought about a great victory that day, and the
people returned after him only to strip the slain.
11 Next to him was Shammah son of Agee the Hararite. Now
the Philistines were assembled in formation where there was a
plot of ground full of lentils, and the people fled from the
Philistines. 12 But he took his stand in the midst of the plot and
defended it, and struck down the Philistines—so Adonai
brought about a great victory.
13 Once the three of the thirty chiefs went down and came to
David at the cave of Adullam during the harvest, while a troop
of Philistines was camping in the Valley of Rephaim. 14 David

was then in the stronghold, while the garrison of the Philistines
was in Bethlehem. 15 David said longingly, ‘ “Who would get me
water to drink from the well which is by the gate in
Bethlehem?” ’ 16 So the three mighty men broke through the
Philistine lines, drew water from the well of Bethlehem by the
gate, took it and brought it to David. However, he would not
drink it but poured it out to ADONAI 17 and he said, “‘Far be it
from me, ADONAI, that I should do this—the blood of the men
who went in jeopardy of their lives?’” So he would not drink it.
These things the three mighty men did.
18 Now Abishai, the brother of Joab, son of Zeruiah, was chief
of the Thirty. Once he wielded his spear against 300 and killed
them—he had a reputation among the Three. 19 He was the
most honored of the Thirty, so he was made their commander;
however, he did not become one of the Three.
20 Then there was Benaiah son of Jehoiada, son of a valiant
man from Kabzeel, who had done mighty deeds. He killed the
two from Ariel of Moab. Once, on a snowy day, he went down
and killed a lion in the midst of a pit. 21 He also killed an
Egyptian—an impressive man—the Egyptian had a spear in his
hand, but Benaiah went down to him with a staff, snatched the
spear from the Egyptian’s hand, and killed him with his own
spear. 22 These sort of things Benaiah son of Jehoiada did, so
that he had a name as famous as that of the Three mighty men.
23 He was most honorable among the Thirty, but he attained not
to the first Three. So David set him over his guard.
24 Asahel brother of Joab was one of the Thirty, also Elhanan
son of Dodo of Bethlehem, 25 Shammah the Harodite, Elika the
Harodite, 26 Helez the Paltite, Ira son of Ikkesh the Tekoite,
27 Aviezer the Anathothite, Mebunnai the Hushathite, 28 Zalmon
the Ahohite, Maharai the Netophathite, 29 Heleb son of Baanah
the Netophathite, Ittai son of Ribai of Gibeah of the children of
Benjamin, 30 Benaiah a Pirathonite, Hiddai from the wadis of
Gaash, 31 Abi-albon the Arbathite, Azmavet the Barhumite,
32 Eliahba the Shaalbonite of the sons of Jashen, Jonathan,
33 Shammah the Hararite, Ahiam son of Sharar the Ararite,
34 Eliphelet son of Ahasbai son of the Maacathite, Eliam son of

Ahithophel the Gilonite, [35] Hezrai the Carmelite, Paarai the
Arbite, [36] Igal son of Nathan of Zobah, Bani the Gadite, [37] Zelek
the Ammonite, Naharai the Beerothite, armor-bearer to Joab
son of Zeruiah, [38] Ira the Ithrite, Gareb the Ithrite, [39] and Uriah
the Hittite—37 in all.

David's Unauthorized Census

2 Samuel 24 [1] Now the anger of ADONAI again flared up against
Israel, so He incited David against them saying, "Go, number
Israel and Judah." [2] The king said to Joab the commander of the
army who was with him, "Go about now through all the tribes
of Israel, from Dan to Beersheba, and number the people, so
that I may know the sum of the people."
[3] But Joab said to the king, "May ADONAI your God add to the
people a hundred times as many as they are, while the eyes of
my lord the king looks on! But why does my lord the king
desire such a thing?"
[4] Nevertheless, the king's command to Joab and the army
generals remained firm. So Joab and the army generals went
out from the king's presence to number the people of Israel.
[5] They crossed over the Jordan and camped in Aroer, on the
right side of the town that is in the middle of the valley of Gad,
and toward Jazer. [6] Then they went to Gilead and to the land of
Tahtim-hodshi. Then they came to Dan-jaan and round about to
Sidon, [7] and came to the stronghold of Tyre, to all the cities of
the Hivites and the Canaanites. Then they went out to the
south of Judah, to Beersheba. [8] So when they had gone
throughout all the land, they came back to Jerusalem at the end
of nine months and 20 days. [9] Joab reported the sum of the
numbering of the people to the king: there were in Israel
800,000 valiant men who drew the sword and the men of Judah
were 500,000 men.
[10] But David's heart troubled him after he had numbered the
people. So David prayed to ADONAI, "I have sinned greatly in
what I have done! But now, ADONAI, please take away the
iniquity of Your servant, for I have acted very foolishly."
[11] When David rose up in the morning, the word of ADONAI
came to the prophet Gad, David's seer, saying: [12] "Go and speak
to David, thus says ADONAI: 'Three things I am proposing to you
—choose one of them and I will bring it upon you.'" [13] So Gad
came to David and told him, saying to him, "Shall seven years

of famine come on you in your land? Or will you flee from your adversary for three months while he is pursuing you? Or shall there be three days of pestilence in your land? Now consider and see what answer I should return to Him who sent me."

14 Then David said to Gad, "I am in a great distress. Let us now fall into the hand of ADONAI, for His mercies are great, and let me not fall into the hand of man." **15** So ADONAI sent a pestilence upon Israel from the morning until the appointed time, so that 70,000 men of the people died from Dan to Beersheba. **16** When the angel stretched out his hand toward Jerusalem to destroy it, ADONAI relented from the calamity and said to the angel who was destroying the people, "Enough! Now withdraw your hand." The angel of ADONAI was then by the threshing floor of Araunah the Jebusite.

17 When David saw the angel that was striking down the people, he spoke to ADONAI saying, "Behold, it is I who have sinned, and it is I who have done wrong! But these sheep, what have they done? Please, let Your hand be against me and against my father's house."

18 On that day Gad came to David and said to him, "Go up, set up an altar to ADONAI on the threshing floor of Araunah the Jebusite." **19** So David went up according to the word of Gad, as ADONAI had commanded. **20** Now when Araunah looked down and saw the king and his courtiers crossing over toward him, Araunah went out and bowed down before the king with his face to the ground. **21** Then Araunah said, "Why has my lord the king come to his servant?"

David said, "To buy the threshing floor from you in order to build an altar to ADONAI, so that the plague may be held back from the people."

22 Then Araunah said to David, "Let my lord the king take and offer up what seems good in his eyes. Look here, the oxen for the burnt offering, as well as the threshing sledges and the ox yokes for the wood. **23** All this Araunah gives to the king." Araunah said further to the king, "May ADONAI your God accept you."

[24] But the king said to Araunah, “No, but I will surely buy it
from you at a price. I will not offer burnt offerings to ADONAI my
God that cost me nothing.” So David bought the threshing floor
and the oxen for 50 shekels of silver. [25] Then David built there
an altar to ADONAI, and offered burnt offerings and fellowship
offerings. So ADONAI was moved by prayer of entreaty for the
land, and restrained the plague from Israel.

1 Kings

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22

Rivalry for the Throne

1 Kings 1 [1] Now King David was old, advanced in years. Though
they covered him with clothes, he could not keep warm. [2] So his
servants said to him: “Let them seek a young virgin for my lord
the king, and let her attend the king and be his nurse; and let
her lie by your side, so my lord the king may keep warm.”
[3] So they sought for a beautiful girl throughout all the
territory of Israel, and found Abishag the Shunammite, and
brought her to the king. [4] The girl was very beautiful. So she
became the king’s nurse and served him, but the king was not
intimate with her.
[5] Now Adonijah son of Haggith exalted himself, saying: “I’ll
be king!” So he prepared for himself chariots, horsemen and 50
men to run before him. [6] His father had not scolded him at any
time by asking: “Why have you behaved this way?” He was also
a very handsome man; and he was born after Absalom.
[7] So he conferred with Joab son of Zeruiah and with Abiathar
the kohen. Following Adonijah, they supported him. [8] But Zadok
the kohen, Benaiah son of Jehoiada, Nathan the prophet,
Shimei, Rei and David’s mighty men, were not on Adonijah’s
side.
[9] Then Adonijah sacrificed sheep, oxen and fattened cattle by
the stone of Zoheleth[1], which is beside En-rogel, and invited
all his brothers, the king’s sons, and all the men of Judah, the
king’s servants, [10] but he did not invite Nathan the prophet,
Benaiah, the mighty men, or Solomon. [11] But Nathan spoke to
Bath-sheba, Solomon’s mother, saying: “Haven’t you heard that
Adonijah son of Haggith has assumed the kingship—and our
lord David doesn’t know it? [12] Now come, please let me give you
advice. Save your own life and the life of your son Solomon!
[13] Go at once to King David, and say to him: ‘My lord the king,
haven’t you sworn to your handmaid, saying: “Surely your son
Solomon will become king after me, and he will sit on my
throne”? Then why does Adonijah reign?’ [14] Behold, while you

are still there talking with the king, I will come in after you and confirm your words.”

15 So Bath-sheba went to the king into the chamber. Now the king was very old, with Abishag the Shunammite serving the king. 16 Bath-sheba bowed and prostrated herself to the king. The king asked, “What troubles you?”

17 She said to him: “My lord, you swore by ADONAI your God to your handmaid: ‘Surely, Solomon your son will be king after me, and he will sit on my throne.’ 18 Yet now, behold, Adonijah reigns, though you do not know it—my lord the king. 19 He has sacrificed oxen, fattened cattle and sheep in abundance, and has invited all the king’s sons, Abiathar the kohen and Joab the commander of the army, but he has not invited Solomon your servant. 20 As for you, my lord the king, the eyes of all Israel are on you, to tell them who shall sit on the throne of my lord the king after him. 21 Otherwise it will come to pass, when my lord the king sleeps with his fathers, that I and my son Solomon will be considered traitors.”

22 Then behold, while she was still talking with the king, the prophet Nathan came in, 23 and they informed the king, saying: “Behold the prophet Nathan is here.” When he came in before the king, he prostrated himself before the king with his face to the ground.

24 Then Nathan said: “My lord the king, did you say: ‘Adonijah shall be king after me, and he shall sit on my throne?’ 25 For he has gone down today, slain oxen, fattened cattle and sheep in abundance, and has invited all the king’s sons, the captains of the army and Abiathar the kohen—and behold, they are eating and drinking with him, and they are saying: ‘Long live King Adonijah!’ 26 But he did not invite me, your servant, Zadok the kohen, Benaiah son of Jehoiada or your servant Solomon. 27 Was this thing done by my lord the king, without letting your servants know who should sit on the throne of my lord the king after him?”

28 Then King David answered and said: “Summon Bath-sheba to me.” So she came into the king’s presence, and stood before the king. 29 Then the king swore an oath: “As ADONAI lives, who

has redeemed my soul out of all distress, 30 as surely as I swore
to you by ADONAI, the God of Israel, saying that your son
Solomon will be king after me and will sit on my throne in my
place. Thus I will surely fulfill it this day!”
31 Then Bath-sheba bowed with her face to the ground and
prostrated herself before the king, and said: “Let my lord King
David live forever!”
32 Then King David said: “Summon to me Zadok the kohen,
Nathan the prophet and Benaiah son of Jehoiada.” When they
came before the king, 33 the king said to them: “Take with you
the servants of your lord, and have my son Solomon ride on my
own mule, and bring him down to Gihon. 34 There let Zadok the
kohen and Nathan the prophet anoint him as king over Israel,
blow the shofar and say: ‘Long live King Solomon!’ 35 Then you
shall come up after him, and he shall come and sit on my
throne. For he shall be king in my place, as I have appointed
him to be ruler over Israel and Judah.”
36 Benaiah son of Jehoiada answered the king and said:
“Amen! Thus says ADONAI, the God of my lord the king. 37 As
ADONAI has been with my lord the king, so will He be with
Solomon and make his throne greater than the throne of my
lord King David!”
38 So Zadok the kohen, Nathan the prophet, Benaiah son of
Jehoiada, the Cherethites and the Pelethites went down, and
had Solomon ride on King David’s mule, and brought him to
Gihon. 39 Then Zadok the kohen took the horn of oil out of the
Tent and anointed Solomon. Then they blew the shofar, and all
the people said: “Long live King Solomon!” 40 All the people
went up after him, while the people were playing on flutes and
rejoicing with great joy, so that the ground shook at their noise.
41 Now Adonijah and all the guests who were with him heard
it, just as they finished eating. When Joab heard the sound of
the shofar, he said: “Why is the city in an uproar?”
42 While he was still speaking, behold, Jonathan son of
Abiathar the kohen came, and Adonijah said, “Come in, for you
are a valiant man, and surely bringing good news.”

43 But Jonathan answered and said to Adonijah: “No, for our
lord King David has made Solomon king. 44 Also the king has
sent with him Zadok the kohen, Nathan the prophet, Benaiah
son of Jehoiada, the Cherethites and the Pelethites, and they
had him ride on the king’s mule. 45 Zadok the kohen and Nathan
the prophet have anointed him king at Gihon. From there they
have come up rejoicing, so that the city is in an uproar—that’s
the noise that you heard. 46 Also Solomon has taken his seat on
the royal throne. 47 Moreover, the king’s courtiers came to bless
our lord King David, saying: ‘May God make the name of
Solomon better than your name, and his throne greater than
your throne!’ Then the king bowed down on the bed.
48 Furthermore the king said, ‘Blessed be Adonai, God of Israel,
who this day has given one to sit on my throne, while my eyes
are seeing it.’”

Trembling, all the guests of Adonijah got up and each went
his own way. 50 Adonijah was afraid of Solomon, so he arose,
went, and grasped the horns of the altar. 51 So it was reported
to Solomon: “Behold, Adonijah is afraid of King Solomon, for
look, he grasped the horns of the altar, saying, ‘Let King
Solomon swear to me first that he will not put his servant to
death with the sword.’”

52 Then Solomon said, “If he shows himself a worthy man,
then not a hair of him will fall to the ground. But if wickedness
is found in him, he shall die.”

53 So King Solomon sent, and they brought him down from the
altar. He came and prostrated himself before King Solomon,
and Solomon said to him: “Go to your home.”

David’s Last Instructions

1 Kings 2 **1** Now when the time of David drew near to die, he
charged his son Solomon, saying: **2** “I—I am going the way of all
the earth. So be strong[2] and be a man. **3** Keep the charge of
Adonai your God, to walk in His ways, to keep His statutes, His
commandments, His ordinances, and His decrees, according to
what is written in the Torah of Moses, so that you may succeed
in all that you do and wherever you turn **4** so that Adonai may
fulfill His word which He spoke concerning me, saying: ‘If your
children watch their way, to walk before Me in truth with all
their heart and with all their soul, you shall not lack a man on
the throne of Israel.’

5 “Moreover, you also know what Joab son of Zeruiah did to
me—what he did to the two commanders of the armies of
Israel, to Abner son of Ner and Amasa son of Jether, whom he
killed, shedding the blood of war in peacetime, and putting the
blood of war on his waistband and on his sandals on his feet.
6 So act according to your wisdom, and let his gray hair not go
down to Sheol in shalom. **7** But show kindness to the sons of
Barzillai the Gileadite, and let them be among those who eat at
your table—for they befriended me when I fled from your
brother Absalom. **8** Also behold, you have with you Shimei son
of Gera, the Benjamite from Bahurim, who cursed me with a
grievous curse on the day I went to Mahanaim. But when he
came down to meet me at the Jordan, I swore to him by Adonai
saying: ‘I will not put you to death with the sword.’ **9** Now don’t
let him go unpunished. For you are a wise man, and you will
know how to deal with him, and bring his gray hair down to
Sheol with blood.”

10 Then David slept with his fathers[3] and was buried in the
city of David. **11** The days that David reigned over Israel were
forty years—seven years he reigned in Hebron and 33 years he
reigned in Jerusalem. **12** Then Solomon sat upon the throne of
his father David, and his kingdom was established firmly.

Solomon's Throne Secured

13 Later Adonijah son of Haggith came to Bath-sheba,
Solomon's mother. "Is your coming in shalom?" she asked.
"It is in shalom," he said. 14 Then he said, "I have something
to say to you."
"Speak!" she said.
15 Then he said, "You know that the kingdom was mine and
that all Israel looked to me to be the king. However, the
kingship has turned about and become my brother's—for it was
his from ADONAI. 16 So now one petition I ask of you; do not deny
me."
"Speak!" she said to him.
17 Then he said, "Please, speak to King Solomon—for he won't
turn you down—to give me Abishag the Shunammite as wife."
18 "Very well," said Bath-sheba, "I will speak to the king for
you."
19 So Bath-sheba went to King Solomon to speak to him about
Adonijah. The king rose up to greet her and bowed down to
her. Then he sat down on his throne and had a throne set up
for the king's mother, and she sat at his right hand. 20 Then she
said: "I ask one small petition of you; do not deny."
"Ask, my mother," the king said to her, "for I will not turn
you down."
21 So she said, "Let Abishag the Shunammite be given to
Adonijah your brother as wife."
22 King Solomon answered and said to his mother: "So why
are you asking Abishag the Shunammite for Adonijah? Ask for
him the kingdom as well—for he is my older brother—for him
and for Abiathar the kohen, and for Joab son of Zeruiah!"
23 Then King Solomon swore by ADONAI saying: "May God do so
to me and even more, if Adonijah does not pay with his own life
for this request! 24 Now therefore, as ADONAI lives who has
established me and set me on the throne of my father David,
and who has made me a house as He promised, surely Adonijah
shall be put to death this day."
25 Then King Solomon sent Benaiah son of Jehoiada. He struck
him down and he died.

[26] Also to Abiathar the kohen the king said, “Go to Anathoth, to your own fields, for you deserve death, but I will not put you to death at this time, because you carried the ark of ADONAI Elohim before my father David, and because you were afflicted in everything with which my father was afflicted.” [27] So Solomon dismissed Abiathar from being kohen to ADONAI—so fulfilling the word of ADONAI that He spoke at Shiloh about the house of Eli.

[28] When the news came to Joab, he fled to the Tent of ADONAI and grasped the horns of the altar—for Joab had defected to Adonijah, though he had not defected to Absalom. [29] It was reported to King Solomon that Joab had fled to the Tent of ADONAI, and behold, he was by the altar. Then Solomon sent Benaiah son of Jehoiada, saying: “Go, strike him down!”

[30] So Benaiah came to the Tent of ADONAI and said to him: “Thus says the king: Come out!”

But he replied: “No, for I will die here.”

Benaiah reported back to the king saying: “Thus said Joab and thus he answered me.”

[31] Then the king commanded him: “Do as he has said—strike him down. Then bury him. So you will remove the blood that Joab shed without cause, from me and from my father’s house. [32] Thus ADONAI will return his blood on his own head, because he struck down two men more righteous and better than he—Abner son of Ner, commander of the army of Israel, and Amasa son of Jether, commander of the army of Judah—and killed them with the sword, without my father David’s knowledge. [33] May the guilt of their blood return upon the head of Joab and upon the head of his offspring forever, but to David and his seed and his house, and his throne, may there be shalom forever from ADONAI.”

[34] Then Benaiah son of Jehoiada went up, struck him down and killed him, and he was buried in his own house in the wilderness. [35] Then the king appointed Benaiah son of Jehoiada in his place over the army, and Zadok the kohen the king appointed in Abiathar’s place.

36 Then the king sent and summoned Shimei, and commanded
him: “Build yourself a house in Jerusalem and live there, and
depart not from there anywhere else. 37 For on the day you go
out and cross over the Kidron valley, know for certain that you
shall surely die—your blood shall be on your own head.”
38 “The saying is good. As my lord the king has said, so will
your servant do.” So Shimei lived in Jerusalem many days.
39 But it came about at the end of three years that two of
Shimei’s servants ran away to Achish son of Maacah, king of
Gath. So they told Shimei, saying: “Behold, your servants are in
Gath.” 40 So Shimei arose, saddled his donkey and went to Gath
to Achish, to look for his servants; then Shimei went and
brought his servants back from Gath. 41 But it was reported to
Solomon that Shimei had gone from Jerusalem to Gath and
back. 42 So the king sent someone and summoned Shimei. He
said to him: “Didn’t I make you swear by ADONAI and
forewarned you, saying: ‘Know for certain that on the day you
depart and go anywhere else, you shall surely die’? You even
said to me: ‘The saying is good; I have heard it.’ 43 Why then
haven’t you kept the oath of ADONAI and the commandment that
I charged you with?” 44 The king added to Shimei: “You know all
the evil, which your heart should acknowledge, that you did to
my father David. Therefore ADONAI will return your evil on your
own head. 45 But King Solomon shall be blessed and the throne
of David established before ADONAI forever.” 46 So the king
commanded Benaiah son of Jehoiada, and he went out and
struck him down, so that he died. Thus the kingdom was
secured in the hand of Solomon.

Solomon Asks for Wisdom

1 Kings 3 [1] Then Solomon made an alliance with Pharaoh king of
Egypt by marriage, taking Pharaoh's daughter, and bringing
her to the city of David, until he finished building his own
house, the House of ADONAI, and the wall around Jerusalem.
[2] The people, however, were still sacrificing on the high places,
because there was no House built for the Name of ADONAI until
those days. [3] Now Solomon loved ADONAI, walking in the
statutes of his father David, except he kept sacrificing and
burning incense on the high places. [4] So the king went to
Gibeon to sacrifice there, for that was the great high place.
Upon this very altar Solomon offered a thousand burnt
offerings.

[5] At Gibeon ADONAI appeared to Solomon in a dream by night,
and God said: "Ask for what should I give you?"[4]

[6] Solomon said: "You have shown my father Your servant
David great lovingkindness, as he walked before You in truth,
righteousness and uprightness of heart toward You. Indeed,
You have kept this great lovingkindness for him by giving him a
son to sit on his throne, as it is today. [7] So now, ADONAI my God,
You have made Your servant king in my father David's place. I
am but a youth. I don't know how to go out or come in. [8] Your
servant is amid Your people, whom You have chosen—a great
people, too numerous to be numbered or counted. [9] So give
Your servant a mind of understanding to judge Your people, to
discern between good and evil—for who is able to judge this
great people of Yours?"

[10] Now it was pleasing in the eyes of ADONAI that Solomon
requested this thing. [11] So God said to him: "Because you asked
for this thing—and have not asked for yourself long life, nor
asked for yourself riches, nor asked for the life of your
enemies, but asked for yourself understanding to discern
justice—[12] behold, I have done according to your words. I have
given you a wise and discerning mind, so that there has been
none like you before you, nor shall anyone like you arise after

you. [13] Moreover I have also given you what you did not request
—both riches and honor—so that no one among the kings will
be like you all your days. [14] Furthermore, if you walk in My
ways, keeping My statutes and My commandments, as your
father David walked, then I will lengthen your days.”
[15] Then Solomon awoke and took note of the dream. So he
went to Jerusalem, stood before the ark of the covenant of the
Lord, and offered up burnt offerings and fellowship offerings.
Then he made a feast for all his courtiers.

Judging Between Two Women

16 Later two prostitutes came to the king and stood before
him. 17 One woman said: “My lord, please! This woman and I
live in the same house, and I delivered a child while she was in
the house. 18 On the third day after I gave birth, this woman
also gave birth to a child. While we were together with no one
else with us in the house, just the two of us in the house, 19 this
woman’s child died during the night, because she lay on top of
him. 20 Then she got up in the middle of the night and took my
son from my side while your handmaid was asleep. She laid him
at her breast and laid her dead child at my breast. 21 When I
rose in the morning to nurse my child, he had just died! But
when I looked at him closely in the morning, I realized that he
was not the son I had borne!”

22 But the other woman said, “No! For the living one is my
son, and the dead one is your son!”

But the first woman said, “No! The dead one is your son and
the living one is my son!” Thus they spoke before the king.

23 Then said the king: “The one says, ‘This is my son who is
living, and your son is the dead,’ while the other says, ‘No, but
your son is the dead one and my son is the living one.’”

24 Then the king said: “Bring me a sword.” So they brought a
sword before the king. 25 Then the king said: “Divide the living
child in two, and give half to the one and half to the other.”

26 Then the woman whose son was the living one spoke up to
the king—for her heart grew tender for her son—and said, “My
lord, please! Give her the living child! Only don’t kill him!”

But the other said, “It will be neither mine nor yours! Cut it
in two!”

27 Then the king responded by saying, “Give her the living
child and certainly don’t kill him. She is the mother.” 28 When
all Israel heard of the verdict that the king had given, they
were in awe of the king. For they saw that the wisdom of God
was in him to administer justice.

Solomon's Official Staff

1 Kings 4 [1] Now King Solomon reigned over all Israel, [2] and these
were his officials: Azariah son of Zadok, the kohen; [3] Elihoreph
and Ahijah, sons of Shisha, scribes; Jehoshaphat son of Ahilud,
the recorder; [4] Benaiah son of Jehoiada, in charge of the army;
Zadok and Abiathar, kohanim; [5] Azariah son of Nathan, in
charge of the officers; Zabud son of Nathan the kohen, the
king's personal attendant; [6] Ahishar, in charge of the
household; Adoniram son of Abda in charge of the forced labor.
[7] Solomon had twelve officers over all Israel, who provided
food for the king and his household; each had to make
provision for a month in the year. [8] These were their names:
Ben-Hur, in the hill-country of Ephraim; [9] Ben-Deker, in Makaz,
Shaalbim, Beth-shemesh, and Elon-beth-hanan; [10] Ben-Hesed, in
Arubboth (his were Socoh and all the land of Hehper); [11] Ben-
Abinadab in all the height of Dor (Taphath, Solomon's daughter
was his wife); [12] Baana son of Ahilud, in Taanach and Megiddo,
and all Beth-shean which is beside Zarethan below Jezreel,
from Beth-shean to Abel-meholah as far as beyond Jokmeam;
[13] Ben-Geber, in Ramot-Gilead (his were the villages of Jair son
of Manasseh, which are in Gilead, and also his were the region
of Argob, which is in Bashan, 60 great cities with walls and
bronze bars); [14] Ahinadab son of Iddo, in Mahanaim; [15] Ahimaaz,
in Naphtali (he also took Basemath, Solomon's daughter, as
wife); [16] Baana son of Hushai, in Asher and Bealoth;
[17] Jehoshaphat son of Paruah, in Issachar; [18] Shimei son of Ela,
in Benjamin; [19] Geber son of Uri, in the land of Gilead, the
country of Sihon king of the Amorites and of Og king of
Bashan; and one who was the officer in the land.
[20] Judah and Israel were as numerous as the sand by the sea
in abundance, eating and drinking and rejoicing.

Wealth and Wisdom

1 Kings 5 [1] Now Solomon ruled over all the kingdoms from the
River to the land of the Philistines up to the border of Egypt.
They brought tribute and served Solomon all the days of his
life. [2] Solomon's provision for one day was 30 measures of fine
flour, 60 measures of meal, [3] 10 fat oxen, 20 pasture-fed oxen,
100 sheep, beside deer, gazelles, roebucks and fatted geese.[5]
[4] For he had dominion over the entire region west of the River,
from Tiphsah even to Gaza, over all the kings west of the River;
and he had shalom on all sides around him. [5] So Judah and
Israel lived securely, every man under his vine and under his
fig tree, from Dan to Beersheba, all the days of Solomon.

[6] Solomon had 40,000 stalls of horses for his chariots, and
12,000 horsemen. [7] So those officers provided food for King
Solomon and all who came to King Solomon's table, each in his
month. They let nothing be lacking. [8] They also brought barley
and straw for the horses and swift steeds to the place where it
should be, each according to his charge.

[9] God gave Solomon wisdom and discernment in great
measure, and a breadth of understanding as vast as the sand
on the seashore. [10] Solomon's wisdom surpassed the wisdom of
all the sons of the east and all the wisdom of Egypt. [11] For he
was wiser than all men—than Ethan the Ezrahite, or Heman,
Calcol and Darda, sons of Mahol—and his fame was in all the
surrounding nations. [12] He also composed 3,000 proverbs and
his songs were 1,005. [13] He also spoke about trees, from the
cedar in Lebanon to the hyssop that grows out of the wall, and
he spoke about beasts, birds, creeping things and fish. [14] People
came from everywhere to hear the wisdom of Solomon—from
all kings of the earth who had heard of his wisdom.

Hiram Offers Materials

15 Then King Hiram of Tyre sent his servants to Solomon,
when he heard that they had anointed him king in place of his
father, for Hiram was always a friend of David. 16 So Solomon
sent word to Hiram saying: 17 "You know how my father David
could not build a House for the Name of ADONAI his God
because of the wars around him on every side, until ADONAI put
them under the soles of my feet. 18 But now ADONAI my God has
given me rest on every side; there is neither adversary nor bad
incident. 19 So behold, I intend to build a House for the Name of
ADONAI my God, as ADONAI spoke to my father David saying:
'Your son, whom I will set upon your throne in your place, he
will build the House for My Name.'
20 "So now, command that they cut cedars from Lebanon for
me. My servants will be with your servants, and I will give you
wages for your servants according to whatever you say; for as
you know, there is none among us who knows how to cut
timber like the Sidonians."
21 When Hiram heard Solomon's words, he rejoiced greatly
and said: "Blessed be ADONAI today, who has given to David a
wise son over this great people." 22 So Hiram sent word to
Solomon saying: "I have heard the message that you sent to
me. I will do all you desire concerning the cedar and cypress
timber. 23 My servants shall bring them down from Lebanon to
the sea, and I will make them into rafts to go by sea to the
place that you indicate to me. There I will break them up and
you will carry them away. Then you will accomplish my desire
by giving food for my household."
24 So Hiram kept providing Solomon with cedar and cypress
timber, as much as he desired, 25 and Solomon gave Hiram
20,000 measures of wheat for food for his household and 20
measures of beaten oil. Thus Solomon would give to Hiram
year by year. 26 ADONAI gave Solomon wisdom as He promised
him, so there was shalom between Hiram and Solomon, and the
two of them cut a covenant.

[27] King Solomon also imposed forced laborers from all Israel—
the levy was 30,000 men. [28] He sent them to Lebanon, in shifts
of 10,000 a month: they would stay a month in Lebanon, then
two months at home. Adoniram was over the forced labor.
[29] Solomon had 70,000 porters, and 80,000 stonecutters in the
mountains, [30] besides Solomon's chief officers that were over
the work—3,300 who supervised the people who were doing
the work. [31] Then the king commanded, and they quarried great
stones, costly stones, to lay the foundation of the House with
cut stones. [32] So Solomon's builders and Hiram's builders along
with the Gebalites cut them, and prepared the timber and the
stones to build the House.

Building the Temple

1 Kings 6 [1] Now it came to pass, 480 years after the children of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv (which is the second month), that he began to build ADONAI'S House. [2] Now the House that King Solomon built for ADONAI was 60 cubits[6] long, 20 cubits wide, and 30 cubits high. [3] The porch in front of the Sanctuary of the House was 20 cubits in length—corresponding to the breadth of the House—and its depth was ten cubits from the front of the House. [4] Also for the House he made windows with artistic frames. [5] Against the wall of the House he built a side-structure surrounding both the Temple and the inner Sanctuary; thus he made side-chambers all around. [6] The lowest story was five cubits wide, the middle was six cubits wide, and the third was seven cubits wide. All around on the outside he provided offset ledges in the wall of the House, so that the beams would not be inserted into the walls of the House. [7] For the House, while being constructed, was built of stone finished at the quarry; with neither hammer, axe nor any iron tool heard in the House during its construction.

[8] The doorway to the lowest story of the side chambers was on the right side of the House. They went up by winding stairs to the middle story, and from the middle to the third. [9] When he finished building the House, he covered the House with beams and planks of cedar. [10] He built the stories of the side-structure against the whole House, each five cubits high, and they were fastened to the House with timbers of cedar.

[11] Then the word of ADONAI came to Solomon saying: [12] "As for this House which you are building, if you will walk in My statutes, execute My ordinances and keep all My mitzvot by walking in them, then I will establish My word with you, which I spoke to your father David, [13] I will dwell among the children of Israel, and will not forsake My people Israel."[7]

[14] So Solomon built the House and finished it. [15] He paneled the walls of the House on the inside with cedar planks of cedar;

from the floor of the House to the ceiling he overlaid on the inside with wood; and he overlaid the floor of the House with planks of cypress. 16 Then he partitioned off 20 cubits at the rear part of the House, using cedar boards from the floor to the ceiling, building it as the inner Sanctuary—the Holy of Holies. 17 The House, that is, the Sanctuary, was 40 cubits long in front of the inner Sanctuary. 18 The cedar of the interior of the House was carved as gourds and open flowers. All was cedar; no stone was visible.

19 He prepared an inner Sanctuary within the House, to set there the ark of the covenant of ADONAI. 20 The inner Sanctuary was twenty cubits in length, twenty cubits in breadth and twenty cubits in height. He overlaid it with pure gold, and overlaid the cedar altar. 21 So Solomon overlaid the interior of the House with pure gold; and he drew chains of gold across the front of the inner Sanctuary, and overlaid it with gold. 22 So the entire House he overlaid with gold until the entire House was finished; even the entire altar by the inner Sanctuary he overlaid with gold.

23 In the inner Sanctuary he made two cheruvim of olive wood, each ten cubits high. 24 The length of one wing of the cheruv was five cubits and the length of the other wing of the cheruv was five cubits—ten cubits from the end of one wing to the end of the other, 25 and the other cheruv was also ten cubits. Both cheruvim were the same in measure and form: 26 the height of the one cheruv was ten cubits and so the other cheruv. 27 Then he placed the cheruvim inside the inner House. When the wings of the cheruvim extended, the wing of the one touched one wall while the wing of the other cheruv touched the other wall, while their wings in the center of the House touched one another. 28 He also overlaid the cheruvim with gold.

29 Then he carved all the walls surrounding the House with carved engravings of cheruvim, palm trees and open flowers, in both the inner and outer rooms, 30 and he also covered the floor of both the inner and the outer rooms of the House with gold. 31 For the entrance of the inner Sanctuary he made doors of

olive wood, the frame of the doorposts having five angles. 32 As
for the double doors of olive wood, he carved on them carvings
of cheruvim, palm trees and open flowers, and overlaid them
with gold. He beat out gold over the cheruvim and over the
palm trees.
33 He also made for the Temple entrance four-sided doorposts
of olive wood 34 and double doors of cypress wood. The two
leaves of the one door were folding, and the two leaves of the
other door were folding. 35 He carved cheruvim, palm trees and
open flowers on them and overlaid them with gold evenly
applied on the graven work. 36 He built the inner court with
three rows of cut stone and a row of cedar beams.
37 In the fourth year, in the month of Ziv, the foundation of
the House of ADONAI was laid, 38 and in the eleventh year, in the
month of Bul (which is the eighth month), the House was
completed in all its parts and according to all its details. So he
was seven years building it.

Solomon’s Palace Complex

1 Kings 7 [1] But it took Solomon 13 years to build and complete
his own palace. [2] He also built the Forest House of Lebanon: its
length was 100 cubits, its width 50 cubits and its height 30
cubits, built on four rows of cedar pillars, with cedar beams
upon the pillars. [3] It was paneled with cedar above the side
chambers, which were on 45 pillars—15 in a row. [4] And there
were window frames in three rows, with window opposite
window in three ranks. [5] And all the doorways had rectangular
frame, and with window opposite to window in three tiers.
[6] He also made a portico of columns, 50 cubits long and 30
cubits wide, with a porch in front, and in front of that were
pillars and an overhanging roof. [7] He also made the Hall of the
Throne where he would judge—the Hall of Justice. It was
paneled with cedar from the floor to the ceiling.
[8] His house where he would dwell, set farther back of the
hall, was of the same construction. He also made a house like
this hall for Pharaoh’s daughter, whom Solomon had taken to
wife.
[9] All these were made of expensive stones—stone cut to size
and sawed with saws inside and outside—from the foundation
to the top and from the outside to the great court. [10] The
foundation was also made of expensive stones—huge stones,
stones eight cubits and stones ten cubits. [11] Above were
expensive stones, cut to measure, and cedar wood. [12] The
surrounding great courtyard had three rows of cut stone and a
row of cedar beams, the same as the inner court of the House
of ADONAI and the portico of the House.

Hiram the Bronze Craftsman

13 King Solomon sent for and had Hiram brought from Tyre.
14 He was a widow's son from the tribe of Naphtali, while his
father was a man of Tyre, a coppersmith, and he was filled with
wisdom, understanding and skill to do any work in bronze. So
he came to King Solomon and executed all his work. 15 He
fashioned the two bronze pillars, 18 cubits high and 12 cubits
in circumference each. 16 He also made two capitals of molten
bronze to set upon the tops of the pillars (the height of each
capital was five cubits), 17 nettings of latticework and twisted
threads of chain work for the capitals were on top of the pillars
—seven for the one capital and seven for the other capital. 18 So
he made the pillars with two rows of pomegranates all around
on the netting covering the capitals on top of each capital.
19 The capitals that were on the top of the pillars in the portico
were of lily design, four cubits high. 20 So also the capitals on
the two pillars—close to the belly next to the netting were the
pomegranates in rows of 200 around both capitals.

21 Thus he set up the pillars at the porticos of the Temple. He
set up the right pillar and named it Jachin, and he set up the
left pillar and named it Boaz.[8] 22 On the top of the pillars was
lily design. So the work of the pillars was finished.

23 Next he made the sea of cast metal, ten cubits across from
brim to brim, circular in form, five cubits in its height and 30
cubits in circumference. 24 Under its brim there were gourds
encircling it, ten per cubit, completely surrounding the sea.
The gourds were cast in two rows in one piece with it. 25 It
stood on twelve oxen, three facing north, three facing west,
three facing south, and three facing east; and the sea was set
on top of them, and all their rear parts were inward. 26 It was a
handbreadth thick, and its brim was made like the brim of a
cup, like the petals of a lily; it held 11,000 gallons.

27 Then he made ten bases of bronze—the length of each base
was four cubits, the width four cubits and the height three
cubits. 28 The structure of the bases was as follows: they had

borders, and borders between the frames, [29] and on the borders
that were below the frames were lions, oxen and cheruvim. On
the frames there was a pedestal manner above, and beneath
the lions and oxen were wreaths of hanging work. [30] Each base
had four bronze wheels with bronze axles. Its four legs had
brackets; the brackets were beneath the laver, cast with
wreaths at each side. [31] Its opening inside the crown at the top
was a cubit high, and its opening was round like the design of a
pedestal, a cubit and a half, and also on its opening were
engravings, and their borders were square, not round. [32] The
four wheels were underneath the borders, and the axles of the
wheels were in the base. The height of a wheel was a cubit and
half. [33] And the structure of the wheels was like the structure of
a chariot wheel; their axletrees, their rims, their spokes, and
their hubs were all cast metal. [34] There were four brackets at
the four corners of each base; each bracket was of one piece
with the base itself. [35] On top of the base there was a band half
a cubit high encircling it—its braces and its borders were part
of it. [36] On the plates of the braces and on its borders, he
engraved cheruvim, lions and palm trees, wherever there was
clear space around each, with encircling wreaths. [37] He made
the ten bases like this—all of them cast from the same mold,
the same size and same shape.

[38] Then he made ten basins of bronze: one basin held 220
gallons. Each basin was four cubits, and on each of the ten
bases was one basin. [39] Then he set up the laver stands, five on
the right side of the House and five on the left side of the
House, and set up the sea of cast metal on the right side of the
House eastward, toward the south. [40] Then Hiram made the
basins, the shovels, and the sprinkling bowls.

So Hiram finished doing all the work that he performed for
King Solomon on ADONAI'S House: [41] the two pillars, the two
bowls of the capitals that were on the top of the pillars, the two
nettings to cover the two bowls of the capitals that were on the
top of the pillars, [42] the 400 pomegranates for the two nettings,
two rows of pomegranates for each to cover the two bowls of
the capitals on top of the pillars, [43] the ten bases and the ten

basins on the bases, 44 the one sea and the 12 oxen under the
sea, 45 the pots, the shovels and the basins. All these vessels
Hiram made for King Solomon in the House of ADONAI were
made of polished bronze. 46 The king had them cast in the plain
of the Jordan, with clay of the ground between Sukkot and
Zarethan. 47 Solomon left all the vessels unweighed, because
they were too many—the weight of the bronze could not be
determined.

48 So Solomon made all the equipment that was to be in the
House of ADONAI: the golden altar, the table on which was the
bread of the presence, of gold; 49 the menorahs—five on the
right side and five on the left in front of the inner Sanctuary—
of pure gold; the flowers, the lamps and the tongs, of gold;
50 the cups, the snuffers, the bowls, the wick trimmers and the
fire pans, of pure gold; the hinges for the doors of the inner
House, the Holy of Holies, and for the doors of the House, that
is, of the Temple, of gold.

51 When all the work that King Solomon did in ADONAI'S House
was finished, Solomon brought in the things that his father
David had dedicated—the silver, the gold and the vessels—and
put them in the treasuries of the House of ADONAI.

Dedicating the Temple

1 Kings 8 [1] Then Solomon assembled the elders of Israel—all the heads of the tribes and the ancestral chieftains of the children of Israel—to King Solomon in Jerusalem, to bring the ark of the covenant of ADONAI up from the city of David, which is Zion.
[2] All the men of Israel assembled themselves to King Solomon at the Feast in the month of Ethanim, which is the seventh month. [3] Then all the elders of Israel came and the kohanim brought up the ark. [4] They brought up the ark of ADONAI, the Tent of Meeting and all the holy vessels that were in the Tent the kohanim and the Levites brought them up.

[5] Now King Solomon—and all the congregation of Israel who were assembled to him—were with him before the ark sacrificing so many sheep and oxen that they could not be numbered or counted. [6] The kohanim brought the ark of the covenant of ADONAI to its place, into the inner Sanctuary of the House, to the Holy of Holies, under the wings of the cheruvim.
[7] For the cheruvim spread out their wings over the place of the ark, and the cheruvim covered the ark and its poles from above. [8] But the poles were so long that the ends of the poles were seen from the Holy Place before the inner Sanctuary, but they could not be seen outside; there they are to this day.
[9] Nothing was in the ark except the two tables of stone that Moses put there at Horeb,[9] when ADONAI cut a covenant with the children of Israel when they came out of the land of Egypt.

[10] Now when the kohanim came out of the Holy Place, the cloud filled the House of ADONAI, [11] so that the kohanim could not stand to minister because of the cloud, for the glory of ADONAI filled the House of ADONAI. [12] Then Solomon spoke:
"ADONAI said that He would dwell in the thick cloud. [13] I have surely built You a magnificent House, a place for Your dwelling forever."

[14] Then the king turned his face about and blessed the whole congregation of Israel while the whole congregation of Israel was standing. [15] He said: "Blessed be ADONAI, the God of Israel,

who spoke with His mouth to my father David, and has fulfilled it by His hand, saying: 16 ‘Since the day I brought My people Israel out from Egypt, I have not chosen a city out of all the tribes of Israel to build a House where My Name would be there. But I have chosen David to be over My people Israel.’

17 “Now it was in the heart of my father David to build a House for the Name of ADONAI, the God of Israel. 18 But ADONAI said to my father David: ‘Because it was in your heart to build a House for My Name, you did well that it was in your heart. 19 Nevertheless you will not build the House, but your son who will come out of your loins, he shall build the House for My Name.’ 20 Now ADONAI has fulfilled His word that He spoke, for I have risen in the place of my father David and sit on the throne of Israel, as ADONAI promised. Also I have built the House for the Name of ADONAI, the God of Israel, 21 and have set there a place for the ark, in which is the covenant of ADONAI, which He made with our fathers, when He brought them out of the land of Egypt.”

22 Then Solomon stood before the altar of ADONAI in the presence of all the congregation of Israel, spread out his hands toward heaven, 23 and said: “ADONAI, God of Israel, there is no God like You, in heaven above or on earth below, keeping covenant and lovingkindness to Your servants who walk before You with all their heart.

24 “You have kept what You promised with Your servant David my father. Yes, You spoke with Your mouth and fulfilled it with Your hand, as it is this day.

25 “Now therefore, ADONAI, God of Israel, keep with Your servant David my father what You have promised him, saying: ‘You shall not lack a man to sit before Me on the throne of Israel, if only your children watch their way, walking before Me as you have walked before Me.’ 26 Now therefore, God of Israel, please, let Your word be confirmed, which You spoke to Your servant my father David. 27 So will God really dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You![10] How much less this House that I have built! 28 Nevertheless, turn to the prayer of Your servant and to his

supplication, ADONAI my God, to listen to the cry and to the prayer which Your servant prays before You this day. 29 Let Your eyes be open toward this House night and day, toward the place of which You have said: ‘My Name shall be there;’ listening to the prayer which Your servant shall pray toward this place.

30 “So listen to the supplication of Your servant and of Your people Israel, when they pray toward this place. Hear in heaven Your dwelling place, and when You hear, forgive! 31 If a man sins against his neighbor and is made to take an oath, then comes and swears before Your altar in this House, 32 then hear from heaven and act and judge Your servants, condemning the wicked, bringing his way on his own head, and justifying the righteous, giving him according to his righteousness.

33 “When Your people Israel are defeated before an enemy, because they have sinned against You, if they turn back to You and confess Your Name and pray and make supplication to You in this House, 34 then hear from heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers.

35 “When the skies are shut up and there is no rain because they have sinned against You, yet if they pray toward this place and confess Your Name and turn from their sin because You have afflicted them, 36 then hear from heaven and forgive the sin of Your servants and Your people Israel. Teach them the good way in which they should walk, and send rain on Your land which You gave to Your people as an inheritance.

37 “If there is famine in the land, if there is pestilence, if there be blight or mildew, locust or caterpillar, if their enemy should besiege them in the land of their cities, whatever plague or sickness, 38 when prayer or supplication is made by anyone or by all Your people Israel—each knowing the plague of his own heart—when one spreads his hands toward this House, 39 then may you hear from heaven, Your dwelling place, forgive and act, and give to each man according to all his ways, as You know his heart to be. For You alone know the hearts of all the

children of men.[11] 40 Then they will fear You all the days that
they live in the land that You gave to our fathers.
41 “Moreover concerning the foreigner who is not of Your
people Israel, when he comes from a distant country because of
Your Name—42 for they will hear of Your great Name, of Your
mighty hand and Your outstretched arm—when he comes to
pray toward this House, 43 then may you hear from heaven Your
dwelling place, and do according to all that the foreigner asks
of You. So all the peoples of the earth may know Your Name, to
fear You as Your people Israel do, and know that this House
that I have built is called by Your Name.
44 “When Your people go out to battle against their enemy, by
whatever way You send them, and they pray to ADONAI toward
the city which You have chosen and toward the House which I
have built for Your Name, 45 then hear from heaven their prayer
and their supplication, and maintain their cause. 46 If they sin
against You—for there is no man that does not sin[12]—and You
become angry with them and deliver them to the enemy, and
their captors carry them away captive to the land of the enemy,
far off or near, 47 yet if they take it to the heart in the land
which they have been carried captive, and they repent and
make supplication to You in the land of their captors, saying:
‘We have sinned, we have committed iniquity, we have acted
wickedly,’ 48 and they return to You with all their heart and with
all their soul in the land of their enemies who carried them into
exile, and pray to You toward their land that You gave to their
fathers, the city that You have chosen and the House which I
have built for Your Name, 49 then hear their prayer and their
supplication in heaven Your dwelling place, maintain their
cause, 50 and forgive Your people who have sinned against You
as well as all their transgressions they have transgressed
against You, and grant them mercy before their captors, so
they may have mercy on them. 51 For they are Your people and
Your inheritance that You brought out of Egypt, out of the
middle of the iron furnace.
52 “May Your eyes be open to the supplication of Your servant
and to the supplication of Your people Israel, listening to them

whenever they cry to You. 53 For You have set them apart from among all the peoples of the earth to be Your inheritance, as You spoke by the hand of Moses Your servant, when You brought our fathers out of Egypt, my Lord ADONAI."

54 When Solomon finished praying this entire prayer and petition to ADONAI, he arose from before the altar of ADONAI, from kneeling on his knees with his hands spread out toward heaven. 55 Then he stood and blessed all the congregation of Israel with a loud voice, saying: 56 "Blessed be ADONAI who has given rest to His people Israel, according to all that He promised. Not a single word has failed of all His good promise, which He promised by the hand of Moses His servant. 57 May ADONAI Eloheinu be with us as He was with our fathers. May He not leave us nor forsake us.[13] 58 May He incline our hearts to Him, to walk in all His ways and to keep His mitzvot, His statutes and His ordinances, which He commanded our fathers. 59 May these words of mine, with which I have made supplication before ADONAI, be near ADONAI Eloheinu day and night, so that He may maintain the cause of His servant and the cause of His people Israel, as each day requires. 60 May all the peoples of the earth know that ADONAI, He is God, there is no other! 61 Let your heart, therefore, be wholly devoted to ADONAI Eloheinu, to walk in His statutes and to keep His commandments, as it is today."

62 Now the king and all Israel with him offered sacrifice before ADONAI. 63 Solomon offered a sacrifice of fellowship offerings to ADONAI: 22,000 oxen and 120,000 sheep. So the king and all the children of Israel dedicated the House of ADONAI. 64 On that same day, the king consecrated the middle of the court that was before the House of ADONAI, for there he offered the burnt offering and the grain offering and the fat of the fellowship offerings, because the bronze altar that was before ADONAI was too small to accommodate the burnt offering, the grain offering and the fat of the fellowship offerings.

65 So Solomon and all Israel with him celebrated the Festival at that time—a great congregation from the entrance of

Hamath to the Wadi of Egypt—before ADONAI Eloheinu, seven days and then seven more days—14 days in all. 66 On the eighth day he sent the people away, and they blessed the king and went to their tents joyful and glad of heart over all the goodness that ADONAI had shown to His servant David and to His people Israel.

Promise and Warning

1 Kings 9 [1] Now it came to pass, when Solomon had finished
building the House of ADONAI, the royal palace and all that
Solomon was pleased to do, [2] that ADONAI appeared to Solomon
a second time, just as He had appeared to him at Gibeon.
[3] ADONAI said to him: "I have heard your prayer and your
petition that you made before Me. I have consecrated this
House, which you have built, to put My Name there forever,
and My eyes and My heart will be there every day.
[4] "As for you, if you will walk before Me as your father David
walked—in integrity of heart and uprightness, doing all I
commanded you, keeping My statutes and My ordinances
—[5] then I will establish the throne of your kingship over Israel
forever, as I promised your father David saying: 'You shall not
lack a man on the throne of Israel.'
[6] "But if you or your sons will indeed turn away from
following Me—not keeping My mitzvot and My statutes that I
set before you—and go and serve other gods and worship them,
[7] then will I cut off Israel from the land which I have given
them, and this House which I have consecrated for My Name, I
will cast out of My sight. So Israel will become a proverb and a
byword among all peoples. [8] This House, now so exalted—
everyone passing by it will gasp in shock and hiss, saying: 'Why
has ADONAI done thus to this land and to this House?' [9] They will
be told: 'Because they forsook ADONAI their God who brought
their fathers out of the land of Egypt, and embraced other
gods, worshipped them and served them, therefore ADONAI has
brought all this evil on them.'"

Solomon's Economic Achievements

[10] Now at the end of 20 years during which Solomon had built
the two houses—ADONAI'S House and the royal palace—[11] since
King Hiram of Tyre had furnished Solomon with cedar and
cypress logs and with gold for all his desire—in return King

Solomon gave Hiram 20 cities in the land of Galilee. 12 So
Hiram came out from Tyre to see the cities that Solomon had
given him, but he was not pleased with them. 13 He said, “What
are these cities that you’ve given me, my brother?” So they
have been called the land of Kabul[14] to this day. 14 (Hiram had
also sent to the king 120 talents[15] of gold.)
15 Now this was the purpose of the forced labor that King
Solomon had imposed to build Adonai’s House, his own house,
the Millo, the wall of Jerusalem, Hazor, Megiddo and Gezer.
16 Pharaoh king of Egypt had gone up, captured Gezer, burned
it with fire, killed the Canaanites who dwelt in the city, and
given it as a dowry for his daughter, Solomon’s wife. 17 So
Solomon rebuilt Gezer, lower Beth-horon, 18 Baalath and
Tadmor in the wilderness in the land, 19 as well as all the
storage cities, chariot cities and cavalry cities and that it
pleased Solomon to build in Jerusalem, in Lebanon, and in all
the land of his dominion.
20 As for all the people that were left of the Amorites, the
Hittites, the Perizzites, the Hivites, and the Jebusites, who were
not of the children of Israel, 21 even their children who
remained in the land after them whom the children of Israel
were not able to destroy utterly, on them Solomon imposed
forced labor until this day.
22 But Solomon did not make slaves of the children of Israel,
for they were the men of war, his servants, his officials, his
captains, his charioteers and his horsemen.
23 These were the chief officers who were over Solomon’s
work, 550 who supervised the people who did the work. 24 As
soon as Pharaoh’s daughter came up out of the city of David to
her house built for her, he built the Millo.
25 Now three times a year Solomon offered burnt offerings
and fellowship offerings on the altar that he built for Adonai,
burning incense with them on the altar that was before Adonai.
When he finished the House, 26 King Solomon also built a fleet
of ships in Ezion-geber, which is near Eloth on the shore of the
Sea of Reeds in the land of Edom. 27 Hiram sent his servants
with the fleet—sailors who knew the sea—along with Solomon’s

servants. [28] So they went to Ophir and took from there 420
talents of gold, and brought it to King Solomon.

Queen of Sheba Marvels

1 Kings 10 1 Now when the queen of Sheba heard about the fame
of Solomon because of the Name of ADONAI, she came to test
him with hard questions.[16] 2 So she came to Jerusalem with a
very great retinue, with camels carrying spices and gold in
great abundance, and precious stones. When she came to
Solomon, she spoke with him of all that was on her heart.
3 Solomon answered all her questions nothing was hidden from
the king that he did not explain to her. 4 So when the queen of
Sheba saw all the wisdom of Solomon, the palace that he had
built, 5 the food at his table, the seating of his courtiers, the
attendance of his servants and their attire, his cupbearers, and
his burnt offering which he offered in the House of ADONAI, she
was left breathless.

6 Then she said to the king: “It was a true report that I heard
in my own land of your deeds and of your wisdom. 7 But I didn’t
believe the reports until I came and my eyes saw it. Indeed, not
even the half was told to me. You’re way past the report of
wisdom and prosperity that I’d heard! 8 Blessed are your
people, blessed are your courtiers who are standing continually
before you, listening to your wisdom. 9 Blessed be ADONAI your
God, who delighted in you to set you on the throne of Israel. It
is because of ADONAI’S everlasting love for Israel that He made
you king, to do justice and righteousness.”

10 Then she gave the king 120 talents of gold, a great quantity
of spices, and precious stones. Never again did such abundance
of spices come as what the queen of Sheba gave to King
Solomon.

11 Also Hiram’s ships that brought gold from Ophir brought
from Ophir a great quantity of sandalwood and precious stones.
12 The king made from the sandalwood a railing for the House
of ADONAI and for the royal palace, and also lyres and harps for
the singers. Never again did such quantity of sandalwood come
in, nor have they been seen to this day.

13 So King Solomon gave to the queen of Sheba all her desire
—whatever she asked for—besides what King Solomon gave
her out of his royal bounty. Then she and her servants left and
returned to her own land.

Solomon's Splendor

14 Now the weight of gold that came to Solomon in one year
was 666 talents of gold, 15 besides what was from the
merchants from the traffic of the traders, and from all the kings
of Arabia and the governors of the region. 16 King Solomon
made 200 full body shields of beaten gold—600 shekels[17] of
gold on each shield—17 and 300 small shields of beaten gold—
three minas[18] of gold on each shield. The king put them in the
Forest House of Lebanon. 18 Moreover the king made a great
throne of ivory, and overlaid it with refined gold. 19 There were
six steps to the throne, and the throne had a back with a
rounded top, and there were armrests on each side of the seat,
and two lions standing beside the arms. 20 Twelve lions were
standing there on the six steps—six on each side—nothing like
it had ever been made in any other kingdom.
21 All of King Solomon's drinking vessels were of gold, and all
the vessels of the Forest House of Lebanon were of pure gold.
(None was of silver—that did not count for anything in the days
of Solomon.) 22 For the king had a Tarshish fleet at sea with
Hiram's fleet; once every three years the Tarshish fleet came,
bringing gold, silver, ivory, apes and peacocks.[19]
23 So King Solomon exceeded all the kings of the earth in
wealth as well as in wisdom. 24 All the earth sought an audience
with Solomon, to listen to his wisdom, which God had put in his
heart. 25 They brought, each man his gift—vessels of silver and
gold, robes, weapons, spices, horses and mules—so much year
by year. 26 Solomon accumulated chariots and horsemen. He
had 1,400 chariots and 12,000 horsemen, and he stationed
them in the chariot cities and with the king in Jerusalem. 27 Also
the king made silver as common as stones in Jerusalem, and
cedars as plentiful as sycamore trees in the foothills.

28 Solomon’s horses were brought from Egypt and from Keveh.
The king’s merchants would buy them from Keveh at a price
29 They imported a chariot from Egypt for 600 shekels of silver,
and a horse for 150; and in turn they were exported to all the
kings of the Hittites and the kings of Aram.

Decline of Solomon

1 Kings 11 1 Now King Solomon loved so many foreign women,
besides the daughter of Pharaoh—Moabites, Ammonites,
Edomites, Sidonians and Hittites—2 from the nations of whom
ADONAI had said to the children of Israel: “You shall not
associate with them nor they associate with you, for surely they
would turn your heart away after their gods.” Solomon clung to
them for love. 3 So he had 700 wives as princesses and 300
concubines—and his women led his heart astray. 4 For it came
about, as Solomon grew old, that his wives led his heart away
after other gods, so that his heart was no longer wholly
devoted to ADONAI his God, unlike the heart of his father David.
5 For Solomon went after Ashtoreth the goddess of the
Sidonians, and after Milcom the abomination of the Ammonites.
6 So Solomon did what was evil in the sight of ADONAI and did
not fully follow after ADONAI, unlike his father David.
7 At that time Solomon also built a high place for Chemosh,
the detested thing of Moab, on the mountain near Jerusalem, as
well as for Molech the detested thing of the children of Ammon.
8 Thus he did for all his foreign wives, who were burning
incense and offering sacrifices to their gods.
9 So ADONAI became angry with Solomon, because his heart
had turned away from ADONAI, the God of Israel—who had
appeared to him twice. 10 He had commanded him about this,
that he should not go after other gods, yet he did not keep what
ADONAI had commanded. 11 So ADONAI said to Solomon: “Since
you have done this and did not keep My covenant and My
statutes that I commanded you, I will surely tear the kingdom
away from you and give it to your servant. 12 Nevertheless, I
will not do it in your days for David your father’s sake; but I
will tear it away from the hand of your son. 13 Yet I will not tear
away the whole kingdom, but will give one tribe to your son for
My servant David ‘s sake, and for the sake of Jerusalem which I
have chosen.”

14 Then ADONAI raised up an adversary to Solomon, Hadad the
Edomite, of the royal line in Edom. 15 Earlier, when David was
at war with Edom, Joab, commander of the army, went up to
bury the slain, and had struck down every male in Edom.16 Joab
and all Israel remained there six months, until he had cut off
every male in Edom. 17 But Hadad and some Edomites, servants
of his father, had fled to Egypt, while Hadad was a small boy.
18 Setting out from Midian they came to Paran and took men
from Paran along with them, and went to Egypt—to Pharaoh
king of Egypt—who gave him a house, allotted him food and
gave him land. 19 Then Hadad found great favor in Pharaoh's
eyes, so that he gave him his own sister-in-law, the sister of
Queen Tahpenes, as wife. 20 The sister of Tahpenes gave birth
to his son Genubath. Tahpenes weaned him in Pharaoh's palace
and Genubath remained in Pharaoh's palace among Pharaoh's
sons.
21 Now when Hadad heard in Egypt that David slept with his
fathers and that Joab commander of the army was dead, Hadad
said to Pharaoh: "Let me leave so I may go to my own country."
22 Then Pharaoh replied to him, "What do you lack with me,
that all of a sudden, you seek to go back to your own country?"
"Nothing," he answered. "Nevertheless let me go anyway."
23 Then God raised up another adversary against him, Rezon
son of Eliada, who had fled from his lord King Hadad-ezer of
Zobah, 24 when David killed them. He then gathered men to
himself and became the leader of a marauding band that went
to Damascus and dwelt there and gained control in Damascus.
25 Rezon was an adversary to Israel all the days of Solomon,
adding to the trouble that was Hadad. He despised Israel, while
he reigned over Aram.

Prophecy to Jeroboam

26 Then there was Jeroboam son of Nebat (the name of his
mother, a widow, was Zeruah), an Ephraimite of Zereda.
Though he was Solomon's servant, he also raised a hand
against the king. 27 Now the reason that he raised a hand
against the king was this: Solomon built the Millo and closed
the breach of the city of his father David. 28 Now the man
Jeroboam was mighty of strength, and when Solomon saw that
the young man was industrious, he appointed him over the
entire labor force of the house of Joseph.
29 It was around that time, when Jeroboam went out of
Jerusalem, that the prophet Ahijah the Shilonite found him on
the road. Now Ahijah had covered himself in a new cloak, and
the two of them were alone in the field. 30 Then Ahijah seized
the new cloak that was on him, tore it into twelve pieces, 31 and
said to Jeroboam, "Take ten pieces for yourself, for thus says
ADONAI, God of Israel: 'Behold, I will tear the kingdom out of
Solomon's hand and will give ten tribes to you. 32 But he will
have one tribe, for My servant David's sake, and for the sake of
Jerusalem, the city which I have chosen out of all the tribes of
Israel.
33 "'For they have abandoned Me and have worshipped
Ashtoreth the goddess of the Sidonians, Chemosh the god of
Moab, and Milcom the god of the children of Ammon. They
have not walked in My ways, nor done what is right in My eyes,
nor kept My statutes and My ordinances, as his father David
did. 34 Nevertheless, I will not take the whole kingdom out of
his hand, but I will keep him as a ruler all the days of his life
for the sake of My servant David whom I chose, because he
kept My mitzvot and My statutes. 35 Yet I will take the kingdom
out of his son's hand, and I will give it to you—the ten tribes.
36 To his son I will give one tribe so that My servant David may
have a lamp every day before Me in Jerusalem, the city that I
chose for Myself to put My Name there.

37 “So I will take you and you will reign over all that your soul
desires—you will be king over Israel. 38 Then it will be, if you
obey everything I command you and walk in My ways, and do
what is right in My eyes, keeping My statutes and My mitzvot
as My servant David did, then I will be with you, and will
establish for you a lasting dynasty, as I did for David—I will
give Israel to you. 39 So I will for this afflict David’s seed, but
not for all days.”[20]
40 Therefore Solomon sought to kill Jeroboam, but Jeroboam
got up and fled to Egypt, to Shishak king of Egypt. He
remained in Egypt until the death of Solomon. 41 Now the rest
of the acts of Solomon, and all that he did, and his wisdom—are
they not recorded in the Book of the Acts of Solomon? 42 So the
days of Solomon’s kingship in Jerusalem over all Israel was 40
years. 43 Then Solomon slept with his fathers and was buried in
the city of his father David; and his son Rehoboam was king in
his place.

Rehoboam's Foolishness

1 Kings 12 [1] Then Rehoboam went to Shechem for all Israel had
come to Shechem to make him king. [2] Now when Jeroboam son
of Nebat heard about it, he was still in Egypt where he had fled
from the face of King Solomon and settled in Egypt. [3] They
summoned him, so Jeroboam and all the congregation of Israel
came and spoke to Rehoboam saying: [4] "Your father made our
yoke burdensome. Now therefore lighten the harsh labor of
your father and his heavy yoke which he laid on us and we will
serve you."
[5] He said to them: "Go away for three more days and then
come back to me." So the people departed.
[6] Then King Rehoboam consulted with the elders who had
served his father Solomon while he was still alive, saying, "How
do you advise me to respond to these people?"
[7] They spoke to him, saying: "If you will be a servant to this
people today, serving them, granting them their petition, and
speaking favorably to them, then they will be your servants
forever."
[8] But he rejected the counsel the elders had given him,
instead consulting with the young men who grew up with him
and stood before him. [9] So he asked them, "How do you advise
me to respond to these people who have spoken to me saying:
'Lighten the yoke that your father laid on us?'"
[10] The young men who had grown up with him spoke to him
saying: "Thus you should say to these people who spoke to you
saying 'Your father made our yoke heavy, but you, make it
lighter on us!' thus you should say to them, 'My little finger is
thicker than my father's loins! [11] So now, my father laid on you
a heavy yoke, and as for me, I will add to your yoke; my father
chastised you with whips, but as for me, I will chastise you with
scorpions.'"
[12] Then Jeroboam and all the people came to Rehoboam on
the third day, as the king told them, saying, "Come back to me
on the third day." [13] The king answered the people harshly. He

rejected the counsel the elders had given him, **14** and spoke to them according to the counsel of the young men, saying, “My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions.”

Ten Tribes Revolt

15 So the king did not listen to the people. For it was a turn of
events from ADONAI fulfilling His word, which ADONAI spoke by
the hand of Ahijah the Shilonite to Jeroboam son of Nebat.
16 But when all Israel saw that the king did not listen to them,
the people answered the king saying:
"What share have we in David?
No inheritance in Jesse's son!
To your tents, O Israel!
Now look at your own house, David!"
So the Israelites departed to their tents. 17 But as for the
children of Israel who lived in the cities of Judah, Rehoboam
reigned over them. 18 Then King Rehoboam sent Adoram who
was over the forced labor, but all Israel stoned him to death.
Then King Rehoboam hurried to mount his chariot to flee to
Jerusalem. 19 Israel has rebelled against the house of David to
this day.
20 Now when all Israel heard that Jeroboam had returned,
they summoned him to the assembly and made him king over
all Israel. Only the tribe of Judah remained loyal to the house of
David. 21 When Rehoboam arrived in Jerusalem, he assembled
all the house of Judah as well as the tribe of Benjamin—
180,000 select soldiers, to fight against the house of Israel in
order to restore the kingship back to Rehoboam son of
Solomon.
22 But the word of God came to Shemaiah the man of God,
saying: 23 "Speak to Rehoboam son of Solomon, king of Judah,
and to all the house of Judah and Benjamin and to the rest of
the people saying, 24 Thus says ADONAI: you are not to go up or
fight against your brothers, the children of Israel. Turn back
every man to his own house, for this matter is from Me."
So they heeded the word of ADONAI. They turned and went
back, according to the word of ADONAI.
25 Then Jeroboam rebuilt Shechem in the hill country of
Ephraim and resided there. From there he went out and built

Penuel.[21]

Jeroboam Resorts to Idolatry

[26] But Jeroboam said in his heart, “Now the kingdom may
return to the house of David. [27] If this people keep going up to
offer sacrifices in the House of ADONAI at Jerusalem, then the
heart of these people will turn back to their lord—to King
Rehoboam of Judah. Then they will kill me and return to King
Rehoboam of Judah.” [28] So the king sought counsel and made
two golden calves. He said to them, “You have been going up to
Jerusalem long enough! Here are your gods O Israel, who
brought you up out of the land of Egypt.” [29] Then he set up one
in Bethel and the other he put in Dan. [30] Now this thing became
a sin for the people went to worship before the one even up in
Dan.

[31] He also made shrines on the high places and appointed
priests from among the people, who were not sons of Levi.
[32] Then Jeroboam instituted a festival in the eighth month, on
the fifteenth day of the month, imitating the Festival that is in
Judah. He went up to the altar that he built in Bethel, to
sacrifice to the calves that he had made. He installed in Bethel
the priests of the high places that he made. [33] Then he went up
to the altar which he had made in Bethel on the fifteenth day in
the eighth month—in the month that he had made up from his
own heart—and made up a festival for the children of Israel,
and went up to the altar to burn incense.

Prophet Against Bethel

1 Kings 13 [1] Unexpectedly, a man of God came from Judah to
Bethel with the word of ADONAI while Jeroboam was standing by
the altar to burn incense. [2] He cried out against the altar with
the word of ADONAI and said: “O altar, altar, thus says ADONAI,
behold, a son shall be born to the house of David, Josiah by
name, and upon you will he sacrifice the priests of the high
places who burn incense on you, and human bones will be
burned upon you.’” [3] The same day he gave a sign, saying, “This
is the sign that ADONAI has spoken, the altar is about to be split
apart and the fat ashes on it will be poured out.”

[4] Now when the king heard the word of the man of God,
which he proclaimed against the altar in Bethel, Jeroboam
stretched out his hand from the altar saying: “Seize him!” But
the hand which he stretched out against him withered—he
could not even draw it back to himself. [5] The altar also was split
apart and the fat ashes poured out from the altar, just as was
the sign that the man of God gave with the word of ADONAI.

[6] So the king responded by saying to the man of God: “Please
seek the face of ADONAI your God, and pray for me, so my hand
may be restored to me!” So the man of God sought the face of
ADONAI and the king’s hand was restored to him, becoming as it
was before.

Then the king said to the man of God: “Come home with me
and have something to eat, and then, I will give you a reward.”

[8] But the man of God said to the king: “Even if you give me
half your house, I will not go with you nor will I eat bread or
drink water in this place. [9] For so I was charged by the word of
ADONAI, saying, ‘You are to eat no bread, nor drink water, nor
return by the way by which you came.’” [10] So he took another
road and did not return by the way he had come to Bethel.

[11] Now one old prophet was living in Bethel. His son came
and told him all the deeds that the man of God had done that
day in Bethel and all the words that he had spoken to the king
they related to their father. [12] Then their father asked them:

“Which way did he go?” For his sons had seen which way the man of God that came from Judah went.
13 Then he said to his sons, “Saddle the donkey for me!” So they saddled the donkey for him and he rode away on it. 14 Then he went after the man of God and found him sitting under an oak tree. He said to him, “Are you the man of God who came from Judah?”
“I am,” he said.
15 “Come home with me,” he said to him, “and eat bread!”
16 But he said: “I cannot return with you nor go with you, nor will I eat bread or drink water with you in this place. 17 For it was said to me by the word of ADONAI: You shall eat no bread nor drink water there, nor should you return back by the way by which you came.”
18 So he said to him: “I also am a prophet like you. An angel spoke to me with the word of ADONAI saying, ‘Bring him back with you to your house that he may eat bread and drink water.’” (He lied to him.)[22] 19 So he went back with him and ate bread in his house and drank water.
20 Now while they were sitting at the table, the word of ADONAI came to the prophet who had brought him back, 21 and he cried to the man of God that came from Judah saying, “Thus says ADONAI: Because you rebelled against the word of ADONAI, and did not keep the commandment which ADONAI your God commanded you, 22 but turned back, ate bread and drank water in the place of which He said to you, ‘Eat no bread and drink no water,’ your carcass will not enter the tomb of your fathers.”
23 So after he had eaten bread and after he had drunk, he saddled the donkey for him, for the prophet he had brought back. 24 But when he was gone, a lion met him along the way and killed him. So his carcass was thrown on the road with both the donkey and the lion standing beside the carcass.
25 Then, men passed by and saw the carcass thrown on the road with the lion standing by the carcass. So they came and told it in the town where the old prophet lived. 26 Now when the prophet who had brought him back from the road heard it, he said: “It is the man of God who defied the word of ADONAI;

therefore ADONAI gave him to the lion which mauled him and killed him, according to the word ADONAI spoke to him.”
27 Then he spoke to his sons saying: “Saddle the donkey for me!” So they saddled it. 28 Then he went and found his carcass lying on the road, with the donkey and the lion standing by the carcass. The lion had not eaten the carcass nor mauled the donkey. 29 Then the prophet picked up the carcass of the man of God, he laid it on the donkey and brought it back to the town of the old prophet to mourn and to bury him. 30 He laid his carcass in his own tomb and they mourned over him saying, “Oy, my brother!” 31 After burying him, he said to his sons, “When I die, bury me in the tomb where the man of God is buried; lay my bones beside his bones. 32 For the message he declared by the word of ADONAI against the altar in Bethel, and against all the shrines of the high places which are in the towns of Samaria, will surely come to pass.”
33 Even after this, Jeroboam did not turn back from his evil way, but once again, he appointed priests for the high places from among all ranks of the people. Whoever wanted to be a priest, he consecrated him for the high places. 34 So this matter became sin against the house of Jeroboam, in the end, wiping it out and destroying it from the face of the earth.

Curse on House of Jeroboam

1 Kings 14 1 At that time, Abijah, Jeroboam's son fell sick.
2 Jeroboam said to his wife, "Please go disguise yourself, so
they won't recognize you as Jeroboam's wife, and go to Shiloh.
Look, the prophet Ahijah who told me that I would be king over
these people is there. 3 Take with you ten loaves, biscuits and a
jar of honey, and go to him. He will tell you what will happen to
the boy."

4 Jeroboam's wife did so. She got up and went to Shiloh, and
came to the house of Ahijah. Now Ahijah could not see for his
eyes were dim because of his age. 5 ADONAI had said to Ahijah,
"Look! Jeroboam's wife is coming to ask you about her son, for
he is sick. You are to say such and such to her, for she will be
in disguise."

6 As soon as Ahijah heard the sound of her feet as she came
through the door, he said, "Come in, wife of Jeroboam. Why
this disguise? But I have been sent to you with a difficult
message. 7 Go tell Jeroboam, thus says ADONAI, God of Israel: 'I
raised you up from among the people and made you leader over
My people Israel. 8 I tore the kingdom away from the house of
David and gave it you. Yet you have not been like My servant
David who kept My commandments and followed Me with all
his heart, doing only what was right in My eyes. 9 Instead you
have done more evil than all who were before you, and have
gone and made yourself other gods—molten images to vex Me
—and have cast Me behind your back. 10 Therefore, I am about
to bring evil on the house of Jeroboam. I will cut off to
Jeroboam even one man, bond and free, in Israel. I will burn up
the house of Jeroboam as one burns the dung until it is all
gone. 11 Anyone who belongs to Jeroboam and dies in the city,
the dogs will eat, and anyone who dies in the field, the birds of
the sky will eat. For ADONAI has spoken it.

12 "As for you, arise and go to your house. As soon as you set
foot in the town, the boy will die. 13 All Israel will lament over
him and bury him, for it is only him of Jeroboam's house who

will be buried, because in him alone, of all Jeroboam's house, something good was found toward ADONAI, the God of Israel.
14 "Moreover ADONAI will raise up for Himself a king over Israel who will cut off the house of Jeroboam that day. So now, what else? 15 ADONAI will strike Israel until it sways like a reed in the water. He will uproot Israel from this good land that He gave to their fathers, and will scatter them beyond the River, because they have made their Asherah poles, provoking ADONAI. 16 So He will give up Israel because of the sins of Jeroboam which he committed, and caused Israel to commit."
17 Then Jeroboam's wife got up, left and went to Tirzah. As soon as she stepped over the threshold of the house, the child died. 18 They buried him and all Israel lamented over him, just as was the word of ADONAI that He spoke through His servant Ahijah the prophet.
19 As for the rest of the deeds of Jeroboam, how he made war and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel. 20 The days that Jeroboam reigned were 22 years and then he slept with his fathers. His son Nadab reigned in his place.

Idolatry and Consequences

21 Meanwhile Rehoboam son of Solomon reigned in Judah.
Rehoboam was 41 years old when he became king, and he
reigned 17 years in Jerusalem—the city where ADONAI had
chosen out of all the tribes of Israel to put His Name. His
mother's name was Naamah the Ammonitess.
22 Judah did what was evil in ADONAI'S eyes. They provoked
Him to jealousy with more than all that their forefathers had
done with the sins that they committed. 23 They also built for
themselves high places, sacred pillars and Asherah poles on
every high hill and under every leafy tree; 24 and there were
also male cult prostitutes in the land. They did the same
abominations as those of the nations that ADONAI had driven out
before the children of Israel.
25 Now it came to pass in the fifth year of King Rehoboam,
King Shishak of Egypt marched against Jerusalem.26 He took
away the treasures of the House of ADONAI and the treasures of
the royal palace. He took away everything—even taking all the
golden shields that Solomon had made. 27 So King Rehoboam
made in their place bronze shields and committed them to the
hands of the captains of the guard, watching over the doorway
of the royal palace. 28 Whenever the king went to the House of
ADONAI, the guard would carry them and bring them back into
the guardroom.
29 Now the rest of the deeds of Rehoboam and all that he did
—are they not written in the Book of the Chronicles of the
Kings of Judah? 30 There was war between Rehoboam and
Jeroboam continually. 31 Then Rehoboam slept with his fathers
and was buried with his fathers in the city of David. His
mother's name was Naamah the Ammonite. Then his son
Abijam became king in his place.

1 Kings 15 [1] Now in the eighteenth year of King Jeroboam, son of
Nebat, Abijam became king over Judah. [2] He reigned three
years in Jerusalem. His mother's name was Maacah the
daughter of Abishalom. [3] He walked in all the sins of his father
which he had done before him; and his heart was not wholly
devoted to ADONAI his God, like the heart of his father David.
[4] Nevertheless, for David's sake, ADONAI his God gave him a
lamp in Jerusalem, raising up his son after him and establishing
Jerusalem. [5] For David did what was right in ADONAI'S eyes and
did not turn aside from anything that He commanded him all
the days of his life, except in the matter of Uriah the Hittite.
[6] As there had been war between Rehoboam and Jeroboam all
the days of his life, [7] so there was war between Abijam and
Jeroboam. The rest of the deeds of Abijam and all that he did,
are they not written in the Book of the Chronicles of the Kings
of Judah? [8] Then Abijam slept with his fathers so they buried
him in the city of David, and his son Asa became king in his
place.

Asa Starts Out Right

9 In the twentieth year of King Jeroboam of Israel, Asa began
to reign over Judah. 10 He reigned 41 years in Jerusalem; his
mother's name was Maacah the daughter of Abishalom. 11 Now
Asa did what was right in ADONAI'S eyes, like his father David.
12 He also expelled the male prostitutes from the land and
removed all the idols that his fathers had made. 13 Also he
deposed his mother Maacah from being queen mother, because
she had made an abominable image as an Asherah pole. So Asa
cut down her image and burned it in the Kidron Valley. 14 But
they did not take away the high places.

Nevertheless Asa's heart was wholly devoted to ADONAI all his
days. 15 He brought into the House of ADONAI the consecrated
things of his father as well as his own consecrated things of
silver, gold, and utensils.

16 Now there was war between Asa and King Baasa of Israel
all their days. 17 King Baasa of Israel marched against Judah,
and he built up Ramah to prevent anyone from going out or
coming in to King Asa of Judah. 18 Then Asa took all the silver
and the gold that were left in the treasuries of ADONAI'S House
and the treasuries of the royal palace, and delivered them into
the hand of his officials. King Asa sent them to Ben-Hadad son
of Tabrimmon, son of Hezion, king of Aram, who resided in
Damascus, saying: 19 "Let there be a treaty between me and
you, as it was between my father and your father. I have just
sent you a present of silver and gold; go, break your treaty with
King Baasa of Israel, so that he may withdraw from me."

20 So Ben-Hadad listened to King Asa and sent the
commanders of his armies against the cities of Israel,
conquering Ijon, Dan, Abel-beth-maacah and all Chinneroth, as
well as all the land of Naphtali. 21 When Baasa heard it, he
stopped fortifying Ramah and remained in Tirzah. 22 Then King
Asa made a proclamation to all Judah—none was exempted—
and they carried away the stones of Ramah and its timber

which Baasa had built. Then King Asa built Geba of Benjamin and Mizpah with them.

23 Now the rest of all the deeds of Asa, all his might, all he did and the cities that he built—are they not written in the Book of the Chronicles of the Kings of Judah? But in his old age he was diseased in his feet. 24 And Asa slept with his fathers, and was buried with his fathers in the city of his father David, and his son Jehoshaphat became king his place.

End of Jeroboam's Line

25 Nadab son of Jeroboam began to reign over Israel in the second year of King Asa of Judah, and he reigned over Israel two years. 26 He also did what was evil in ADONAI'S eyes, walking in the way of his father and in his sins that he caused Israel to commit. 27 Then Baasa son of Ahijah of the house of Issachar conspired against him, and Baasa struck him down at Gibbethon, which belonged to the Philistines, while Nadab and all Israel were besieging Gibbethon. 28 So Baasa slew him, in the third year of King Asa of Judah, and became king in his place. 29 As soon as he became king, he struck down all the household of Jeroboam. He did not spare Jeroboam anything with breath until he had destroyed him, just as was the word of ADONAI that He spoke by the hand of His servant Ahijah the Shilonite, 30 because of the sins Jeroboam had committed and caused Israel to commit, by which he utterly provoked ADONAI, God of Israel. 31 Now the rest of the deeds of Nadab and all he did—are they not written in the Book of the Chronicles of the Kings of Israel?

32 So there was war between Asa and King Baasa of Israel all their days. 33 In the third year of King Asa of Judah, Baasa son of Ahijah began to reign over all Israel in Tirzah, reigning 24 years. 34 He did what was evil in ADONAI'S eyes, and followed the way of Jeroboam and the sin that he had made Israel commit.

Zimri Ends Baasa's Line

1 Kings 16 [1] Now the word of ADONAI came to Jehu son of Hanani
against Baasa, saying: [2] "Since I raised you up from the dust
and made you ruler over My people Israel, yet you have walked
in the way of Jeroboam and have caused My people Israel to
sin, vexing Me with their sins. [3] I am about to consume Baasa
and his house. I will make your house like the house of
Jeroboam son of Nebat. [4] Anyone of Baasa who dies in the city,
the dogs will eat, and anyone of his who dies in the field, the
birds of the sky will eat."
[5] Now the rest of the deeds of Baasa and what he did and his
might, are they not written in Book of the Chronicles of the
Kings of Israel? [6] Then Baasa slept with his fathers and was
buried in Tirzah, and his son Elah became king in his place.
[7] But the word of ADONAI had already come by the hand of the
prophet Jehu son of Hanani against Baasa and against his
house, because of all the evil he had done in ADONAI's eyes,
vexing Him with the work of his hands, becoming thus like the
house of Jeroboam which He struck down.
[8] In the twenty-sixth year of King Asa of Judah, Elah son of
Baasa became king over Israel in Tirzah, and reigned two
years. [9] Then his servant Zimri, commander of half his
chariotry, conspired against him while he was in Tirzah,
making himself drunk in the house of Arza, who was in charge
of the palace in Tirzah. [10] Then Zimri went in, struck him down
and killed him, in the twenty-seventh year of King Asa of Judah,
and became king in his place. [11] It came about when he became
king, as soon as he sat on the throne, he struck down all the
household of Baasa, leaving him not even one man, nor his
kinsmen nor his friend.
[12] So Zimri destroyed the entire house of Baasa, according to
the word of ADONAI which He spoke against Baasa by the
prophet Jehu, [13] for all the sins of Baasa and the sins of his son
Elah, which they committed and caused Israel to commit,
vexing ADONAI God of Israel with their useless idols. [14] Now the

rest of the deeds of Elah and all that he did, are they not written in Book of the Chronicles of the Kings of Israel?

Rise of Omri

15 In the twenty-seventh year of King Asa of Judah, Zimri
reigned for seven days in Tirzah. Now the people were
encamped against Gibbethon of the Philistines. 16 When the
people encamped heard it said, “Zimri has conspired and even
struck down the king,” then all Israel proclaimed Omri—the
commander of the army—king over Israel that very day in the
camp. 17 Then Omri and all Israel with him went up from
Gibbethon and besieged Tirzah. 18 When Zimri saw that the city
was captured, he went into the citadel of the royal palace, and
burned down the royal palace over him with fire. So he died
too, 19 because of the sins which he committed, doing what was
evil in Adonai’s eyes, walking in the way of Jeroboam and in the
sin which he had committed, making Israel sin. 20 Now the rest
of the deeds of Zimri and his treason that he did, are they not
written in the Book of the Chronicles of the Kings of Israel?
21 Then the people of Israel were divided into two factions:
half of the people followed Tibni son of Ginath, making him
king, while the other half followed Omri. 22 But the people
following Omri prevailed against the people following Tibni son
of Ginath. Tibni died, and Omri became king.
23 In the thirty-first year of King Asa of Judah, Omri began to
reign over Israel, and reigned 12 years, six years in Tirzah.
24 Then he bought the hill of Samaria from Shemer for two
talents of silver, and built a city on the hill. He named the city
that he built Samaria, based on the name Shemer, the owner of
the hill.
25 But Omri did what was evil in Adonai’s eyes, and acted
more wickedly than all who were before him. 26 For he walked
in all the ways of Jeroboam son of Nebat and in the sins that he
had caused Israel to commit, vexing Adonai God of Israel, with
their useless idols. 27 Now the rest of the deeds of Omri that he
did and the valiant deeds that he did, are they not written in
the Book of the Chronicles of the Kings of Israel? 28 So Omri
slept with his fathers and was buried in Samaria.

Ahab Even Worse

Then his son Ahab became king in his place. [29] In the thirty-
eighth year of King Asa of Judah, Ahab son of Omri began to
reign over Israel; and Ahab son of Omri reigned over Israel in
Samaria 22 years. [30] But Ahab son of Omri did what was evil in
ADONAI'S eyes, more than all who were before him. [31] Now, as if
it was a trifling thing to walk in the sins of Jeroboam son of
Nebat, he also took as wife Jezebel the daughter of King
Ethbaal of the Sidonians, and went and served Baal and
worshipped him. [32] He also erected an altar for Baal in the
temple of Baal that he had built in Samaria. [33] Also Ahab made
the Asherah pole. So Ahab did yet more to provoke the ADONAI
God of Israel than all the kings of Israel who were before him.

Curse of Jericho Rebuilt

34 During his days, Hiel of Bethel rebuilt Jericho. At the cost
of Abiram his firstborn, he laid its foundation, and at the cost of
his youngest son Segub, he set up its gates—according to the
word of ADONAI, which He had spoken through Joshua son of
Nun.

Elijah Proclaims Famine

1 Kings 17 **1** Now Elijah the Tishbite, one of the settlers of Gilead,
said to Ahab: “As ADONAI God of Israel lives, before whom I
stand, there shall be no dew or rain these years, except at my
word.”[23]
2 Then the word of ADONAI came to him saying: **3** “Leave this
place, turn eastward, and hide yourself by the Wadi Cherith,
east of the Jordan. **4** It will come about that you will drink from
the wadi. I have also commanded the ravens to feed you there.”
5 So he went and did according to the word of ADONAI—he
went and lived by the Wadi Cherith, which is east of the Jordan.
6 The ravens kept bringing him bread and meat in the morning
and bread and meat in the evening, and he drank from the
wadi. **7** Then it came to pass after a while that the wadi dried
up, because there was no rain in the land.
8 Then the word of ADONAI came to him saying: **9** “Arise, go to
Zarephath of Sidon and stay there. I have just commanded a
widow there to provide for you.”

Miracle of Flour and Oil

10 So he arose and went to Zarephath. Now when he came to
the town gate, to his surprise, a widow was there gathering
sticks. So he called her and said, “Please bring a little water in
a jar that I may drink.” 11 As she was going to fetch it, he called
her and said, “Please bring me a morsel of bread in your hand.”
12 So she said, “As ADONAI your God lives, I have nothing
baked, only a handful of flour in the jar, and a little oil in the
jug. Now look, I am gathering a couple of sticks, so that I may
go in and prepare it for me and my son, that we may eat it and
die.”
13 Elijah said to her, “Fear not! Go and do as you said, but
first make me a little cake from what you have there. Bring it
out to me and afterwards, make some for you and for your son.
14 For thus says ADONAI God of Israel, ‘The jar of flour shall not
be exhausted nor shall the jug of oil be empty until the day
ADONAI sends rain on the land.’”
15 So she went and did according to the word of Elijah—and
she and he, and her household ate for many days. 16 The jar of
flour was not exhausted, nor did the jug of oil become empty,
according to the word of ADONAI which He spoke through
Elijah.

Resurrection of a Boy

17 After these things, it came to pass that the son of the
woman, the mistress of the house fell sick, and his sickness was
getting much worse until he had no breath left in him. 18 So she
said to Elijah, “What do I have to do with you, man of God?
Have you come to me to remind me of my sin and kill my son?”
19 He said to her, “Give me your son.” Then he took him from
her arms, carried him up to the upper room where he was
staying and laid him on his own bed. 20 He cried out to ADONAI
and said, “ADONAI my God, have You brought such evil even on
the widow with whom I am staying, by causing her son to die?”
21 Then he stretched himself upon the child three times. He
cried out to ADONAI and said, “ADONAI my God, please let this
child’s soul come back into his body!”
22 ADONAI listened to the cry of Elijah, so the soul of the child
came back into his body and he was revived. 23 Then Elijah took
the child and brought him down from the upper room into the
house, and gave him to his mother. Elijah said, “See! Your son
is alive.”[24]
24 Then the woman said to Elijah, “Now I know that you are a
man of God, and that the word in your mouth is truth.”

Elijah Confronts Ahab

1 Kings 18 1 Now it was after many days that the word of ADONAI
came to Elijah in the third year saying, “Go, show yourself to
Ahab; then I will send rain on the land. 2 So Elijah went to show
himself to Ahab.

Now the famine was severe in Samaria. 3 Ahab summoned
Obadiah who was the steward of the palace. Now Obadiah
feared ADONAI greatly—4 for when Jezebel was cutting off the
prophets of ADONAI, Obadiah took 100 prophets, hid them 50 to
a cave, and provided them with bread and water. 5 Then Ahab
said to Obadiah, “Go through the land to all the springs of
water and to all the wadis. Perhaps we may find grass and so
keep the horses and mules alive and not lose all the animals.”
6 So they divided the land between them to explore it—Ahab
went one way by himself while Obadiah went another way by
himself.

7 As Obadiah was on the road, all of a sudden, Elijah met him.
When he recognized him, he fell on his face and said, “Is it you,
my lord Elijah?”

8 “It is I,” he answered him. Go tell your lord, ‘Look, Elijah is
here!”

9 “How have I sinned,” he replied, “that you are giving your
servant into the hand of Ahab, to put me to death? 10 As ADONAI
your God lives, there is no nation or kingdom where my master
has not sent to search for you; and when they said, ‘He is not
here,’ he made that kingdom or nation swear that they could
not find you.

11 “Now you’re saying, ‘Go tell your lord, “Look, Elijah is
here!”’ 12 But as soon as I leave you, the Ruach ADONAI may
carry you off where I wouldn’t know. Then, when I come and
tell Ahab and he can’t find you, he’ll kill me! Now I, your
servant, have feared ADONAI since my youth. 13 Wasn’t my lord
told what I did when Jezebel slaughtered the prophets of
ADONAI—how I hid 100 of ADONAI’S prophets, 50 to a cave and

provided them with bread and water? 14 So now you say, ‘Go tell your lord, “Look, Elijah is here!’” He’ll kill me!”
15 Then Elijah said, “As ADONAI-Tzva’ot lives, before whom I stand, I will surely show myself to him today.”
16 So Obadiah went to meet Ahab and told him; then, Ahab went to meet Elijah. 17 Now when Ahab saw Elijah, Ahab said to him, “Is it you, the one who causes trouble for Israel?”
18 But he answered, “I have not troubled Israel. Rather, it is you and your father’s house—by forsaking the mitzvot of ADONAI and going after the Baalim. 19 Now then, send and gather to me all Israel at Mount Carmel, together with the 450 prophets of Baal and the 400 prophets of Asherah who eat at Jezebel’s table.”

Triumph on Mount Carmel

20 So Ahab sent word to all the children of Israel and gathered
the prophets together at Mount Carmel. 21 Then Elijah
approached all the people and said, “How long will you waver
between two opinions? If ADONAI is God, follow Him; but if Baal
is, follow him.” But the people did not answer him, not even a
word.
22 Then Elijah said to the people, “I am the only prophet of
ADONAI left, but Baal’s prophets are 450 men. 23 Now let them
give us two young bulls. Let them choose one bull for
themselves, cut it into pieces, lay it on the wood, and put no
fire underneath, while I prepare the other bull, lay it on the
wood, and put no fire underneath. 24 Then you will call on the
name of your god, and then, I will call on the Name of ADONAI.
The God who answers with fire, He is God.”
All the people responded and said, “It’s a good thing.”
25 Then Elijah said to the prophets of Baal, “Choose one bull
for yourselves and prepare it first—since you are so many.
Then call on the name of your god, but put no fire underneath.”
26 So they took the bull that he gave them, prepared it, and
called on the name of Baal from morning till noon, crying, “O
Baal, answer us!” But there was no voice—no one was
answering. They also danced leaping around the altar that was
made.
27 Now when it was about noon, Elijah mocked them and said,
“Shout louder! After all, he is a god! Maybe he’s deep in
thought, or he’s relieving himself, or he’s off on a journey, or
perhaps he’s asleep and must wake up!” 28 So they shouted
even louder and cut themselves with swords and spears, as was
their custom, until the blood gushed over them. 29 When midday
was past, they kept prophesying ecstatically until the time of
offering up the evening sacrifice. But there was no voice, no
one answering, no one paying attention.
30 Then Elijah said to all the people, “Come near to me.” So all
the people came closer to him. Then he repaired the damaged

altar of ADONAI. 31 Elijah took twelve stones—like the number of
the tribes of the sons of Jacob, to whom the word of ADONAI had
come saying, “Israel shall be your name”—32 and with the
stones he built an altar in the Name of ADONAI. Then he made a
trench around the altar, large enough to contain two measures
of seed. 33 Then he put the wood in order, cut the bull in pieces
and laid it on the wood.

34 Then he said, “Fill four jars with water and pour it on the
burnt offering and on the wood.” Then he said, “A second
time!” and they did it a second time. Then he said, “A third
time!” and they did it a third time. 35 So the water ran around
the altar and he also filled the trench with water.

36 Now it was at the time of offering up the evening sacrifice
that Elijah the prophet came near and said, “ADONAI, God of
Abraham, Isaac and Israel,[25] let it be known today that You are
God in Israel, that I am Your servant, and that I have done all
these things at Your word. 37 Answer me, ADONAI, answer me, so
that these people may know that You, ADONAI, are God, and that
You have turned their heart back again.”

38 Then the fire of ADONAI fell and consumed the burnt
offering—and the wood, the stones and the dust—and licked up
the water that was in the trench. 39 When all the people saw it,
they fell on their faces, and they said, “ADONAI, He is God!
ADONAI, He is God!”

40 Then Elijah said to them, “Seize the prophets of Baal! Let
not a single one of them escape.” So they seized them; and
Elijah brought them down to the Wadi Kishon and slew them
there.

41 Then Elijah said to Ahab, “Go up, eat and drink, for there’s
the sound of rain.” 42 So Ahab went up to eat and drink. But
Elijah went up to the top of Carmel, crouched on the ground
and put his face between his knees.[26] 43 Then he said to his
servant, “Go up now, look toward the sea.”

So he went up, looked, and said, “There’s nothing.”

Then he said, “Go back”—seven times—44 and it was the
seventh time that he said, “Look! A cloud as small as a man’s
hand is rising from the sea.”

Then he said, “Go up, say to Ahab, ‘Harness your chariot and
go down before the rain stops you.’”
45 In a little while the sky grew black with clouds and wind,
and there was a heavy rain. Ahab mounted and rode, and
headed to Jezreel. 46 Now the hand of ADONAI was on Elijah, so
he girded up his loins and outran Ahab to the entrance of
Jezreel.

Whisper at the Cave

1 Kings 19 [1] Then Ahab told Jezebel all that Elijah had done and how he had slain all the prophets with the sword. [2] Then Jezebel sent a messenger to Elijah saying, “So let the gods do to me and worse if by this time tomorrow I don’t make your life like the life of one of them.” [3] Frightened, he got up and ran for his life. When he came to Beersheba, which belongs to Judah, he left his servant there. [4] But he himself went a day’s journey into the wilderness, and came and sat down under a broom bush. He prayed that he might die. “It’s too much!” he said. “Now, ADONAI, take my life! For I’m no better than my fathers.”

[5] Then he lay down and slept under the broom bush. Then behold, an angel touched him, and said to him, “Get up, and eat.” [6] So he looked, and to his surprise, there by his head was a cake baked on the hot stones and a jar of water. So he ate and drank, and lay down again. [7] Then the angel of ADONAI came again a second time, touched him and said. “Get up and eat, because the journey is too much for you.” [8] So he arose and ate and drank, and in the strength of that meal forty days and forty nights went to Horeb, the mountain of God.

[9] When he arrived there at the cave, he spent the night there. Then behold, the word of ADONAI came to him, and He said to him, “What are you doing here, Elijah?”

[10] “I have been very zealous for ADONAI-Tzva’ot,” he said, “for the children of Israel have forsaken Your covenant, torn down Your altars and slain Your prophets with the sword—and I alone am left, and they are seeking my life, to take it!”[27]

[11] Then He said, “Come out and stand on the mount before ADONAI.”[28] Behold, ADONAI was passing by—a great and mighty wind was tearing at the mountains and shattering cliffs before ADONAI. But ADONAI was not in the wind. After the wind there was an earthquake, but ADONAI was not in the earthquake. [12] After the earthquake a fire, but ADONAI was not in the fire. After the fire there was a soft whisper of a voice. [13] As soon as

Elijah heard it, he wrapped his face in his mantle, went out and stood at the entrance of the cave.

Then all of a sudden, a voice addressed him and said, “What are you doing here, Elijah?”

14 “I have been very zealous for ADONAI-Tzva’ot,” he said, “for the children of Israel have forsaken Your covenant, torn down Your altars, and slain Your prophets with the sword—and I alone am left, and they are seeking to take my life!”

15 Then ADONAI said to him, “Go, return on your way to the wilderness of Damascus, and when you get there, anoint Hazael king over Aram, **16** and anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. **17** It shall come to pass that whoever escapes from the sword of Hazael, Jehu will slay; and whoever escapes from the sword of Jehu, Elisha will slay. **18** Yet I have preserved seven thousand in Israel whose knees have not bowed to Baal and whose mouth has not kissed him.”

Calling of Elisha

19 So he departed from there and found Elisha son of Shaphat
while he was plowing with twelve pairs of oxen before him, and
he with the twelfth. Then Elijah crossed over to him and threw
his mantle on him. 20 So he left the oxen and ran after Elijah
saying, “Let me please kiss my father and my mother, and then
I will follow you.”[29]

“Come back,” he said to him. “For what have I done to you?”
21 So he returned from following him, and took the pair of oxen
and sacrificed them and boiled their flesh with the oxen’s yoke
gear, and gave it to the people, and they ate. Then he arose,
went after Elijah and became his attendant.

Ahab and the Prophets

1 Kings 20 [1] Now King Ben-Hadad of Aram gathered all his army.
With him were 32 kings, along with horses and chariots. He
marched up, besieged Samaria and attacked it. [2] Then he sent
messengers into the city to King Ahab of Israel, [3] and said to
him, “Thus says Ben-Hadad: ‘Your silver and gold are mine!
Your best wives and children are also mine.”
[4] The king of Israel replied, “As you say, my lord the king: I
am yours, along with all I have.”
[5] Then the messengers came back and said, “Thus says Ben-
Hadad: Indeed I sent word to you, ordering you to give me your
silver, your gold, your wives and your children. [6] Now I will
send my servants to you tomorrow at this time, and they shall
search your palace and the houses of your courtiers. Whatever
is valuable in your eyes, they shall seize in their hand and take
it away.”
[7] Then the king of Israel summoned all the elders of the land
and said, “Please know and see how this man is bent on evil!
For he sent someone to me for my wives, my children, my silver
and my gold, and I didn’t refuse him.”
[8] All the elders and all the people said to him, “Don’t listen to
him or consent.”
[9] So he said to the messengers of Ben-Hadad, “Tell my lord
the king: All that you sent to your servant at first, I will do, but
this thing I cannot do,” The messengers departed and reported
to him.
[10] Then Ben-Hadad sent word to him again saying, “May the
gods do so to me and even more, if the dust of Samaria will
suffice for handfuls for all the people at my feet.”
[11] The king of Israel answered and said, “Tell him: ‘Let not the
one who puts on his armor boast like the one who takes it off.”
[12] On hearing this reply—while he and the other kings were
drinking in the booths—he said to his servants, “Take your
positions.” So they stationed themselves against the city.

[13] Then behold, a prophet approached King Ahab of Israel and said, “Thus says ADONAI: Have you seen all this great multitude? Behold, I will deliver it into your hand this day, and you will know that I am ADONAI.”

[14] Ahab asked, “By whom?”

He said, “Thus says ADONAI: By the young men of the rulers of the provinces.”

Then he asked, “Who should begin the battle?”

“You!” he answered.

[15] So he mustered the young men of the rulers of the provinces. There were 232. After them he mustered all the people of all the children of Israel, 7,000. [16] They marched out at noon, while Ben-Hadad was drinking himself drunk in the booths—he and the 32 kings allied with him. [17] The young men of the rulers of the provinces marched out first. Ben-Hadad sent out scouts, who reported to him saying, “There are men coming out from Samaria.”

[18] He said, “Whether they are coming out for peace, take them alive, or whether they are coming out for battle, take them alive.”

[19] Now when the young men of the rulers of the provinces marched out of the city, with the army following them, [20] each man struck down his foe. Then the Arameans fled and Israel pursued them, but King Ben-Hadad of Aram escaped on a horse with horsemen. [21] Then the king of Israel went out, struck the horses and chariots, and inflicted on the Arameans a great defeat.

[22] The prophet then approached the king of Israel and said to him, “Go, strengthen yourself. Consider carefully what you should do, for at the turn of the year the king of Aram will march up against you.”

[23] Meanwhile, the servants of the king of Aram said to him, “Their God is a God of the mountains—that’s why they were stronger than us. But let’s fight against them in the plain. Then surely we’ll be stronger than them. [24] So this is what you should do: remove the kings, each from his post, and appoint governors in their place. [25] Then muster an army like the army

that you lost—horse for horse and chariot for chariot—and let's fight against them in the plain, and surely we'll be stronger than them!" He listened to their advice and acted accordingly.
26 It came about at the turn of the year that Ben-Hadad mustered the Arameans and marched up to Aphek, to fight against Israel. 27 Now the children of Israel were mustered, given provisions, and marched against them. But when the children of Israel encamped before them, they looked like two little flocks of goats while the Arameans covered the land.
28 Then a man of God approached the king of Israel and spoke to him saying, "Thus says ADONAI: Because the Arameans have said, 'ADONAI is a God of the mountains, but He is not a God of the valleys,' therefore I will deliver all this great multitude into your hand, and you shall know that I am ADONAI."
29 So they encamped one over against the other seven days. On the seventh day the battle was joined, and the children of Israel struck down 100,000 of the Aramean foot soldiers in a single day. 30 The rest fled to Aphek into the city and the wall fell upon 27,000 men that were left. But Ben-Hadad fled into the city, into an inner chamber. 31 His officials said to him, "Look now, we have heard that the kings of the house of Israel are merciful kings. Please let's put sackcloth on our loins and ropes on our heads, and surrender to the king of Israel. Perhaps he will spare your life."
32 So they girded sackcloth on their loins, put ropes on their heads, came to the king of Israel and said, "Your servant Ben-Hadad says: 'Please let me live.'"
He replied, "Is he still alive? He is my brother."
33 The men took it as a good sign and were quick to catch on, so they said, "Yes, Ben-Hadad is your brother."
"Go, bring him," he said. So Ben-Hadad came out to him and he took him up into his chariot.
34 Then he said to him, "The cities which my father took from your father I will give back, and you may set up markets for yourself in Damascus, as my father did in Samaria."
"Then I will let you go with this covenant." So he made a covenant with him and let him go.

[35] Now a certain man of the sons of the prophets said to his fellow by the word of ADONAI, “Strike me please!” But the man refused to strike him. [36] Then he said to him, “Because you did not obey the voice of ADONAI, behold, as soon as you leave me, a lion shall kill you.” As soon as he left him, a lion found him and killed him.

[37] Then he found another man, and said, “Strike me please!” So the man struck him and wounded him. [38] Then the prophet left and waited for the king by the road, disguising himself with a headband over his eyes. [39] As the king was passing by, he cried to the king and said, “Your servant went out into the midst of the battle, and behold, a man turned aside and brought another man to me and said, ‘Guard this man! If by any means he is missing, then your life will be for his life, or else you will weigh out a talent of silver.’ [40] Then as your servant was busy here and there, he was gone.”

The king of Israel said to him, “So will your sentence be—you yourself have decided it.”

[41] Then he quickly took the headband away from his eyes, and the king of Israel recognized him as one of the prophets. [42] Then he said to him, “Thus says ADONAI: ‘Because you have released out of your hand the man whom I had devoted to destruction, therefore your life will be in place of his life and your people in place of his people.’”

[43] Then the king of Israel went home to Samaria sullen and resentful.

Naboth Murdered for His Vineyard

1 Kings 21 1 Now it came about after these things that Naboth the
Jezreelite had a vineyard in Jezreel, next to the palace of King
Ahab of Samaria. 2 Ahab spoke to Naboth saying, “Give me your
vineyard, so I may have it for a garden of herbs, since it’s right
next to my house. I’ll give you a better vineyard than it in
exchange, or if it seems better to you, I’ll give you its price in
money.”
3 But Naboth said to Ahab, “ADONAI forbid that I should give
you the inheritance of my fathers.”
4 So Ahab went into his house sullen and resentful because of
the word which Naboth the Jezreelite had spoken to him, when
he said, “I will not give you the inheritance of my fathers.” He
lay down on his bed, turned away his face and would eat no
food.
5 Then his wife Jezebel came to him and asked him, “Why is
your spirit so sullen that you are eating no food?”
6 Then he told her, “Because I spoke to Naboth the Jezreelite
and asked him: ‘Give me your vineyard for money, or if it
pleases you, I’ll give you another vineyard for it,’ but he
answered, ‘I will not give you my vineyard.’”
7 Then his wife Jezebel said to him, “Now, do you really
govern the kingdom of Israel? Arise, eat some food, and let
your heart be merry! I will get you the vineyard of Naboth the
Jezreelite.” 8 So she wrote letters in Ahab’s name, sealed them
with his seal and sent the letters to the elders and the nobles
who were living with Naboth in his city. 9 She wrote in the
letters saying, “Proclaim a fast and set Naboth at the head of
the people. 10 Then seat two sons of Belial before him, and let
them testify against him saying, ‘You cursed God and the king.’
Then take him out and stone him to death.”
11 So the men of his city—the elders and the nobles who lived
in his city—did just as Jezebel had bid them, just as was written
in the letters that she had sent to them. 12 They proclaimed a
fast then seated Naboth at the head of the people. 13 Then the

two worthless men came in and sat before him, and the worthless men testified against him, against Naboth, before the people saying, “Naboth cursed God and the king!” Then they carried him out of the city and stoned him to death. 14 Then they sent word to Jezebel saying, “Naboth has been stoned and is dead.”

15 Now when Jezebel heard that Naboth had been stoned and was dead, Jezebel said to Ahab, “Arise, take possession of the vineyard of Naboth the Jezreelite which he refused to sell you for money—for Naboth is not alive, but dead.” 16 As soon as Ahab heard that Naboth was dead, Ahab rose up to go down to the vineyard of Naboth the Jezreelite to take possession of it.

17 Then the word of the Adonai came to Elijah the Tishbite saying: 18 “Arise, go down to meet King Ahab of Israel, who is in Samaria. Behold, he is in the vineyard of Naboth where he has gone down to take possession of it. 19 You shall speak to him saying, ‘Thus says Adonai: Have you murdered and then taken possession?’ You shall also speak to him saying, ‘Thus says Adonai: In the same place where dogs licked the blood of Naboth shall dogs lick your blood too.’”

20 Ahab said to Elijah, “Have you found me, my enemy?”

“I have found you,” he answered, “because you have sold yourself over to do what is evil in Adonai’s eyes. 21 ‘Behold, I will bring evil upon you, utterly sweep you away, and will cut off from Ahab every male, both bond and free in Israel. 22 I will make your house like the house of Jeroboam son of Nebat, and like the house of Baasa son of Ahijah because you provoked My anger by leading Israel to sin.’

23 “Adonai has also spoken about Jezebel saying: ‘The dogs will devour Jezebel by the wall of Jezreel. 24 Any of Ahab who die in the city, the dogs will eat; or any who die in the country, the birds of the sky will eat.’”

25 Surely there was none like Ahab, who sold himself over to do evil in Adonai’s eyes, at the instigation of Jezebel his wife. 26 He did grossly loathsome acts in following idols just like all that the Amorites had done, whom Adonai had dispossessed before the children of Israel.

[27] Now when Ahab heard those words, he tore his clothes, put sackcloth on his body, fasted, lay in sackcloth and walked about subdued. [28] Then the word of ADONAI came to Elijah the Tishbite saying: [29] “Have you seen how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the evil in his days, but in his son’s days I will bring the evil upon his house.”

Ahab’s Last Stand

1 Kings 22 [1] Three years remained without war between Aram
and Israel. [2] Then it came about in the third year that King
Jehoshaphat of Judah came down to the king of Israel. [3] The
king of Israel said to his courtiers, “Do you know that Ramoth-
gilead is ours, yet we are still doing nothing to recover it from
the hand of the king of Aram?” [4] Then he said to Jehoshaphat,
“Will you go with me to battle at Ramot-gilead?”
Jehoshaphat said to the king of Israel, “I am as you are, my
people as your people, my horses as your horses.”
[5] Jehoshaphat said further to the king of Israel, “Please inquire
of ADONAI for a word first,”
[6] So the king of Israel gathered the prophets together, about
400 men, and asked them: “Should I march against Ramot-
gilead to battle or should I refrain?”
They responded, “Go up, for my Lord will deliver it into the
hand of the king.”
[7] But Jehoshaphat said: “Is there no longer a prophet of
ADONAI here that we may inquire of Him?”
[8] The king of Israel said to Jehoshaphat, “Yes, there is still
one by whom we may inquire of ADONAI—Micaiah son of Imlah
—but I hate him, because he never prophesies good concerning
me, only evil.”
But Jehoshaphat said, “May the king not say so!”
[9] So the king of Israel summoned one of his eunuchs and said,
“Bring Micaiah son of Imlah quickly.”
[10] Now the king of Israel and King Jehoshaphat of Judah were
sitting each on his throne, arrayed in their robes, at a
threshing-floor at the entrance of Samaria’s gate. All the
prophets were prophesying before them. [11] Now Zedekiah son
of Chenaanah made himself horns of iron and said, “Thus says
ADONAI: ‘With these you will gore the Arameans until they are
consumed!” [12] Then all the prophets were prophesying so,
saying, “Go up to Ramot-gilead and triumph! For ADONAI will
deliver it into the hand of the king!”

13 Meanwhile the messenger that went to summon Micaiah
spoke to him saying, “Behold now, the words of the prophets
are uniformly declaring favor to the king. So please let your
word be like the word of one of them, and speak favorably.”
14 But Micaiah said, “As Adonai lives, what Adonai says to me,
that will I speak.”
15 Now when he came to the king, the king asked him,
“Micaiah, should we march to Ramot-gilead in battle or should
we refrain?”
“March and triumph!” he answered, “and Adonai will give it
into the hand of the king.”
16 But the king said to him, “How many times must I make you
swear to speak to me nothing but the truth in the Name of
Adonai?”
17 Then he said,
“I saw all Israel scattered on the hills,
as sheep without a shepherd.[30]
Then Adonai said, ‘These have no master;
let each of them return home in peace.’”
18 And the king of Israel said to Jehoshaphat, “Didn’t I tell you
that he wouldn’t prophesy good concerning me, only evil?”
19 Micaiah then continued, “Therefore hear the word of
Adonai. I saw Adonai sitting on His throne,[31] with all the hosts
of heaven standing by Him on His right hand and on His left.
20 Then Adonai said, ‘Who will entice Ahab to go up and fall at
Ramoth-gilead?’ One suggested this and another that, 21 until a
certain spirit came forward and stood before Adonai and said, ‘I
will entice him.’ So Adonai asked him, ‘How?’ 22 And he said: ‘I
will go and be a deceiving spirit[32] in the mouth of all his
prophets.’ Then He said: ‘You shall entice him and shall prevail
also—go and do so.’ 23 Now therefore, behold, Adonai has put a
deceiving spirit in the mouth of all these prophets of yours, and
Adonai has decreed evil upon you.”
24 Then Zedekiah son of Chenaanah approached Micaiah,
struck him on the cheek and said, “Which way did the Ruach
Adonai pass from me to speak to you?”

[25] Micaiah replied, “Behold, you will see on that day when you
go into an inner chamber to hide.”
[26] Then the king of Israel said, “Take Micaiah and take him
back to Amon the city governor and to Joash the king’s son,
[27] and say, “Thus says the king: ‘Put this fellow in the prison,
and feed him only bread and water until I return safely.’”
[28] Micaiah then said, “If you ever return safely, then ADONAI
has not spoken through me.” And he added, “Did you hear, all
you people?”
[29] So the king of Israel and Jehoshaphat the king of Judah
marched to Ramot-gilead. [30] Then the king of Israel said to
Jehoshaphat, “I will disguise myself and go into the battle, but
you, put on your robes.” So the king of Israel disguised himself
and went into the battle.
[31] Now the king of Aram had commanded his 32 chariot
commanders saying, “Do no single combat with anyone, small
or great—except the king of Israel.” [32] So when the chariot
commanders saw Jehoshaphat, they said, “He must be the king
of Israel!” and they turned aside to do combat with him, but
Jehoshaphat cried out. [33] When the captains of the chariots
realized that he was not the king of Israel, they turned back
from pursuing him.
[34] But a man drew his bow aimlessly and struck the king of
Israel between the lower armor and the breastplate. Then he
said to the driver of his chariot, “Turn around and take me out
of the battle, for I’m wounded.” [35] The battle raged that day,
and the king remained propped up in his chariot facing the
Arameans. But he died at evening—and the blood ran out of the
wound into the bottom of the chariot. [36] As the sun was setting,
a shout went throughout the army, saying, “Each man to his
town, and each man to his land!”
[37] So the king died, and was brought to Samaria; and they
buried the king in Samaria. [38] Then they washed the chariot at
the pool of Samaria where the harlots washed and the dogs
licked up his blood—just as was the word of ADONAI that He had
spoken.

39 Now the rest of Ahab’s deeds and all he did, including the
ivory palace he built and all the cities he fortified, are they not
written in Book of the Chronicles of the Kings of Israel? 40 So
Ahab slept with his fathers, and his son Ahaziah became king in
his place.

Jehoshaphat of Judah

41 Now Jehoshaphat son of Asa began to reign over Judah in
the fourth year of Ahab king of Israel. 42 Jehoshaphat was 35
years old when he became king, and he reigned 25 years in
Jerusalem. His mother's name was Azubah the daughter of
Shilhi.
43 He walked in all the ways of his father Asa, not straying
from them, but doing what was right in ADONAI'S eyes.
44 However, they did not take away the high places, and the
people continued to sacrifice and burn incense on the high
places.
45 Jehoshaphat also made peace with the king of Israel. 46 Now
the rest of the deeds of Jehoshaphat along with his might that
he showed and how he warred, are they not written in Book of
the Chronicles of the Kings of Judah? 47 He expelled from the
land the cult prostitutes remaining from the days of his father
Asa. 48 There was no king in Edom; a deputy was king.
49 Jehoshaphat made Tarshish ships go to Ophir for gold, but
they never went, because the ships were wrecked at Ezion-
geber. 50 Then Ahaziah son of Ahab said to Jehoshaphat, "Let
my servants sail with your servants in the ships." But
Jehoshaphat refused. 51 Jehoshaphat slept with his fathers, and
was buried with his fathers in the city of his father David, and
his son Jehoram became king in his place.
52 Ahaziah son of Ahab began to reign over Israel in Samaria
in the seventeenth year of Jehoshaphat king of Judah, and he
reigned two years over Israel. 53 But he did what was evil in
ADONAI'S eyes and followed the way of his father, and the way
of his mother, and the way of Jeroboam son of Nebat who
caused Israel to sin. 54 For he worshipped Baal and bowed down
to him, vexing ADONAI God of Israel, like all his father had done.

2 Kings

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25

Elijah Prophesies to Ahaziah

2 Kings 1 [1] After Ahab's death, Moab rebelled against Israel.
[2] Now Ahaziah fell down from the balcony of his upper
chamber in Samaria and was injured. So he sent messengers
and instructed them, "Go inquire of Baal-Zebub[1] the god of
Ekron, whether I will recover from this injury."
[3] But an angel of ADONAI said to Elijah the Tishbite, "Arise, go
up to meet the messengers of the king of Samaria, and say to
them: 'Is it because there is no God in Israel that you are going
to inquire of Baal-Zebub the god of Ekron?' [4] Therefore thus
says ADONAI: 'You will not leave the bed you are lying on, for
you will surely die.'" And Elijah departed.
[5] When the messengers returned to the king, he asked them,
"Why have you returned?"
[6] They answered him, "A man came up to meet us and said to
us: 'Go, return to the king who sent you, and say to him, thus
says ADONAI, "Is it because there is no God in Israel that you
are sending to inquire of Baal-Zebub the god of Ekron?
Therefore you will not leave the bed you are lying on, for you
will surely die."'"
[7] Then he said to them, "What kind of man was he that came
up to meet you and told you these words?"
[8] They answered him, "He was a hairy man with a leather belt
around his waist."
"It's Elijah the Tishbite," he said.
[9] So the king sent a captain of 50 with his 50 to Elijah. When
the captain went up to him, behold, he was sitting on the top of
the hill. So he announced to him, "O man of God, by order of
the king, come down!"
[10] In response, Elijah said to the captain of 50, "If I am a man
of God, let fire come down from heaven and consume you and
your 50!" Then fire did come down from heaven and consumed
him and his 50.
[11] So the king again sent to him another captain of 50 with his
50 men, who addressed him and said, "O man of God, by order

of the king, come down quickly!”
12 In response, Elijah said to them, “If I am a man of God, let
fire come down from heaven and consume you and your 50.”
And the fire of God came down from heaven and consumed him
and his 50.
13 So the king again sent the captain of a third 50 with his 50.
But when the third captain of 50 went up and came near, he
knelt before Elijah, and begged him saying, “O man of God,
please, let my life and the lives of these 50 servants of yours be
precious in your eyes! 14 Behold, fire came down from heaven
and consumed the two previous captains of 50 with their 50;
but now let my life be precious in your eyes!”
15 Then the angel of ADONAI said to Elijah, “Go down with him;
do not be afraid of him.” So he arose and went down with him
to the king.
16 Then Elijah said to the king, “Thus says ADONAI: You have
sent messengers to inquire of Baal-Zebub the god of Ekron. Is
it because there is no God in Israel to inquire of His word?
Therefore you will not leave the bed you are lying on, for you
will surely die.” 17 So he died just as was the word of ADONAI
that Elijah had spoken.
Then Jehoram became king in his place, because Ahaziah had
no son. It was in the second year of Jehoram son of King
Jehoshaphat of Judah. 18 Now the rest of the deeds of Ahaziah
which he did, are they not written in the book of the Chronicles
of the Kings of Israel?

Elijah in a Chariot of Fire

2 Kings 2 [1] Now it came to pass, when ADONAI was about to take
up Elijah by a whirlwind into heaven, that Elijah went with
Elisha from Gilgal. [2] Elijah said to Elisha, “Stay here please, for
ADONAI has sent me on to Bethel.”
But Elisha said, “As ADONAI lives, and as you live, I will not
leave you.” So they went down to Bethel.
[3] Then the sons of the prophets at Bethel came out to Elisha
and said to him, “Do you know that ADONAI is going to take your
master away from over you today?”
He said, “Yes, I know. Be silent.”
[4] Then Elijah said to him, “Elisha, stay here please, for ADONAI
has sent me on to Jericho.”
But he said, “As ADONAI lives and as you live, I will not leave
you.” So they came to Jericho.
[5] Then the sons of the prophets at Jericho approached Elisha
and said to him, “Do you know that ADONAI is going to take
away your master from over you today?”
He replied, “Yes, I know. Be silent.”
[6] Then Elijah said to him, “Stay here please, for ADONAI has
sent me to the Jordan.”
But he said, “As ADONAI lives and as you live, I will not leave
you.” So both of them went on.
[7] Then 50 of the sons of the prophets went and stood aside at
a distance from them, while the two of them stood by the
Jordan. [8] Elijah then took his mantle, wrapped it together, and
struck the waters, and they were divided here and there, so
that they two of them crossed over on dry ground. [9] Now as
they were crossing over, Elijah said to Elisha, “Ask what I will
do for you before I am taken from you.”
So Elisha said, “Please, let a double portion of your spirit be
upon me.”
[10] He replied, “You have asked a hard thing. Nevertheless, if
you see me when I am taken from you, it will be so to you; but
if not, it will not be so.”

11 As they were walking along and talking, behold, a chariot of
fire and horses of fire separated the two of them, and Elijah
went up by a whirlwind into heaven. **12** As Elisha was watching,
he was crying out, “Avi! Avi! The chariot of Israel and its
horsemen!” Then he saw him no more. So he took hold of his
own clothes and tore them in two pieces.

Elisha Takes Up the Mantle

13 He then picked up the mantle of Elijah that fell from him.
When he returned and stood by the bank of the Jordan, 14 he
took the mantle of Elijah that had fallen off him, struck the
waters and said, “Where is ADONAI, the God of Elijah?” As he
indeed struck the waters, they parted here then there. Then
Elisha crossed over.

15 When the sons of the prophets at Jericho saw him some
way off, they said, “The spirit of Elijah has rested on Elisha.” So
they came to meet him and bowed down to the ground before
him. 16 Then they said to him, “Behold now, there are 50 strong
men with your servants. Please let them go and search for your
master. Perhaps the Ruach ADONAI has taken him up and cast
him onto some mountain or into some valley.”

But he said, “Don’t send them.” 17 But when they urged him
until he was ashamed, he said, “Send them.” So they sent 50
men. Though they searched for three days, they did not find
him. 18 When they came back to him while he staying in Jericho,
he said to them, “Didn’t I tell you not to go?”

19 Then the men of the city said to Elisha, “Look now, the
situation of this city is pleasant, as my lord sees, but the water
is bad and the land barren.”

20 He responded, “Bring me a new jar, and put salt in it.” So
they brought it to him. 21 Then he went out to the spring of
water, threw salt in it and said, “Thus says ADONAI, I have
healed this water. No longer will there be from there death or
barrenness.” 22 So the waters were healed to this day,
according to the word that Elisha spoke.

23 From there he went up to Bethel. As he was going up along
the road, some young boys came out of the city. They mocked
him saying to him, “Go on up, baldy! Go on up, baldy!” 24 So he
turned around and looked at them and cursed them in the
Name of ADONAI. Then two she-bears came out of the woods
and mauled 42 of the boys.

25 From there he went to Mount Carmel, and from there he returned to Samaria.

2 Kings 3 [1] Now Jehoram, Ahab’s son, became king of Israel in
Samaria in the eighteenth year of King Jehoshaphat of Judah,
and he reigned twelve years. [2] He did what was evil in ADONAI’S
eyes, though not like his father and his mother, for he put away
the pillar of Baal that his father had made. [3] Nevertheless, he
clung to the sins of Jeroboam the son of Nebat, who made
Israel sin, not turning away from them.

Moab Revolts Against Israel

4 Now King Mesha of Moab was a sheep-breeder, and he used
to render as tribute to the king of Israel the wool of 100,000
lambs and 100,000 rams. 5 But when Ahab died, the king of
Moab rebelled against the king of Israel. 6 So King Jehoram
marched out from Samaria at that time and mustered all Israel.
7 Then he sent word to King Jehoshaphat of Judah saying, "The
king of Moab has rebelled against me. Will you march with me
against Moab to battle?"

Jehoshaphat replied, "I will march. I am as you are, my
people as your people, my horses as your horses." 8 And he
added, "By which route will we go up?"

He answered, "The route of the wilderness of Edom."

9 So the king of Israel, the king of Judah and the king of Edom
marched. They kept circling roundabout for seven days, but
there was no water for the army or for the animals that
followed them. 10 "Ah!" the king of Israel cried, "ADONAI has
called these three kings together to deliver them into the hand
of Moab!"

Elisha Foretells Moab's Defeat

11 But Jehoshaphat said, "Isn't there a prophet of ADONAI here,
that we may inquire of ADONAI by him?"

One of the king of Israel's servants answered and said,
"Elisha son of Shaphat, who used to pour water on the hands of
Elijah, is here."

12 Jehoshaphat replied, "The word of ADONAI is with him." So
the king of Israel, Jehoshaphat and the king of Edom went
down to him. 13 But Elisha said to the king of Israel, "What do I
have to do with you? Go to the prophets of your father and to
the prophets of your mother!"

"No!" the king of Israel said to him, "For has ADONAI brought
these three kings together only to deliver them into the hand of
Moab?"

14 Elisha said, “As ADONAI-Tzva’ot lives, before whom I stand,
were it not that I respect the presence of King Jehoshaphat of
Judah, I would not look at you or even see you. 15 Now, bring
me a musician.”
Now as the musician played, the hand of ADONAI came upon
him, 16 and he said, “Thus says ADONAI: Make this valley full of
trenches. 17 For thus says ADONAI: You will not see wind nor will
you see rain, yet this valley will be filled with water. So you will
drink, both you and your cattle and your animals. 18 Yet this is
an easy thing in ADONAI’S eyes—for He will also deliver the
Moabites into your hand. 19 Then you must strike every fortified
city and every major town, cut down every good tree, stop up
all the springs of water and ruin every good field with stones.”
20 Then it came to pass in the morning, about the time of
offering up the sacrifice, behold—water was flowing from the
direction of Edom—so that the water covered the land.
21 Meanwhile the Moabites heard that the kings had marched
to fight against them. So they gathered themselves together, all
that were able to put on armor and older, and stood at the
border. 22 When they rose up early in the morning and the sun
was shining upon the water, the Moabites saw the water from a
distance as red as blood! 23 So they said, “This is blood! The
kings have surely clashed swords and slain each other. Now, to
the spoil, Moab!”
24 But when they came near Israel’s camp, the Israelites rose
up and struck the Moabites, who fled before them. Then they
invaded, slaughtering the Moabites. 25 They destroyed the
cities. Also each man threw his stone onto every good field and
covered it. They stopped up all the springs of water and cut
down all the good trees—until nothing was left except Kir-
hareseth with the stones of its wall. However, the slingers
encircled it and struck it down.
26 When the king of Moab saw that the battle was too fierce
for him, he took with him 700 swordsmen to break through to
the king of Edom, but they could not. 27 Then he took his
firstborn son who should have become king in his place and
offered him as a burnt offering on the wall. And there was

great wrath against Israel that they withdrew from him and returned to their own land.

Miracle of Multiplying Oil

2 Kings 4 [1] Now a certain woman of the wives of the sons of the
prophets cried out to Elisha saying, “Your servant my husband
is dead—you know that your servant feared ADONAI. Now the
creditor has come to take my two children to be his slaves.”
[2] “What should I do for you?” Elisha asked her. “Tell me, what
do you have in the house?”
She replied, “Your handmaid has nothing in the house except
a jar of oil.”
[3] Then he said, “Go borrow for yourself vessels from all your
neighbors—empty jars—not just a few. [4] Then go inside and
shut the door behind you and behind your sons, and pour into
all those vessels, setting aside what is full.”
[5] So she left him and shut the door behind her and behind her
sons. They kept bringing the vessels to her and she kept
pouring. [6] When the vessels were full, she said to her son,
“Bring me another vessel.”
But he said to her, “There isn’t another vessel.” So the oil
stopped.
[7] Then she came and told the man of God. So he said, “Go sell
the oil and pay your debt, then you and your sons can live on
the rest.”

Shunammite Hospitality

8 One day when Elisha passed through Shunem, where there
was a prominent woman who persuaded him to eat some food.
And so it was, whenever he passed through, he would stop for a
meal. 9 Then she said to her husband, “Behold now, I realize
that this man who often passes through is a holy man of God.
10 Please, let’s make a little walled room on the roof, and let’s
put there a bed, a table, a chair, and a lampstand for him. Then
whenever he comes to us, he can stay there.”
11 One day he came there, and retired to the upper chamber
and lay down there. 12 Then he said to Gehazi his servant, “Call
this Shunammite woman.” When he had called her, she stood
before him. 13 He said to him, “Tell her: Behold, you have gone
to all this trouble for us. What can be done for you? Can
something be communicated to the king or to the commander
of the army for you?”
She answered, “I am living among my own people.”
14 So he asked, “Then what should be done for her?”
Then Gehazi answered, “In fact, she has no son, and her
husband is old.”
15 “Call her,” he said. And when he had called her, she stood
in the doorway. 16 Then he said, “At this season next year, you
will be embracing a son.”
But she said, “No, my lord, do not lie to your handmaid, man
of God.”
17 Nevertheless, the woman conceived and bore a son during
that season the following year, just as Elisha had told her.
18 Now when the child was grown, one day he went out to his
father among the reapers. 19 Then he said to his father, “My
head, my head!” So he said to his servant, “Carry him to his
mother.” 20 So he picked him up and brought him to his mother.
The child sat on her lap until noon, and then died. 21 She then
went up and laid him on the bed of the man of God, shut the
door on him and went out. 22 Then she called to her husband,

and said, “Please send me one of the servants and one of the donkeys that I may run to the man of God and come back.”
23 But he said, “Why are you going to him today? It is neither New Moon nor Shabbat.”
But she said, “It will be well.”
24 Then she saddled the donkey and said to her servant, “Move on! Don’t slow down riding unless I tell you.”
25 So she set out and came near the man of God at Mount Carmel. Upon seeing her from a distance, the man of God said to his servant Gehazi, “Look! There’s the Shunammite.
26 Please, run now to meet her and ask her: ‘Is it well with you? Is it well with your husband? Is it well with the boy?’”
She answered, “It is well.” 27 But when she arrived at the mountain, up to the man of God, she caught hold of his feet.
Then Gehazi stepped forward to push her away, but the man of God said, “Leave her alone, for her soul is bitter within her, yet ADONAI has hid it from me and has not told me.”
28 “Did I ask my lord for a son?” she said. “Didn’t I say, ‘Don’t deceive me’?”
29 Then he said to Gehazi, “Gird up your loins and take my staff in your hand and go. If you meet anyone, don’t greet him. Or if anyone greets you, don’t answer him; and lay my staff on the face of the child.”
30 But the mother of the child said, “As ADONAI lives and as you live, I won’t leave you.” So he arose and followed her.
31 Gehazi passed on ahead of them and laid the staff on the face of the child, but there was no sound or response. So he returned to meet him and told him, saying, “The boy has not awakened.”
32 When Elisha entered the house, there was the child, dead and laying on his bed. 33 So he entered and shut the door behind the two of them and prayed to ADONAI. 34 Then he got up and lay on the child, and put his mouth on his mouth and his eyes on his eyes and his hands on his hands, and he stretched himself upon him. So the flesh of the child became warm.
35 Then he stepped down and walked in the house to and fro, and then he got up on the bed and stretched himself on him.

The child sneezed seven times, then the child opened his eyes.
36 He then called Gehazi and said, “Call the Shunammite.”
So he called her. When she came in to him, he said, “Pick up your son.” 37 She came, fell at his feet and bowed down to the ground. Then she picked up her son and went out.

Elisha Purifies Deadly Stew

38 Afterward Elisha returned to Gilgal. Now there was famine
in the land. As the sons of the prophets were sitting before him,
he said to his servant, “Put on the large pot and boil stew for
the sons of the prophets.”
39 Then one of them went out into the field to gather herbs,
found a wild vine and picked from it a lapful of wild gourds.
Then he came back and sliced them into the stew pot, for they
didn’t know what they were. 40 Then they served it for the men
to eat. But it came to pass as they were still eating the stew,
they cried out and said, “O man of God, there is death in the
pot.” So they could not eat it.
41 But he said, “Bring some flour,” and he threw it into the pot
and said, “Serve it to the people and let them eat.” So there
was nothing bad in the pot.
42 Now a man came from Baal-shalishah, and brought the man
of God bread of the firstfruits—20 loaves of barley bread and
fresh ears of corn in his sack. Then he said, “Give them to the
people that they may eat.”
43 But his attendant said, “What? Will I set this before a
hundred men?” But he said, “Give them to the people that they
may eat, for thus says Adonai, ‘They will eat and will have left
over.’” 44 So he set it before them, and they ate and had some
left over, according to the word of Adonai.

Naaman's *Tza'arat*

2 Kings 5 1 Now Naaman, commander of the army of the king of
Aram, was a great man in his master's sight and highly
esteemed, because through him ADONAI had given victory to
Aram. Though the man was a mighty man of valor, he had
tza'arat.
2 Aram had gone out in bands, and had taken captive a young
girl from the land of Israel. So she served Naaman's wife.
3 Then she said to her mistress, "If only my lord went before the
prophet who is in Samaria! Then he would cure him of his
tza'arat."
4 So Naaman went in and told his master, saying, "Thus and
thus spoke the girl who is from the land of Israel." 5 The king of
Aram said, "Go now, and I will send a letter to the king of
Israel." So he departed and took with him ten talents of silver,
6,000 pieces of gold, and ten changes of clothes.
6 He brought the letter to the king of Israel saying, "When
this letter comes to you, behold, I have sent my servant
Naaman to you, so you may cure him of his tza'arat."
7 Now when the king of Israel read the letter, he ripped his
clothes and said, "Am I God, to kill and to make alive, that this
man is sending to me to cure a man of his tza'arat? But please
consider, and see how he is seeking a pretext against me."
8 Now when Elisha the man of God heard that the king of
Israel had rent his clothes, he sent word to the king saying,
"Why have you rent your clothes? Please, let him come to me,
and he will know that there is a prophet in Israel."
9 So Naaman came with his horses and his chariots, and stood
at the doorway of the house of Elisha. 10 So Elisha sent him a
messenger, saying, "Go and wash in the Jordan seven times,
and your flesh will be restored, and you will be clean."
11 But Naaman was angered and walked away, saying, "I
thought he would surely come out to me, stand and call on the
Name of ADONAI his God, and wave his hand over the spot and
cure the tza'arat. 12 Aren't Amanah and Pharpar, the rivers of

Damascus, better than all the waters of Israel? Couldn’t I wash in them and be clean?” So he turned and went away in a rage.
13 But his servants approached him and spoke to him, and said, “My father, if the prophet had told you to do something difficult, would you not have done it? How much more then, when he told you only to ‘Wash and be clean’?” 14 So, he went down and dipped himself seven times in the Jordan, according to the word of the man of God. Then his flesh was restored like the flesh of a little child, and he was clean.
15 When he returned with his entire retinue to the man of God, and came and stood before him, he said, “Behold, now I know that there is no God in all the earth except in Israel. Now please, accept a present[2] from your servant.”
16 But Elisha said, “As ADONAI before whom I stand lives, I will accept nothing.” Naaman pressed him to accept, but Elisha refused.
17 So Naaman said, “If not, then please, let your servant be given two mule loads of soil, for your servant will no longer offer burnt offering or sacrifice to any other god, except ADONAI. 18 In this matter, may ADONAI pardon your servant: when my master goes into the house of Rimmon to worship there, leaning on my hand, and I prostrate myself in the house of Rimmon—when I prostrate myself in the house of Rimmon, may ADONAI pardon your servant in this matter.”
19 Elisha said to him, “Go in peace.” So Naaman departed from him some distance.
20 But Gehazi, the servant of Elisha the man of God, thought, “Behold, my master held back from accepting what this Naaman the Aramean brought. As ADONAI lives, I will surely run after him and get something from him.”
21 So Gehazi pursued Naaman. Now when Naaman saw someone running after him, he got down from the chariot to meet him and asked, “Is everything all right?”
22 “It’s all right, he replied. “My master sent me saying: ‘Behold, two young men of the sons of the prophets have just come to me from the hill country of Ephraim. Please give them a talent of silver and two changes of clothes.’”

[23] Naaman said, “Please, take two talents.” He even urged
him, and packed two talents of silver in two bags with two
changes of clothes, and gave them to two of his servants; and
they carried them ahead of him. [24] Now when he arrived at the
fortified hill, he took them from their hand and deposited them
in the house, and let the men go, so they departed.
[25] When he entered and stood before his master, Elisha asked
him, “Where have you been, Gehazi?”
So he replied, “Your servant has gone nowhere.”
[26] Then Elisha said to him, “Didn’t my heart go, when the man
got down from his chariot to meet you? Is it a time to accept
money and accept clothes, or olive groves and vineyards, or
sheep and oxen, or male and female servants? [27] Therefore, the
tza’arat of Naaman will cling to you and to your offspring
forever.” Then he went out from his presence with tza’arat as
white as snow.

Floating Ax Head

2 Kings 6 [1] Now the sons of the prophets said to Elisha, “Behold
now, the place where we are living in your presence is too
cramped for us. [2] So please, let’s go to the Jordan and pick from
there each one a beam, and make ourselves a place there to
live.”

“Go,” he answered.

[3] Then one of them said, “Will you please come with your
servants?”

“I will go,” he answered. [4] So he went with them. And when
they came to the Jordan, they began to cut down trees. [5] But as
one of them was cutting down a beam, the axe-head fell into
the water; and he cried, and said, “Ah, my master! It was
borrowed.”

[6] Then the man of God asked, “Where did it fall?” When he
showed him the place, he cut off a stick and threw it there, and
made the ax head float. [7] Then he said, “Pick it up for yourself.”
So he reached out his hand and took it.

Fiery Armies of Heaven

8 Now the king of Aram was warring against Israel. He
consulted with his officers, saying, “In such and such a place
will be my camp.”
9 But the man of God sent word to the king of Israel, saying,
“Be careful not to pass this place, for the Arameans are coming
down there.” 10 So the king of Israel sent word to the place the
man of God told him and warned him about, and so he was on
his guard there—more than once or twice.
His heart upset over this matter, the king of Aram summoned
his officers and said to them, “Tell me, which one of us is on
the king of Israel’s side?”
12 But one of his officers said, “No, my lord the king. Rather,
Elisha the prophet who is in Israel keeps telling the king of
Israel the very words that you speak in your bedroom!”
13 So he said, “Go, see where he is, so I may send and seize
him.”
Then it was reported to him, “Behold, he is in Dothan.” 14 So
he sent horses, chariots and a great army there. They arrived
at night and surrounded the city.
15 Now when the attendant of the man of God had risen early
and gone out, behold, an army with horses and chariots was
surrounding the city. So his attendant said to him, “Alas, my
master! What are we going to do?”
16 “Fear not,” he replied, “for those who are with us are more
than those who are with them.” 17 Then Elisha prayed and said,
“ADONAI, please open his eyes that he may see.” Then ADONAI
opened the eyes of the young man and he saw, and behold, the
mountain was full of horses and chariots of fire all around
Elisha.
18 When they came down to him, Elisha prayed to ADONAI and
said, “Please strike this people with blinding light.” So He
struck them with blinding light according to the word of Elisha.
19 Then Elisha said to them, “This is not the road, nor is this the
city. Follow me, and I will lead you to the man whom you seek.”

So he led them to Samaria. 20 Upon their arrival in Samaria,
Elisha said, “ADONAI, open the eyes of these men, that they may
see.” So ADONAI opened their eyes, and they could see—behold,
they were in the middle of Samaria.
21 When the king of Israel saw them, he said to Elisha, “Shall I
surely strike them down, Avi?”
22 “Don’t strike them down,” he replied. “Would you strike
down those whom you have captured with your own sword and
bow? Set before them bread and water that they may eat and
drink and go back to their master.” 23 So he prepared a great
feast for them. After they had eaten and drunk, he sent them
away, and they went back to their master. Ever since, the
marauding bands of Aram stopped invading the land of Israel.

24 Now it came to pass after this, that King Ben-hadad of
Aram gathered all his army and marched against Samaria and
besieged it. 25 Now there was a great famine in Samaria, since
they were besieging it, until a donkey’s head was sold for 80
pieces of silver, and the quarter of a kav[3] of dove’s dung for
five pieces of silver.
26 As the king of Israel was passing by on the wall, a woman
cried out to him saying, “My lord the king, help!”
27 But he said, “If ADONAI doesn’t help you, how would I help
you? From the threshing floor, or from the winepress?” 28 Then
the king asked her, “What’s the matter with you?”
She answered, “This woman said to me: ‘Give your son that
we may eat him today, and we will eat my son tomorrow.’ 29 So
we cooked my son and ate him. The next day I told her: ‘Give
your son that we may eat him’—but she hid her son.”
30 Now it came to pass when the king heard the words of the
woman, that he tore his clothes—as he was passing by on the
wall, the people looked, and behold, he had sackcloth
underneath upon his flesh. 31 Then he said, “May God do so to
me and even more, if the head of Elisha the son of Shaphat
remains on him today.”
32 Now Elisha was sitting in his house, and the elders were
sitting with him. The king had sent a messenger ahead, yet

even before the messenger arrived, Elisha said to the elders, “Do you see, this son of a murderer was sent to take away my head! Look, when the messenger comes, shut the door and hold the door fast against him. Is not the sound of his master’s footsteps behind him?” **33** While he was yet talking with them, behold, the messenger came down to him. So the king said, “Look! This evil is from ADONAI—why should I wait for ADONAI any longer?”

Scattering an Aramean Army

2 Kings 7 1 Then Elisha said, “Hear the word of ADONAI. Thus says
ADONAI: Tomorrow about this time a measure of fine flour will
sell for a shekel and two measures of barley for a shekel, at the
gate of Samaria.”
2 Then the officer on whose hand the king was leaning
responded to the man of God and said, “Look, even if ADONAI
should make windows in heaven, could this thing happen?”
He announced, “Behold, you will see it with your own eyes,
but will not eat any of it!”
3 Now there were four men with tza’arat at the entrance of
the gate; and they said to one another, “Why should we sit here
till we die? 4 If we say: ‘Let’s go into the city,’ then the famine
is in the city, so we will die there; but if we sit still here, we’ll
die also. So come, let’s go into the camp of the Arameans. If
they spare us, we’ll live; and if they kill us, we’ll just die.”
5 So they got up at twilight to go to the camp of the
Arameans. But when they arrived at the edge of the Aramean
camp, behold, no one was there! 6 For ADONAI had caused the
army of the Arameans to hear a noise of chariots and a noise of
horses—indeed a noise of a huge army. So they said one to
another, “Look, the king of Israel has hired against us the kings
of the Hittites, and the kings of the Egyptians to assault us.”
7 So they got up and fled at twilight, abandoning their tents,
their horses and their donkeys—the entire camp just as it was—
and fled for their lives.
8 When these men with tza’arat came to the edge of the
camp, they entered into one tent, ate and drank, and took from
there silver, gold, and clothes, then went and hid them. Then
they returned and went into another tent, and took from there
too, and went and hid them. 9 Then they said to each other, “It’s
not right, what we’re doing. This day is a day of good news, and
we’re keeping silent! If we wait till the morning light,
punishment will overtake us. Let’s go now and report to the
king’s household.”

10 So they came and called out to the city gatekeepers, and
told them, “We went to the camp of the Arameans, and look,
there was not a single soul there, no human voice—just the
horses and the donkeys tied up, and the tents just as they
were.” 11 Then the gatekeepers called out, and it was reported
to the royal palace inside.
12 When the king got up in the night, he said to his courtiers,
“Let me tell you now what the Arameans have contrived
against us. They know that we are hungry, so they went out of
the camp to hide themselves in the field, thinking, ‘When they
come out of the city, we’ll capture them alive and get into the
city.’”
13 But one of his courtiers answered and said, “Please let
some men take five of the remaining horses left in the city—
look, they are just like the whole multitude left in it, and look,
they will be just like the whole multitude of Israel that has
already perished—so let’s send and see.”
14 So they took two chariots with horses, and the king sent
them after the army of the Arameans, saying, “Go and see.”
15 They went after them to the Jordan, and behold, all the way
was strewn with clothes and equipment, which the Arameans
had thrown away in their haste. Then the messengers returned
and reported to the king. 16 So the people went out and
ransacked the camp of the Arameans. Then a measure of fine
flour was sold for a shekel, and two measures of barley for a
shekel—just as was the word of ADONAI.
17 Now the king appointed the officer on whose hand he
leaned, to have charge of the gate—but the people trampled on
him at the gate, and he died—just as the man of God had said,
who spoke when the king came down to him. 18 For when the
man of God had spoken to the king, “Two measures of barley
for a shekel, and a measure of fine flour for a shekel, will be
tomorrow about this time at the gate of Samaria,” 19 that officer
had answered the man of God and said, “Look, even if ADONAI
should make windows in heaven, could such a thing happen?”
and he replied, “Behold, you will see it with your own eyes, but

will not eat any of it!” [20] That’s what happened to him—for the people trampled on him at the gate, and he died.

The Shunammite's Land Restored

2 Kings 8 [1] Now Elisha spoke to the woman whose son he had
restored to life saying, "Arise and go with your household, and
stay wherever you can stay, because ADONAI has called for a
famine—indeed it has already come—on the land for seven
years." [2] So the woman arose and did according to the word of
the man of God. She and her household went and stayed in the
land of the Philistines for seven years.
[3] Now at the end of seven years the woman returned from the
land of the Philistines, and she went to the king to appeal for
her house and her farm. [4] Now the king was talking with
Gehazi, the servant of the man of God, "Please tell me," he was
saying, "all the great things that Elisha has done." [5] Then it
came to pass, just as he was telling the king how he had
revived someone who was dead, behold, there was the woman
whose son he had revived, appealing to the king for her house
and her farm. So Gehazi said, "My Lord the king, this is the
woman and this is her son whom Elisha revived."
[6] When the king asked the woman, she told him the story. So
the king assigned to her a court official, saying, "Restore all
that was hers, and all the revenue of the field since the day that
she left the land until now."

Elisha Weeps in Damascus

7 Then Elisha went to Damascus. At the time King Ben-hadad
of Aram was sick, and he was told, “The man of God has come
all the way here.” 8 So the king said to Hazael, “Take an
offering in your hand and go meet the man of God, and inquire
of Adonai by him saying: ‘Will I recover from this illness?’”
9 So Hazael went to meet him and took an offering in his
hand, of every good thing of Damascus—forty camel-loads—
then came and stood before him and said, “Your son Ben-hadad
king of Aram has sent me to you saying: ‘Will I recover from
this illness?’”
10 Elisha said to him, “Go, say to him: ‘You will surely
recover.’ However, Adonai has also shown me that he will
surely die.” 11 Then he fixed his gaze steadily on him until he
was ashamed, and then the man of God wept. 12 When Hazael
asked, “Why is my lord weeping?” he answered, “Because I
know the evil that you will inflict on the men of Israel: their
strongholds you will set on fire, their young men you will slay
with the sword, their little ones you will dash into pieces, and
their pregnant ones you will rip open.”
13 Then Hazael said, “But what is your servant, who is but a
dog, that he should do anything of such magnitude?”
Elisha answered, “Adonai has shown me that you will be king
over Aram.”
14 Then he departed from Elisha and went to his master, who
asked him, “What did Elisha say to you?”
He answered, “He told me that you would surely recover.”
15 But the next day he took a thick cloth, soaked it in water and
spread it on his face, so that he died. Then Hazael became king
in his place.

Edom Revolts Against Jehoram

16 Now in the fifth year of Joram son of Ahab king of Israel—
Jehoshaphat had been king of Judah—Jehoram the son of King
Jehoshaphat of Judah became king. 17 He was 32 years old when
he became king, and he reigned eight years in Jerusalem. 18 But
he walked in the way of the kings of Israel, just as the house of
Ahab did—for Ahab's daughter was his wife—and he did what
was evil in ADONAI'S eyes. 19 Nevertheless, ADONAI was not
willing to destroy Judah, for the sake of David His servant,
since He had promised to give him a lamp for his children all
days.

20 In his days Edom revolted from under the hand of Judah,
and set up their own king. 21 Then Joram crossed over to Zair
with all his chariots. It came about that he rose by night and
struck the Edomites who had surrounded him and the chariot
commanders, but his troops fled to their tents. 22 So Edom kept
rebelling from under the hand of Judah to this day. Then
Libnah also revolted at the same time.

23 Now the rest of the acts of Joram and all that he did, are
they not written in the Book of the Chronicles of the Kings of
Judah? 24 Then Joram slept with his fathers, and was buried
with his fathers in the city of David. Then his son Ahaziah
became king in his place.

25 In the twelfth year of Joram son of King Ahab of Israel,
Ahaziah son of King Jehoram of Judah began to reign.
26 Ahaziah was 22 years old when he became king, and he
reigned one year in Jerusalem. His mother's name was
Athaliah, the daughter of King Omri of Israel. 27 Now he walked
in the way of the house of Ahab and did what was evil in
ADONAI'S eyes, as the house of Ahab had done—for he was a
son-in-law of the house of Ahab. 28 He marched with Joram son
of Ahab to war against Hazael king of Aram at Ramot-gilead,
but the Arameans wounded Joram. 29 So King Joram returned to
Jezreel to recover from the wounds that the Arameans had
inflicted on him at Ramah, when he fought against King Hazael

of Aram. Ahaziah son of King Jehoram of Judah went down to see Joram son of Ahab in Jezreel, because he was sick.

Jehu Avenges Naboth

2 Kings 9 [1] Then Elisha the prophet summoned one of the sons of
the prophets and told him, “Strap up your cloak, take this flask
of oil in your hand, and go to Ramoth-gilead. [2] When you arrive
there, look out there for Jehu son of Jehoshaphat son of Nimshi.
Then go in, get him to rise up from among his fellows, and
bring him to an inner room. [3] Then take the flask of oil and pour
it on his head and say, thus says ADONAI: ‘I have anointed you
king over Israel.’ Then open the door and flee—don’t wait
around.”

[4] So the young man, a young prophet, went to Ramoth-gilead.
[5] Now when he arrived, behold, the army commanders were
sitting. So he said, “I have a word for you, commander.”

Jehu asked, “For which one of us?”

He replied, “For you, commander.” [6] Then he rose and went
inside the house, and the prophet poured the oil on his head
and said to him, “Thus says ADONAI, God of Israel: I have
anointed you king over the people of ADONAI, over Israel. [7] So
you will strike down the house of Ahab your master, that I may
avenge the blood of My servants the prophets, and the blood of
all the servants of ADONAI shed by Jezebel. [8] For the whole
house of Ahab will perish, and I will cut off from Ahab every
male, slave or free, in Israel. [9] I will make the house of Ahab
like the house of Jeroboam son of Nebat, and like the house of
Baasa son of Ahijah. [10] The dogs will eat Jezebel in the field of
Jezreel, and there will be none to bury her.” Then he opened
the door and fled.

[11] Then Jehu came out to the officers of his master, and one
asked him, “Is everything all right? Why did this crazy fellow
come to you?”

He said to them, “You know the man and his babbling.”

[12] But they said, “It’s a lie! Tell us now.”

So he said, “He said something like this to me, saying ‘Thus
says ADONAI, I have anointed you king over Israel.’”

[13] Then they hurried and every man took his garment and put it under him on the bare steps, and blew the shofar, saying, “Jehu is king!”

[14] So Jehu son of Jehoshaphat son of Nimshi conspired against Joram. Now Joram had been defending Ramoth-gilead, he and all Israel, against King Hazael of Aram. [15] But King Joram had returned to Jezreel to recover from the wounds that the Arameans had inflicted on him, when he fought with King Hazael of Aram. Then Jehu said, “If this is your wish, then let no one escape and go out of the city to go to tell the news in Jezreel.”

[16] So Jehu mounted a chariot and went to Jezreel, for Joram was lying there. Meanwhile, King Ahaziah of Judah came down to see Joram. [17] Now the watchman stationed on the tower in Jezreel saw Jehu’s troop approaching and said, “I am seeing a troop.”

Then Joram said, “Take a horseman and dispatch him to meet them, and let him ask: ‘Is it peace?’” [18] So the horse rider went to meet him, and said, “Thus says the king: ‘Is it peace?’” But Jehu said, “What do you have to do with peace? Turn behind me.”

So the watchman reported, saying, “The messenger reached them, but didn’t come back.” [19] Then he dispatched out another horseman, who went to them and said, “Thus says the king: ‘Is it peace?’” But Jehu answered, “What do you have to do with peace? Turn behind me.”

[20] So the watchman reported, saying, “He reached them, but didn’t come back—and the driving is like the driving of Jehu son of Nimshi, for he is driving on like a maniac!”

[21] Then Joram ordered, “Hitch up the chariot!” So he hitched up his chariot. Then King Joram of Israel and King Ahaziah of Judah went out each in his chariot to meet Jehu, and found him at the field of Naboth the Jezreelite. [22] Now when Joram saw Jehu, he asked, “Is it peace, Jehu?”

So he answered, “What peace, so long as the harlotries of your mother Jezebel and her witchcrafts are so many?”

[23] So Joram turned his horses around and fled, crying out to Ahaziah, “Treason, Ahaziah!”
[24] But Jehu drew his bow with his full strength and shot Joram between his arms, and the arrow went out through his heart, and he collapsed in his chariot. [25] Then he said to Bidkar his aide, “Pick him up and throw him on the property of the field of Naboth the Jezreelite. Remember how you and I were riding together behind Ahab his father, when ADONAI took up this burden against him: [26] ‘As surely as I have seen the blood of Naboth and the blood of his sons yesterday—it is a declaration of ADONAI—I will repay you on this property—it is a declaration of ADONAI.’ So now pick him up and throw him onto the property, just as in the word of ADONAI.”
[27] When King Ahaziah of Judah saw this, he fled by the way of the garden house. But Jehu pursued him, and said, “Shoot him too!” They shot him in the chariot at Gur Pass near Ibleam. Then he fled to Megiddo, but he died there. [28] Then his servants carried him in a chariot to Jerusalem, and buried him in his tomb with his fathers in the city of David. [29] (Ahaziah had become king over Judah in the eleventh year of Joram the son of Ahab.)
[30] Now when Jehu arrived at Jezreel, Jezebel heard about it. So she painted her eyes and dressed her hair, and looked out the window. [31] As Jehu entered the gate, she said, “Is it peace, Zimri, your master’s assassin?” [32] Then he lifted up his face to the window and called out, “Who is on my side? Who?” Two or three eunuchs looked down toward him. [33] Then he said, “Throw her down!” So they threw her down—then her blood spattered on the wall and on the horses, and they trampled her.
[34] Then he went inside, ate and drank. Then he said, “Attend now to this cursed woman and bury her, for she was a king’s daughter.” [35] But when they went to bury her, they found no more of her than the skull, the feet, and the palms of her hands. [36] So they came back and told him. He said, “This is the word of ADONAI, which He spoke by His servant Elijah the Tishbite, saying: ‘In the field of Jezreel will the dogs eat the flesh of Jezebel, [37] and the carcass of Jezebel will be as dung

upon the face of the field in the property of Jezreel, so that they will not say, “This was Jezebel.” ’”

Jehu Destroys Ahab's Sons and Baal Worshippers

2 Kings 10 [1] Now Ahab had 70 sons in Samaria. Jehu wrote letters
and sent them to Samaria, to the rulers of Jezreel, the elders,
and to the guardians of Ahab's sons, saying: [2] "Now as soon as
this letter reaches you—since your master's sons are with you,
and you also have chariots and horses, a fortified city and
weapons—[3] choose the best and the most worthy of your
master's sons, set him on his father's throne, and fight for your
master's house."
[4] But they were very terrified and said, "Look, two kings
couldn't stand before him, how then can we?" [5] So the steward
of the palace, the governor of the city, the elders, and the
guardians sent word to Jehu saying, "We are your servants, and
will do whatever you tell us to. We won't make any man king.
Do whatever is good in your eyes."
[6] Then he wrote a second letter to them saying, "If you are on
my side, and if you will obey me, then bring the heads of the
men, your master's sons, and come to me to Jezreel at this time
tomorrow."
Now the king's sons, 70 people, were with the city's
prominent men. [7] When it came to pass that the letter reached
them, they took the king's 70 sons and slaughtered them, put
their heads in baskets and sent them to him at Jezreel. [8] When
a messenger came and told him saying, "They have brought the
heads of the king's sons," he said, "Put them in two heaps at
the entrance of the gate until morning."
[9] It came to pass in the morning that he went out and stood
and addressed all the people, "You are innocent. Behold, I
conspired against my master and killed him, but who struck
down all these? [10] Know then that not a word of ADONAI will fall
to the earth—which ADONAI spoke about the house of Ahab—for
ADONAI has done what He spoke through His servant Elijah."
[11] So Jehu struck down all who remained of the house of Ahab
in Jezreel—all his nobles, his acquaintances, his priests—until
he left him not a survivor.

12 Then he arose and went on his way to Samaria. As he was
at Shearing House[4] of the Shepherds along the way, 13 Jehu
met with the kinsmen of King Ahaziah of Judah and asked,
“Who are you?”

“We are the kinsmen of Ahaziah,” they replied, “We’ve come
down to greet the children of the king and the children of the
queen mother.”

14 “Take them alive!” he said. So they took them alive, then
struck them down at the pit of Shearing House, 42 men—he
spared not a single one of them.

15 Now when he left from there, he met Jehonadab son of
Rechab coming to meet him. So he greeted him and said to
him, “Is your heart right as my heart is with your heart?”

“It is,” Jehonadab replied.

“If it is, give me your hand.” So he gave him his hand, and
Jehu helped him up into the chariot. 16 Then he said, “Come
with me and see my zeal for ADONAI.” So he let him ride in his
chariot.

17 When he came to Samaria, he struck down all who
remained from Ahab in Samaria, until he had destroyed him,
according to the word of ADONAI spoken to Elijah.

18 Then Jehu gathered all the people together and said to
them, “Ahab served Baal a little, but Jehu will serve him much!
19 Now therefore, summon to me all the prophets of Baal, all his
worshippers, and all his priests, let none be missing, for I have
a great sacrifice for Baal—whoever is missing will not live.” But
Jehu did it in cunning, in order to destroy the worshippers of
Baal.

20 Then Jehu said, “Sanctify a solemn assembly for Baal.” So
they proclaimed it. 21 Then Jehu sent throughout Israel and all
the worshippers of Baal came, so that there was not a man left
who did not come. When they went into the temple of Baal, the
temple of Baal was filled from one end to another.

22 Then he said to the one over the wardrobe, “Bring out
vestments for all the worshippers of Baal.” So he brought out
vestments for them. 23 Then Jehu and Jehonadab son of Rechab
went into the temple of Baal, and he said to the worshippers of

Baal, “Search and look that there is here with you none of the servants of ADONAI—only servants of Baal.” 24 Then they went in to offer sacrifices and burnt offerings.

Now Jehu had already stationed 80 of his men outside and said, “If any of the men whom I am bringing into your hands escapes, your life will be for his life.” 25 Then it came to pass, as soon as he had finished offering the burnt offering, Jehu said to the guard and to the captains, “Go in, strike them down—let none get out.” So they struck them down with the edge of the sword, and the guard and the captains threw them out. Then they proceeded to the inner room of the temple of Baal, 26 brought out the pillars of the temple of Baal, and burned them. 27 Then they demolished the pillar of Baal, tore down the temple of Baal and turned it into latrines—as it is to this day.

28 Thus Jehu eradicated Baal from Israel. 29 However, from the sins of Jeroboam son of Nebat, which he caused Israel to commit, from these Jehu did not turn away—the golden calves in Bethel and in Dan. 30 Now ADONAI had said to Jehu, “Because you have done well in executing what is right in My eyes, and have done to the house of Ahab according to all that was in My heart, your sons of the fourth generation will sit on the throne of Israel.”

31 Yet Jehu was not careful to walk in the Torah of ADONAI, God of Israel, with all his heart. He did not turn from the sins of Jeroboam, which he caused Israel to commit. 32 In those days ADONAI began to reduce the size of Israel. For Hazael defeated them throughout the territory of Israel, 33 from the Jordan eastward in all the land of Gilead—the Gadites, the Reubenites, and the Manassites—from Aroer by the Arnon Valley up to Gilead and Bashan.

34 Now the rest of the acts of Jehu and all that he did and all his might, are they not written in the Book of the Chronicles of the Kings of Israel? 35 Then Jehu slept with his fathers and they buried him in Samaria. And his son Jehoahaz became king in his place. 36 The days of Jehu’s reign over Israel in Samaria were 28 years.

Wicked Queen Athaliah Overthrown

2 Kings 11 1 Now when Athaliah the mother of Ahaziah saw that
her son was dead, she arose and destroyed all the royal
offspring. 2 But Jehosheba, daughter of King Joram and sister of
Ahaziah, took Joash son of Ahaziah and stole him away from
among the king's sons who were being put to death. She put
him and his nurse in the bedroom, so he was hidden from
Athaliah, so that he was not killed. 3 He remained with her,
hidden in the House of ADONAI for six years, while Athaliah was
reigning over the country.

4 Now in the seventh year, Jehoiada sent and fetched the
captains of the hundreds, of both the Carites and the guards,
and had them come to him in the House of ADONAI. After he cut
a covenant with them and put them under oath in the House of
ADONAI, he showed them the king's son. 5 Then he commanded
them saying, "This is what you will do: one-third of you—those
going on duty on Shabbat—keeps watch over the palace. 6 Then
another third will be stationed at the Sur Gate and the last
third will be at the gate behind the guards—so you will keep
watch over the house on every side. 7 Your other two divisions,
who are off duty on Shabbat, will also keep watch over the
House of ADONAI for the king. 8 So you are to surround the king
on every side—every man with his weapons in his hand—
whoever breaks through the ranks must be put to death. You
must be with the king in his comings and goings."

9 So the captains of hundreds did all that Jehoiada the kohen
commanded. Each of the captains took his men—those who
were on duty on Shabbat and those who were off duty on
Shabbat—and presented themselves to Jehoiada the kohen.
10 The kohen delivered to the captains of hundreds the spear
and shields that belonged to King David that were in the House
of ADONAI. 11 So the guards stood, every man with his weapons
in his hand, from the right side of the House to the left side of
the House, by the altar and the House, around the king on
every side.

12 Then he brought out the king’s son and put the crown and
the insignia on him, and so they proclaimed him king and
anointed him. Then they clapped their hands and shouted,
“Long live the king!”
13 When Athaliah heard the noise of the guards and the
people, she came to the people in the House of Adonai. 14 She
looked and behold, the king was standing by the pillar, as was
the custom, with the captains and the trumpets beside the
king, and all the people of the land rejoicing and blowing
trumpets. Then Athaliah tore her clothes and cried, “Treason,
treason!”
15 Then Jehoiada the kohen ordered the captains of hundreds,
appointed over the army, and said to them, “Bring her out
between the ranks—whoever follows her, put him to death with
the sword.” For the kohen said, “Let her not be put to death in
the House of Adonai.”
16 So they laid hands on her, and brought her to the horses’
entry of the royal palace, where she was put to death.
17 Then Jehoiada cut a covenant between Adonai and the king
and the people—that they would be Adonai’s people—and also
between the king and the people. 18 Next, all the people of the
land went to the temple of Baal and tore it down. They broke
his altars and his images into pieces thoroughly, and slew
Mattan, the priest of Baal, before the altars. Moreover, the
kohen appointed officers over the House of Adonai.19 Then he
took the captains over hundreds, the Carites, the guard, and all
the people of the land, and they brought the king down from
the House of Adonai, and came by the way of the gate of the
guards to the royal palace. So he sat on the royal throne.
20 Then all the people of the land rejoiced, and the city was
quiet—they had already slain Athaliah with the sword in the
royal palace.

Jehoash Restores the Temple

2 Kings 12 1 Jehoash was seven years old when he became king.
2 Jehoash began his reign in the seventh year of Jehu and he
reigned 40 years in Jerusalem. His mother's name was Zibiah
of Beer-sheba. 3 Now Jehoash did what was right in ADONAI'S
eyes all his days, just as Jehoiada the kohen instructed him.
4 The high places, however, were not taken away. The people
were still sacrificing and burning incense on the high places.
5 Then Jehoash said to the kohanim, "All the money of the
sacred donations brought to the House of ADONAI—the money in
exchange for each person's valuation, as well as all the money
that anyone's heart prompts him to bring to the House of
ADONAI—6 let the kohanim receive it, each from one of the
treasurers, so they may repair the damage to the House
wherever any damage is found."
7 But by the twenty-third year of King Jehoash, the kohanim
still had not repaired the damage to the House. 8 Then King
Jehoash summoned Jehoiada the kohen and the other kohanim,
and said to them, "Why are you not repairing the damage to
the House? Now therefore, take no more money from your
treasurers, but hand it over for the damage to the House."
9 The kohanim agreed that they would take no more money
from the people, nor would they repair the damage of the
House.
10 But Jehoiada the kohen took a chest, bored a hole in its lid,
and placed it beside the altar, on the right side as one entered
the House of ADONAI. The priestly guards of the threshold
deposited there all the money that was brought to the House of
ADONAI. 11 Whenever they saw that there was a large amount of
money in the chest, the royal scribe and the kohen gadol would
come up, put the money in bags and count the money that was
found in the House of ADONAI. 12 Then they would give the
money that was weighed out into the hands of those who did
the work, who had been overseeing the House of ADONAI—they,
in turn, would pay it out to the carpenters and the builders who

worked on the House of ADONAI, 13 and to the masons and the stonecutters, and for buying timber and cut stone to repair the damage to ADONAI'S House, and for all that was laid out for the House to repair it.

14 But there were no silver cups, snuffers, bowls, trumpets, and no vessels of gold or vessels of silver made for the House of ADONAI from the money brought to the House of ADONAI. 15 For they gave it to those that did the work, and with it they repaired the House of ADONAI. 16 They did not check on the men to whom they gave the money to pay the workers, for they dealt faithfully. 17 The money from the guilt offering and money from the sin offering was not brought into the House of ADONAI —it was for the kohanim.

18 Then King Hazael of Aram marched and attacked Gath and captured it, and next Hazael set his face to march against Jerusalem. 19 But King Jehoash of Judah took all the sacred objects that his fathers Jehoshaphat, Jehoram and Ahaziah, kings of Judah, had dedicated, and his own sacred objects, and all the gold that was found in the treasuries of the House of ADONAI and in the royal palace, and sent them to King Hazael of Aram, so he withdrew from Jerusalem.

20 Now the rest of the acts of Joash and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? 21 But his courtiers arose, conspired against him and assassinated Joash at Beth-Millo, on the way that goes down to Silla. 22 His courtiers Jozacar son of Shimeath and Jehozabad son of Shomer struck him down, and he died. Then they buried him with his fathers in the city of David. His son Amaziah became king in his place.

The Reign of Jehoahaz and Jehoash

2 Kings 13 [1] In the twenty-third year of Joash son of King Ahaziah
of Judah, Jehoahaz son of Jehu became king over Israel in
Samaria, and he reigned 17 years. [2] But he did what was evil in
ADONAI'S eyes—he continued in the sins of Jeroboam son of
Nebat, which he caused Israel to commit, and did not turn
away from them. [3] So the anger of ADONAI was kindled against
Israel, and He continually gave them into the hand of King
Hazael of Aram and into the hand of Ben-hadad son of Hazael.
[4] Then Jehoahaz sought ADONAI'S face, so ADONAI listened to
him, for He saw the oppression of Israel, how the king of Aram
oppressed them. [5] ADONAI gave Israel a deliverer, so that they
escaped from under the hand of the Arameans, and the men of
Israel dwelt in their tents as they had before.
[6] Nevertheless they did not turn away from the sins of the
house of Jeroboam, which he caused Israel to commit, but
walked in them—and the Asherah pole remained standing in
Samaria. [7] Indeed, Jehoahaz was not left with a force of more
than 50 horsemen, 10 chariots and 10,000 foot soldiers,
because the king of Aram had destroyed them and trampled
them like dust when threshing. [8] Now the rest of the acts of
Jehoahaz and all that he did and his might, are they not written
in the Book of the Chronicles of the Kings of Israel? [9] Then
Jehoahaz slept with his fathers and they buried him in Samaria.
His son Joash became king in his place.
[10] In the thirty-seventh year of King Joash of Judah, Jehoash
son of Jehoahaz became king over Israel in Samaria, and he
reigned 16 years. [11] But he did what was evil in ADONAI'S eyes.
He did not turn away from all the sins of Jeroboam the son of
Nebat, which he caused Israel to commit, but he walked in
them. [12] Now the rest of the events of Joash's reign and all that
he did, and his might with which he fought against King
Amaziah of Judah, are they not written in the Book of the
Chronicles of the Kings of Israel? [13] Then Joash slept with his

fathers, and Jeroboam sat on his throne. So Joash was buried in Samaria with the kings of Israel.

Victories as Elisha Dies

14 When Elisha got sick with his illness from which he would
die, King Joash of Israel came down to him, wept over him and
cried, “Avi, avi, the chariot of Israel and its horsemen!”
15 Then Elisha said to him, “Take bow and arrows.” So he took
bow and arrows. 16 Then he said to the king of Israel, “Mount
your hand on the bow!” So he mounted his hand on it. Elisha
then laid his hands on the king’s hands, 17 and said, “Open the
window to the east,” and then Elisha said, “Shoot!” and he
shot. Then he said, “ADONAI’S arrow of deliverance! Yes, an
arrow of victory over Aram! You will strike down the Arameans
in Aphek until they are demolished.” 18 Then he said, “Take the
arrows!” and he took them. Then he said to the king of Israel,
“Strike the ground!” and he struck it three times, then stopped.
19 But the man of God was upset with him and said, “If only you
had struck five or six times, then you would have annihilated
Aram till you had consumed it. But now you will strike Aram
only three times.”
20 Then Elisha died, and they buried him. Now bands of
Moabite marauders used to invade the land at the spring of the
year. 21 It came about, as they were burying a man, behold, they
saw a marauding band, so they threw the man’s body into
Elisha’s tomb. As soon as the man’s body touched Elisha’s
bones, he came back to life and stood up on his feet!
22 But King Hazael of Aram oppressed Israel all the days of
Jehoahaz. 23 Yet ADONAI was gracious to them, had compassion
on them and turned to them because of His covenant with
Abraham, Isaac, and Jacob. So He was not willing to destroy
them or cast them from His presence up to now. 24 Then King
Hazael of Aram died, and his son Ben-hadad became king in his
place. 25 Then Jehoash son of Jehoahaz restored from the hand
of Ben-hadad son of Hazael the towns which he had taken out
from the hand of his father Jehoahaz in war. Three times Joash
defeated him and recovered the towns of Israel.

Amaziah's Demise

2 Kings 14 [1] In the second year of Joash son of Jehoahaz king of
Israel, Amaziah son of Joash king of Judah became king. [2] He
was 25 years old when he began to reign, and he reigned 29
years in Jerusalem. His mother's name was Jehoaddan of
Jerusalem. [3] Now he did what was right in the eyes of ADONAI,
yet not like his father David—he did like all his father Joash had
done. [4] Still, the high places were not taken away. The people
were still sacrificing and burning incense in the high places.
[5] Once the kingdom was established in his hand, he killed his
courtiers who had assassinated his father the king. [6] However,
he did not execute the children of the assassins, keeping what
is written in the Torah of Moses, where ADONAI commanded
saying, "The fathers will not be put to death for the children,
nor the children be put to death for the fathers; but each one
will be put to death for his own sin."
[7] He struck down 10,000 Edomites in the Valley of Salt,
captured Sela in the battle, and renamed it Joktheel, as it is to
this day.
[8] Then Amaziah sent messengers to Jehoash, son of Jehoahaz
son of Jehu, king of Israel, saying, "Come! Let's meet face to
face."
[9] But King Jehoash of Israel sent word to King Amaziah of
Judah, saying, "The briar in Lebanon sent word to the cedar in
Lebanon saying: 'Give your daughter to my son in marriage.'
But a wild beast in Lebanon passed by and trampled down the
briar. [10] You have indeed defeated Edom, and your heart has
become arrogant. Glory and stay at home! Why should you
provoke trouble and cause your own downfall—you and Judah
with you?"
[11] But Amaziah would not listen. So King Jehoash of Israel
advanced, and he and Amaziah king of Judah confronted each
other at Beth-shemesh, which belongs to Judah. [12] Judah was
routed before Israel—they fled every man to his home. [13] King
Jehoash of Israel captured King Amaziah of Judah, son of

Jehoash son of Ahaziah, at Beth-shemesh. Then Jehoash advanced to Jerusalem and breached the wall of Jerusalem from the Ephraim Gate to the Corner Gate—400 cubits. 14 He also took all the gold and silver and all the articles that were found in the House of ADONAI and in the treasuries of the royal palace, as well as hostages, and returned to Samaria.

15 Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel? 16 Then Jehoash slept with his fathers and was buried in Samaria with the kings of Israel. Then his son Jeroboam became king in his place.

17 And Amaziah the son of Joash king of Judah lived fifteen years after the death of Jehoash son of Jehoahaz king of Israel. 18 Now the rest of the acts of Amaziah, are they not written in the Book of the Chronicles of the Kings of Judah? 19 They conspired against him in Jerusalem, so he fled to Lachish, but they sent men after him to Lachish and assassinated him there. 20 Then they brought his body back on horses, and he was buried in Jerusalem with his fathers in the city of David.

21 And all the people of Judah took Azariah, who was sixteen years old, and proclaimed him king in place of his father Amaziah. 22 It was he who rebuilt Elath and restored it to Judah after the previous king slept with his fathers.

23 In the fifteenth year of Amaziah son of Joash king of Judah, Jeroboam son of Joash king of Israel began to reign in Samaria, and he reigned 41 years. 24 But he did what was evil in ADONAI'S eyes. He did not turn away from all the sins of Jeroboam son of Nebat, which he caused Israel to commit. 25 It was he who restored Israel's border from the entrance of Hamath to the sea of the Arabah, as was the word of ADONAI, God of Israel, which He spoke by the hand of His servant Jonah son of Amittai, the prophet, who was from Gath-hepher.

26 For ADONAI saw that the affliction of Israel was very bitter and spared no one—whether bond or free—nor was there a helper for Israel. 27 But ADONAI did not say He would blot out the name of Israel from under heaven, so He delivered them by

the hand of Jeroboam son of Joash. [28] Now the rest of the acts of Jeroboam and all that he did, and his might, including how he fought and recovered Damascus and Hamath for Judah in Israel, are they not written in the Book of the Chronicles of the Kings of Israel? [29] Then Jeroboam slept with his fathers with the kings of Israel. His son Zechariah became king in his place.

Menahem Ends Jehu's Line

2 Kings 15 [1] In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah became king. [2] He was 16 years old when he began to reign, and he reigned 52 years in Jerusalem. His mother's name was Jecoliah of Jerusalem. [3] Now he did what was right in ADONAI'S eyes, just like all that his father Amaziah had done. [4] However, the high places were not taken away—the people were still sacrificing and burning incense on the high places.

[5] Then ADONAI struck the king, so that he had tza'arat until the day of his death, and lived in an isolated house. Meanwhile Jotham, the king's son, was in charge of the palace and governing the people of the land. [6] Now the rest of the acts of Azariah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [7] Then Azariah slept with his fathers, and they buried him with his fathers in the city of David. Then his son Jotham became king in his place.

[8] In the thirty-eighth year of King Azariah of Judah, Zechariah son of Jeroboam reigned over Israel in Samaria for six months. [9] But he did what was evil in ADONAI'S eyes, as his fathers had done. He did not turn away from the sins of Jeroboam son of Nebat, which he caused Israel to commit. [10] Then Shallum son of Jabesh conspired against him and smote him before the people, killed him, and became king in his place. [11] Now the rest of the acts of Zechariah, behold, they are written in the Book of the Chronicles of the Kings of Israel.

[12] This was the word of ADONAI that He spoke to Jehu, saying, "Your descendants to the fourth generation will sit on the throne of Israel," and so it came to pass. [13] Shallum son of Jabesh began to reign in the thirty-ninth year of King Uzziah of Judah, and he reigned for one month in Samaria. [14] Then Menahem son of Gadi marched up from Tirzah, reached Samaria, then struck down Shallum son of Jabesh in Samaria, killed him, and became king in his place. [15] Now the rest of the acts of Shallum, including his conspiracy that he contrived,

behold, they are written in the Book of the Chronicles of the Kings of Israel.
16 Then Menahem struck down Tiphsah and all who were in it, and its territories from Tirzah, because they did not open to him, therefore he attacked it and ripped open all its pregnant women. 17 In the thirty-ninth year of King Azariah of Judah, Menahem son of Gadi became king over Israel, and he reigned ten years in Samaria. 18 But he did what was evil in ADONAI'S eyes. Throughout his days he never turned away from the sins of Jeroboam son of Nebat, which he caused Israel to commit.
19 Then King Pul of Assyria invaded the country, so Menahem gave Pul a thousand talents of silver so that his hand might be with him to strengthen his hold on the kingdom. 20 Menahem exacted the money from Israel, from every person of means, each one 50 shekels of silver to give to the king of Assyria. So the king of Assyria turned back and stayed no longer in the land.
21 Now the rest of the acts of Menahem and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel? 22 Then Menahem slept with his fathers, and his son Pekahiah became king in his place. 23 In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem became king over Israel in Samaria, and he reigned two years. 24 But he did what was evil in ADONAI'S eyes. He did not turn away from the sins of Jeroboam son of Nebat, which he caused Israel to commit. 25 Then Pekah son of Remaliah, his aide, conspired against him and assassinated him in Samaria, in the castle of the royal palace, along with Argob, Arieh, and 50 Gileadite men. So he killed him and became king in his place. 26 Now the rest of the acts of Pekahiah and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

Israel and Aram Attack Judah

27 In the fifty-second year of King Azariah of Judah, Pekah son
of Remaliah became king over Israel in Samaria, and he
reigned 20 years. 28 But he did what was evil in ADONAI'S eyes.
He did not turn away from the sins of Jeroboam son of Nebat,
which he caused Israel to commit. 29 In the days of Pekah king
of Israel, King Tiglath-pileser of Assyria invaded and captured
Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and
Galilee—all the region of Naphtali, and he deported them to
Assyria. 30 Then Hoshea son of Elah conspired against Pekah
son of Remaliah. He attacked and assassinated him, and then
became king in his place in the twentieth year of Jotham son of
Uzziah. 31 Now the rest of the acts of Pekah and all that he did,
behold, they are written in the Book of the Chronicles of the
Kings of Israel.

32 In the second year of Pekah son of King Remaliah of Israel,
Jotham son of Uzziah king of Judah began to reign. 33 He was 25
years old when he became king, and he reigned 16 years in
Jerusalem. His mother's name was Jerusha daughter of Zadok.
34 Now he did what was right in the eyes of ADONAI, just as his
father Uzziah had done. 35 However, the high places were not
taken away, and the people were still sacrificing and burning
incense on the high places. It was he who built the upper gate
of the House of ADONAI. 36 Now the rest of the acts of Jotham
and all that he did, are they not written in the Book of the
Chronicles of the Kings of Judah? 37 In those days ADONAI began
to send King Rezin of Aram and Pekah son of Remaliah against
Judah. 38 Jotham slept with his fathers and was buried with his
fathers in the city of his father David. Then Ahaz his son
became king in his place.

2 Kings 16 1 In the seventeenth year of Pekah son of Remaliah,
Ahaz son of King Jotham of Judah, began to reign. 2 Ahaz was
20 years old when he began to reign, and he reigned 16 years
in Jerusalem. But he did not do what was right in the eyes of
ADONAI his God, as his father David had done. 3 Instead he
walked in the way of the kings of Israel, and even made his son
pass through the fire, like the abominations of the nations
whom ADONAI had dispossessed before Bnei-Yisrael. 4 He
offered sacrifices and burned incense on the high places, on
the hills, and under every leafy tree.

5 Then King Rezin of Aram and Pekah son of King Remaliah of
Israel marched against Jerusalem to wage war. They besieged
Ahaz, but could not overcome him. 6 At that time King Rezin of
Aram recovered Elath for Aram, and drove the Jews out of
Elath. Then the Edomites came to Elath and settled there to
this day.

7 So Ahaz sent messengers to King Tiglath-pileser of Assyria,
saying, “I am your servant and your son. Come up and deliver
me from the hand of the king of Aram and from the hand of the
king of Israel, who are rising up against me.” 8 Ahaz took the
silver and gold that was found in the House of ADONAI and in
the treasuries of the royal palace, and sent them as a present
to the king of Assyria. 9 So the king of Assyria responded to
him. The king of Assyria marched up against Damascus and
captured it, and deported its inhabitants as captives to Kir and
put Rezin to death.

Ahaz Remodels the Temple

10 Then King Ahaz went to Damascus to meet King Tiglath-
pileser of Assyria and saw the altar that was at Damascus. So
King Ahaz sent to Urijah the kohen the pattern of the altar and
its model needed for its construction. 11 Then Urijah the kohen
built an altar according to all that King Ahaz had sent from
Damascus, and Urijah the kohen finished it by the time King
Ahaz returned from Damascus. 12 When the king came back
from Damascus and saw the altar, the king approached the
altar and went up to it. 13 Then he burned his burnt offering and
his grain offering, poured his drink offering, and sprinkled the
blood of his fellowship offerings on the altar. 14 As for the
bronze altar that was before ADONAI, he moved it from the
forefront of the House, from between his altar and the House of
ADONAI, and put it on the north side of his own altar.

15 Then King Ahaz commanded Urijah the kohen saying,
“Upon the great altar you will burn the morning burnt offering
and the evening grain offering, the king’s burnt offering and
his grain offering, with the burnt offering of all the people of
the land and their grain offering and their drink offering. Also
sprinkle on it all the blood of the burnt offering and all the
blood of the sacrifices. But the bronze altar will be for me to
inquire by.”

16 Thus Urijah the kohen did everything just as King Ahaz
commanded. 17 Then King Ahaz cut off the borders of the stands
and removed the laver from them. He also took down the sea
from the bronze oxen that were under it and put it on a stone
pavement. 18 The covered passageway for Shabbat that they
had built in the House as well as the outer entry for the king,
he removed from the House of ADONAI, because of the king of
Assyria.

19 Now the rest of the acts of Ahaz which he did, are they not
written in the Book of the Chronicles of the Kings of Judah?
20 Then Ahaz slept with his fathers and was buried with his

fathers in the city of David. Then his son Hezekiah became king in his place.

The Israelites are Deported to Assyria

2 Kings 17 [1] In the twelfth year of King Ahaz of Judah, Hoshea son
of Elah became king in Samaria over Israel, and he reigned
nine years. [2] He did what was evil in ADONAI'S eyes, yet not as
the kings of Israel who were before him. [3] King Shalmaneser of
Assyria marched against him, so Hoshea became his vassal and
paid him tribute. [4] But the king of Assyria caught Hoshea
conspiring—he had sent messengers to King So of Egypt, and
had not paid the tribute to the king of Assyria as he had done
every year. Therefore the king of Assyria seized him and put
him in prison. [5] Then the king of Assyria invaded the entire
country, marched up to Samaria, and besieged it for three
years.

[6] In the ninth year of Hoshea, the king of Assyria captured
Samaria and deported the Israelites to Assyria. He placed them
in Halah and Habor, on the Gozan River, and in the towns of
the Medes. [7] Now it was so because the men of Israel had
sinned against ADONAI their God, who brought them up out of
the land of Egypt, from under the hand of Pharaoh king of
Egypt, and had feared other gods. [8] Instead they followed the
customs of the nations, whom ADONAI had dispossessed before
Bnei-Yisrael, yet which the kings of Israel practiced. [9] Bnei-
Yisrael secretly did things against ADONAI their God that were
not right. They built shrines for themselves in all their
settlements—from watchtowers to fortified cities, [10] and they
set up pillars and Asherah poles for themselves on every high
hill and under every leafy tree. [11] There they burned incense on
all the high places, like the nations whom ADONAI had driven
out before them. So they did wicked things to provoke ADONAI.
[12] They worshipped idols, about which ADONAI had said to them,
"You shall not do this thing."

[13] Yet ADONAI had forewarned Israel and Judah by the hand of
every prophet and every seer, saying, "Turn from your evil
ways, and keep My commandments and My statutes, according
to all the Torah which I commanded your fathers, and which I

sent to you by the hand of My servants the prophets.” 14 Yet
they would not listen, but stiffened their neck like their fathers,
who did not trust in ADONAI their God. 15 So they rejected His
statutes and His covenant that He had made with their fathers,
and His testimonies that He testified against them. Instead
they went after futile things and became futile, following the
nations that surrounded them, about whom ADONAI had charged
them not to emulate. 16 So they abandoned all the mitzvot of
ADONAI their God. So they made for themselves molten images,
two calves, and made an Asherah pole, and bowed down to all
the host of heavens, and worshipped Baal, 17 and they made
their sons and daughters pass through the fire, practiced
divination and enchantments, and sold themselves to do evil in
ADONAI’S eyes, to provoke Him.

18 So ADONAI became very angry with Israel, and banished
them from His presence. There was none left but the tribe of
Judah alone.

19 Even Judah did not keep the mitzvot of ADONAI their God,
but followed the customs which Israel had practiced. 20 So
ADONAI spurned all the descendants of Israel and afflicted them
and delivered them into the hand of plunderers, until He had
cast them out of His sight.

21 When He had torn Israel from the house of David, they
made Jeroboam son of Nebat king. Then Jeroboam drew Israel
away from following ADONAI and made them commit a great sin.
22 The men of Israel kept walking in all the sins that Jeroboam
committed. They did not turn away from them, 23 until ADONAI
banished Israel from His presence, as He spoke by the hand of
all His servants the prophets. So Israel has been exiled from
their own land to Assyria to this day.

Origin of the Samaritans

24 Then the king of Assyria brought people from Babylon,
Cuthah, Avva, Hamath and Sepharvaim, and placed them in the
cities of Samaria, instead of the men of Israel. So they
possessed Samaria and settled in its cities. 25 When they first
began dwelling there, they did not fear ADONAI—so ADONAI sent
lions among them, which killed some of them. 26 Then they
spoke to the king of Assyria saying, “The nations that you
deported and resettled in the towns of Samaria do not know
the requirement of the God of the land. Therefore He has sent
lions among them, and behold, they are killing them because
they don’t know the requirement of the God of the land.”
27 Then the king of Assyria commanded saying, “Send there
one of the kohanim whom you have exiled from there. Let them
go and live there and teach them the requirement of the God of
the land.” 28 So one of the kohanim that had been deported
from Samaria came and lived in Bethel, and taught them how
they should fear ADONAI.
29 However, every nation kept making its own gods, and put
them in the shrines of the high places that the Samaritans had
made—every nation in their cities where they settled. 30 So the
people of Babylon made Succoth-benoth, the people of Cuth
made Nergal, the people of Hamath made Ashima, 31 the
Avvites made Nibhaz and Tartak, and the Sepharvites burned
their children in the fire to Adrammelech and Anammelech, the
gods of Sepharvaim. 32 So they feared ADONAI, while they also
appointed for themselves from among themselves priests of the
shrines, who officiated for them in the shrines of the high
places. 33 They continued to fear ADONAI, but worshipped their
own gods, after the custom of the nations from which they had
been deported.
34 Up to this day, they follow their former customs. Nor do
they fear ADONAI, or follow the statutes, the ordinances, the
Torah or the mitzvot that ADONAI commanded the children of
Jacob—whom He had renamed Israel. 35 With them ADONAI had

made a covenant, and charged them saying, “You will not fear other gods, or bow down to them, or serve them, or sacrifice to them, 36 but only ADONAI, who brought you up from the land of Egypt with great power and with an outstretched arm—Him will you fear, and to Him will you bow down and to Him will you sacrifice. 37 The statutes and the ordinances, and the Torah and the mitzvah, which He wrote for you, you will take care to do all the time. You are not to fear other gods. 38 The covenant that I have made with you, you will not forget. Nor will you fear other gods, 39 but ADONAI your God will you fear. Then He will deliver you from the hand of all your enemies.”

40 Yet they did not listen, but they continued their former practices. 41 So while these nations feared ADONAI, they also worshipped their idols. Their children and grandchildren do as their fathers did to this day.

Righteous King Hezekiah

2 Kings 18 [1] Now it was in the third year of Hoshea son of Elah king of Israel that Hezekiah son of Ahaz king of Judah began to reign. [2] He was 25 years old when he became king and he reigned for 29 years in Jerusalem. His mother's name was Abi daughter of Zechariah. [3] He did what was right in ADONAI'S eyes, according to all his ancestor David had done. [4] He removed the high places, smashed the pillars and cut down the Asherah poles. He also broke in pieces the bronze serpent that Moses had made—for up to those days Bnei-Yisrael were still burning incense to it—it was called Nehushtan.

[5] He trusted in ADONAI, the God of Israel. Indeed, none of all the kings of Judah after him was like him—and none before him. [6] For he clung to ADONAI. He did not turn away from following Him, but kept His mitzvot, which ADONAI had commanded Moses. [7] So ADONAI was with him. Wherever he went he prospered. He rebelled against the king of Assyria and did not serve him. [8] He defeated the Philistines as far as Gaza and its territories, from watchtower to fortified city.

[9] Now it came to pass in the fourth year of King Hezekiah, which was the seventh year of Hoshea son of King Elah of Israel, that King Shalmaneser of Assyria marched against Samaria and besieged it, [10] and at the end of three years they captured it. So Samaria was captured in the sixth year of Hezekiah, which was the ninth year of King Hoshea of Israel. [11] The king of Assyria deported Israel to Assyria and placed them in Halah and Habor on the Gozan River, and in the towns of the Medes. [12] For they had not listened to the voice of ADONAI their God, but transgressed His covenant—all that Moses the servant of ADONAI had commanded—they neither listened nor did it.

Proud Sennacherib Challenges Hezekiah

13 Now in the fourteenth year of King Hezekiah, King
Sennacherib of Assyria marched against all the fortified towns
of Judah and seized them. 14 So King Hezekiah of Judah sent
word to the king of Assyria at Lachish saying, “I have done
wrong. Withdraw from me, whatever you impose on me, I will
bear.” So the king of Assyria imposed on King Hezekiah of
Judah 300 talents of silver and 30 talents of gold. 15 Then
Hezekiah gave him all the silver that was found in the House of
Adonai as well as in the treasuries of the royal palace. 16 At that
time Hezekiah stripped off the gold from the doors of the
Temple of Adonai and from the doorposts that King Hezekiah of
Judah had overlaid, and gave them to the king of Assyria.

17 Then the king of Assyria sent the Tartan, the Rab-saris and
the Rab-shakeh[5] from Lachish with a great army to King
Hezekiah in Jerusalem. So they went up and arrived at
Jerusalem. Now when they arrived, they stood by the conduit of
the upper pool, which is on the highway of the fuller’s field.
18 When they had called to the king, Eliakim son of Hilkiah, who
was in charge of the royal palace, Shebnah the scribe, and Joah
son of Asaph the recorder, came out to them.

19 So the Rab-shakeh said to them, “Say now to Hezekiah,
thus says the great king, the king of Assyria: ‘What is this
confidence you’ve relied on? 20 You say you have a plan and
military force for the battle—they are only words of a lip. Who
do you rely on now, so that you have rebelled against me?
21 Behold, you rely on this splintered reed as a staff—Egypt! If a
man leans on it, it will go into the palm of his hand and pierce
it—thus Pharaoh king of Egypt is to all who trust in him.

22 “But if you say to me: ‘We trust in Adonai our God’—is it not
He whose high places and whose altars Hezekiah has removed,
and then said to Judah and Jerusalem: ‘You must worship
before this altar in Jerusalem’?

23 “So now, make a bargain with my master, the king of
Assyria. I’ll give you 2,000 horses—if you could put riders of

your own on them! [24] So, how can you repulse a single lieutenant—the least of my master's servants? Yes, you're relying on Egypt for chariots and for horsemen.
[25] "Moreover, have I now come up against this land to destroy it without ADONAI'S approval? ADONAI said to me: 'Go up against this land, and destroy it.'"
[26] Then Eliakim and Shebna and Joah said to the Rab-shakeh, "Please speak to your servants in Aramaic, for we understand it. Don't speak to us in the language of the Jews when the people on the wall are listening."
[27] But the Rab-shakeh said to them, "Has my master sent me only to your master and to you to speak these words, and not to the men who sit on the wall—who will eat their own wastes and drink their own urine with you?"
[28] Then the Rab-shakeh stood and cried with a loud voice in the language of the Jews and said: "Hear the words of the great king, the king of Assyria. [29] 'Thus says the king: Don't let Hezekiah deceive you, for he will not be able to deliver you out of my hand! [30] Nor let Hezekiah persuade you to trust in ADONAI by saying: "ADONAI will surely deliver us—this city will not be given into the hand of the king of Assyria."" '
[31] "Don't listen to Hezekiah! For thus says the king of Assyria: 'Make peace with me and come out to me. Then everyone will eat from his own vine and fig tree, and everyone will drink water from his own cistern, [32] until I come, and take you away to a land like your own land—a land of grain and wine, a land of bread and vineyards, a land of olive oil and honey, that you may live and not die.'
"So don't listen to Hezekiah when he misleads you by saying: 'ADONAI will deliver us.' [33] Have any of the gods of the nations delivered his land from the hand of the king of Assyria?
[34] Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they delivered Samaria from my hand? [35] Who among all the gods of the lands have delivered their country out of my hand? So will ADONAI deliver Jerusalem from my hand?"

[36] But the people were silent and did not answer him a word,
for the king’s commandment was, “Do not answer him.”
[37] Then Eliakim son of Hilkiah, who was in charge of the
palace, Shebna the scribe, and Joah son of Asaph the recorder
came to Hezekiah with their clothes torn, and told him the
words of the Rab-shakeh.

Hezekiah's Cry of Desperation

2 Kings 19 [1] When King Hezekiah heard it, he tore his clothes,
covered himself with sackcloth, and went into the House of
ADONAI. [2] Then he sent Eliakim, who was in charge of the
palace, Shebna the scribe and the senior kohanim, covered
with sackcloth, to Isaiah the prophet son of Amoz.
[3] Then they said to him, "Thus says Hezekiah: This day is a
day of distress, rebuke and contempt. For children have come
to the point of birth, and there is no strength for giving birth.
[4] Perhaps ADONAI your God, hearing all the words of the Rab-
shakeh, whom the king of Assyria his master has sent to mock
the living God, will rebuke the words which ADONAI your God
has heard. So offer prayer for the remnant that is left."
[5] When the officials of King Hezekiah came to Isaiah, [6] Isaiah
said to them: "Thus you will say to your master, 'Thus says
ADONAI: Do not be afraid of the words you have heard, with
which the boys of the king of Assyria have blasphemed Me.
[7] Behold, I am putting a spirit in him, and he will hear a rumor,
and will return to his own country; then I will make him fall by
the sword in his own land.'"
[8] Then the Rab-shakeh returned, and found the king of
Assyria fighting against Libnah, for he had heard that he had
withdrawn from Lachish. [9] Now he heard a report of Tirhakah,
king of Ethiopia saying, "Behold, he has come out to fight
against you." When he heard it, he sent messengers to
Hezekiah saying: [10] "Thus will you speak to King Hezekiah of
Judah saying: 'Do not let your God in whom you trust deceive
you, saying: Jerusalem will not be given into the hand of the
king of Assyria.[11] Behold, you have heard what the kings of
Assyria have done to all lands—utterly destroying them—so will
you be delivered? [12] Have the gods of the nations delivered
those my fathers destroyed—Gozan, Haran, Rezeph, and the
children of Eden who were in Tel Assar? [13] Where is the king of
Hamath, or the king of Arpad, or the king of the city of
Sepharvaim, of Hena, or Ivvah?'"

14 Then Hezekiah received the letter from the hand of the
messengers and read it. Then Hezekiah went up to the House
of ADONAI and spread it before ADONAI. 15 Hezekiah prayed
before ADONAI, saying, "ADONAI, God of Israel, who is enthroned
upon the cheruvim. You alone are God of all the kingdoms of
the earth. You made heaven and earth. 16 Incline Your ear,
ADONAI, and hear! Open Your eyes, ADONAI, and see! Listen to
the words of Sennacherib that he has sent to mock the living
God. 17 It is true, ADONAI, the kings of Assyria have devastated
the nations and their lands, 18 and have cast their gods into the
fire—for they were not gods, but the work of human hands—
wood and stone. So they have destroyed them. 19 Now, ADONAI
our God, save us from his hand, so that all the kingdoms of the
earth may know that You alone, ADONAI, are God."
20 Then Isaiah son of Amoz sent word to Hezekiah saying,
"Thus says ADONAI, God of Israel: 'Because you prayed to Me
about King Sennacherib of Assyria, I have heard you. 21 This is
the word that ADONAI has spoken about him:

"The virgin Daughter of Zion
will despise you and mock you.

The Daughter of Jerusalem
will shake her head at you.
22 Whom did you taunt and blaspheme?
Against whom did you raise your voice
and haughtily lift up your eyes?
Against the Holy One of Israel!
23 Through your servants,
you have blasphemed my Lord and said:
‘With my many chariots I have climbed
to the heights of the mountains,
to the remotest parts of Lebanon!
I cut down its tall cedars and choice cypress trees.
I have gone to its farthest lodge, its thickest forest.
24 I have dug wells and drunk foreign waters,
and with the soles of my feet
I dried up all the streams of Egypt.’
25 Have you not heard? I did it long ago!
From ancient times I planned it.
Now I have brought it to pass—
that you should turn fortified cities into heaps of
rubble.
26 Their inhabitants are weak-handed, shattered and
ashamed
They are like the grass of the field
and green herb, like grass on roofs,
scorched before it is grown up.
27 But I know your sitting down,
your going out, and your coming in,
and your raging against Me.

28 Because your raging against Me
and your arrogance reached My ears,
I will put My hook in your nose,

and My bridle in your lips,
and I will turn you back
by the way you came.”

29 ‘ “So this shall be the sign to you: This year you will eat
what grows by itself, in the second year what springs from that.
But in the third year, you will sow, reap, plant vineyards, and
eat their fruit.
30 “‘The surviving remnant of the house of Judah will take root
downward and bear fruit upward. 31 For from Jerusalem a
remnant will go out, and survivors from Mount Zion. The zeal
of ADONAI-Tzva’ot will accomplish this.’”
32 Therefore thus says ADONAI concerning the king of Assyria:

“He will not come to this city,
or shoot an arrow there,
or come before it with a shield,
or throw up a siege-ramp against it.
33 By the way that he came,
by the same he will return,
and he will not come into this city”
—it is a declaration of ADONAI.
34 “For I will defend this city to save it,
for My own sake, and for My servant David’s sake.”

35 Then it came about that night that the angel of ADONAI went
out and struck down 185,000 men in the Assyrian camp. When
the men arose early in the morning, behold, they were all dead
corpses. 36 So King Sennacherib of Assyria withdrew, went
away, and returned home, and stayed in Nineveh. 37 One day, as
he was worshipping in the house of his god Nisroch, his sons
Adrammelech and Sarezer struck him down with the sword,
and escaped to the land of Ararat. Then his son Esarhaddon
became king in his place.

Put Your House In Order

2 Kings 20 [1] In those days Hezekiah became mortally ill. So Isaiah
the prophet son of Amoz came to him and said to him, “Thus
says ADONAI: Put your house in order. For you are dying, and
will not live.”
[2] Then he turned his face to the wall and prayed to ADONAI
saying: [3] “Please, ADONAI, remember how I have walked before
You in truth and with a whole heart, and have done what is
good in Your eyes.” And Hezekiah wept bitterly.
[4] Then it came to pass, before Isaiah was gone out of the
middle court, that the word of ADONAI came to him, saying:
[5] “Return, and say to Hezekiah the leader of My people, thus
says ADONAI, the God of your father David: ‘I have heard your
prayer and I have seen your tears. Behold, I am going to heal
you. On the third day you will go up to the House of ADONAI.
[6] Then I will add 15 years to your life. I will deliver you and this
city from the hand of the king of Assyria; I will defend this city
for My own sake, and for My servant David’s sake.’”
[7] Then Isaiah said, “Take a cake of figs.” So they took one and
laid it on the boil, and he recovered.
[8] Then Hezekiah said to Isaiah, “What will be the sign that
ADONAI will heal me, and that I should go up to the House of
ADONAI on the third day?”
[9] Then Isaiah said, “This will be the sign to you from ADONAI,
that ADONAI will do this word He has spoken: Should the
shadow go forward ten steps or go back ten steps?”
[10] Hezekiah answered, “It’s easy for a shadow to go forward
ten steps; no, let the shadow turn back ten steps.”
[11] Then Isaiah the prophet cried to ADONAI; and He brought
the shadow ten steps backward, by which it had gone down on
the sundial of Ahaz.

Hezekiah Shows His Treasury to Babylon

12 At that time Berodach-baladan, son of King Baladan of
Babylon, sent a letter and a present to Hezekiah, for he had
heard that Hezekiah had been sick. 13 Now Hezekiah listened to
them, and showed them his entire treasure house—the silver
and the gold, the spices and the precious oil—and his armory,
and everything that was found in his treasuries. There was
nothing in his house or in all his dominion that Hezekiah did
not show them.
14 Then Isaiah the prophet came to King Hezekiah and asked
him, “What did these men say, and from where did they come
to you?”
Hezekiah replied, “They have come to me from a far country,
from Babylon.”
15 Then he asked, “What have they seen in your house?”
Hezekiah said, “They have seen everything in my house.
There is nothing of my treasuries that I didn’t show them.”
16 Then Isaiah said to Hezekiah, “Hear the word of ADONAI:
17 ‘Behold, days are coming when everything in your house,
which your fathers have stored up to this day, will be carried to
Babylon—nothing will be left,’ says ADONAI. 18 ‘Moreover, some
of your descendants—who will issue from you, whom you will
father—will be taken away and will become eunuchs in the
palace of the king of Babylon.’”
19 Then Hezekiah said to Isaiah, “Good is the word of ADONAI
which you have spoken.” For he thought, “Is it not so, if there
will be shalom and security in my days?”
20 Now the rest of the acts of Hezekiah and all his might—
including how he made the pool and the tunnel that brought
water into the city—are they not written in the Book of the
Chronicles of the Kings of Judah? 21 So Hezekiah slept with his
fathers, and his son Manasseh became king in his place.

Wicked Kings Manasseh and Amon

2 Kings 21 [1] Manasseh was twelve years old when he became king, and he reigned 55 years in Jerusalem. His mother's name was Hephzi-bah. [2] But he did what was evil in ADONAI'S eyes, following the abominations of the nations that ADONAI had dispossessed before Bnei-Yisrael. [3] For he rebuilt the shrines that his father Hezekiah had destroyed and he erected altars for Baal and made an Asherah pole, as King Ahab of Israel had done, and bowed down to all the host of heaven and worshipped them. [4] He even built altars in ADONAI'S House, where ADONAI had said, "In Jerusalem I will put My Name." [5] He built altars for all the host of heaven in the two courts of the House of ADONAI. [6] He also made his son pass through the fire, practiced soothsaying and divination, and consulted mediums and spiritists. He did much evil in ADONAI'S eyes to provoke Him.

[7] Then he set up the carved image of Asherah that he made in the House about which ADONAI had said to David and to his son Solomon, "In this House and in Jerusalem, which I have chosen from all the tribes of Israel, I will put My Name forever. [8] No longer will I cause the feet of Israel to wander from the land which I gave their fathers—if only they will keep doing all I have commanded them and the whole Torah that My servant Moses commanded them."

[9] But they did not listen, so Manasseh led them astray to do more evil than the nations that ADONAI had destroyed before Bnei-Yisrael. [10] Then ADONAI spoke through His servants the prophets, saying: [11] "Since King Manasseh of Judah has done these abominations, and has outdone in wickedness all that the Amorites who were before him did, and has also made Judah sin with his idols, [12] therefore thus says ADONAI, God of Israel, behold, I am bringing such evil on Jerusalem and Judah that whoever hears of it, both his ears will tingle! [13] I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab, and I will utterly wipe Jerusalem as one wipes a

dish—wiping it and turning it upside down. 14 Then I will cast
off the remnant of My inheritance and hand them over to their
enemies—they will become plunder and spoil to all their
enemies. 15 For they have done such evil in My eyes, and kept
provoking Me to anger since the day their fathers came out of
Egypt up to this day."
16 Moreover, Manasseh shed so much innocent blood until he
filled Jerusalem with blood from one end to another—in
addition to his sin which he made Judah sin, in doing what was
evil in ADONAI'S eyes. 17 Now the rest of the deeds of Manasseh,
all that he did and his sin that he committed, are they not
written in the Book of the Chronicles of the Kings of Judah?
18 Then Manasseh slept with his fathers, and was buried in the
garden of his own palace, in the garden of Uzza.
Then his son Amon became king in his place. 19 Amon was 22
years old when he became king, and he reigned two years in
Jerusalem. His mother's name was Meshullemeth daughter of
Haruz of Jotbah. 20 He did what was evil in ADONAI'S eyes, as his
father Manasseh had done. 21 So he walked in all the ways that
his father had walked in, and worshipped the idols that his
father had worshipped, and bowed down to them. 22 He
abandoned ADONAI, God of his fathers, and did not walk in the
way of ADONAI.
23 Then Amon's courtiers conspired against him and
assassinated the king in his own palace. 24 But the people of the
land put to death all the conspirators against King Amon. Then
the people of the land made his son Josiah king in his place.
25 Now the rest of the deeds of Amon which he did, are they
not written in the Book of the Chronicles of the Kings of Judah?
26 Then he was buried in his tomb in the garden of Uzza, and his
son Josiah became king in his place.

Josiah and a Discovered *Torah* Scroll

2 Kings 22 [1] Josiah was eight years old when he became king, and
he reigned 31 years in Jerusalem. His mother's name was
Jedidah daughter of Adaiah of Bozkath. [2] Now he did what was
right in the eyes of ADONAI and walked in all the ways of his
father David, and turned not aside to the right or to the left.
[3] It came to pass in the eighteenth year of King Josiah that
the king sent Shaphan son of Azaliah, son of Meshullam the
scribe, to the House of ADONAI, saying. [4] "Go up to Hilkiah the
kohen gadol and let him weigh the silver that has been brought
to the House of ADONAI, which the doorkeepers have gathered
from the people. [5] Then let them give it into the hand of the
workmen appointed to oversee the work on the House of
ADONAI and let them in turn give it to the workmen that are in
the House of ADONAI to repair the damages to the House: [6] to
the carpenters, builders and masons, and for buying timber and
cut stone to repair the House." [7] However, there was no
accounting made with them for the silver given into their hand,
for they dealt faithfully.
[8] Hilkiah the kohen gadol said to Shaphan the scribe, "I have
found a scroll of the Torah in the House of ADONAI." So Hilkiah
gave the scroll to Shaphan who read it.
[9] Then Shaphan the scribe came to the king and brought back
word to the king and said, "Your servants have emptied out the
silver that was found in the House and have given it into the
hand of the workmen appointed to oversee the work on the
House of ADONAI." [10] Shaphan the scribe also told the king,
saying, "Hilkiah the kohen has given me a scroll." Then
Shaphan read it before the king.
[11] After the king heard the words of the Torah scroll, he tore
his clothes. [12] Then the king commanded Hilkiah the kohen,
Ahikam son of Shaphan, Achbor son of Micaiah, Shaphan the
scribe and Asaiah the king's servant saying: [13] "Go, inquire of
ADONAI for me, for the people and for all Judah, about the words
of this scroll that was found. For great is the wrath of ADONAI

that is kindled against us, since our fathers have not obeyed the words of this book, to do everything written here that concerns us.”

Consulting Huldah the Prophetess [14] **So Hilkiah the *kohen*, Ahikam, Achbor, Shaphan and Asaiah went to Huldah the prophetess, the wife of Shallum son of Tikvah, son of Harhas, keeper of the wardrobe —she was living in the Second Quarter of Jerusalem—and spoke with her.** [15] **She said to them, “Thus says *Adonai*, the God of Israel: Tell the man that sent you to me:** [16] **‘Thus says *Adonai*, behold, I am bringing disaster on this place and on its inhabitants, as in all the words of the scroll that the king of Judah read.** [17] **For they have forsaken Me and burned incense to other gods, in order to provoke Me with all the work of their hands. Therefore My wrath has been kindled against this place and it will not be quenched.’**

[18] “But to the king of Judah who sent you to inquire of Adonai, thus will you say to him: ‘Thus says Adonai, God of Israel. As for the words that you have heard, [19] because your heart was softened and you humbled yourself before Adonai when you heard what I spoke against this place and against its inhabitants—that they should become a desolation and a curse —and because you have torn your clothes and wept before Me, I also have heard you,’ declares Adonai. [20] ‘Therefore behold, I will gather you to your fathers and you will be gathered to your grave in shalom. So your eyes will not see all the disaster I am bringing on this place.’” Then they brought back word to the king.

Josiah Renews the Covenant

2 Kings 23 [1] Then the king sent for and they gathered all the
elders of Judah and Jerusalem to him. [2] The king went up to the
House of ADONAI and all the men of Judah and all the
inhabitants of Jerusalem with him—the kohanim and the
prophets, all the people, young and old—and he read in their
hearing all the words of the Book of the Covenant which was
found in the House of ADONAI. [3] Then the king stood by the
pillar and cut a covenant before ADONAI, to follow ADONAI, keep
His mitzvot, His laws and His decrees with all their heart and
soul, in order to fulfill the words of this covenant that were
written in this scroll. So all the people stood for the covenant.
[4] Then the king commanded Hilkiah the kohen gadol, the
kohanim of the second order and the doorkeepers to bring out
of the Temple of ADONAI all the vessels made for Baal and
Asherah, and all the host of heaven, and he burned them
outside Jerusalem in the fields of Kidron, and took their ashes
to Bethel. [5] He stopped the idolatrous priests whom the kings of
Judah had ordained from burning incense on the high places in
the towns of Judah and around Jerusalem, as well those
burning incense to Baal, the sun, the moon, the constellations,
and to all the host of heaven. [6] Then he brought out the
Asherah pole from the House of ADONAI to Kidron Valley outside
Jerusalem, burned it in the Kidron Valley, ground it to dust and
threw its dust over the graves of the common people. [7] Then he
tore down the quarters of the male cult prostitutes that had
been in the House of ADONAI, where the women had been
weaving coverings for the Asherah.
[8] Then he brought all the priests from the towns of Judah, and
defiled the high places where the priests had burned incense,
from Geba to Beersheba. He also broke down the high places of
the gates that were at the entrance of the gate of Joshua, the
city governor, which were on one’s left as one entered the city
gate. [9] Nevertheless, the priests of the high places did not go

up to the altar of ADONAI in Jerusalem, but they did eat matzot with their kinsmen.

10 Next he defiled Topheth, which is in the Ben-hinnom Valley, so that no one might make his son or daughter pass through the fire for Molech. 11 Then he did away with the horses that the kings of Judah had dedicated to the sun, at the entrance of the House of ADONAI, in the colonnades by the chamber of the officer Nethan-melech, and he burned the chariots of the sun with fire.

12 The king also tore down the altars made by the kings of Judah on the roof—the upper chamber of Ahaz and the altars that Manasseh had made in the two courtyards of the House of ADONAI. He smashed them suddenly there and threw their dust into the Kidron Valley. 13 The king also desecrated the shrines facing Jerusalem—to the south of the Mount of Destruction—which King Solomon of Israel had built for Ashtoreth the abomination of the Zidonians, for Chemosh the abomination of Moab, and for Milcom the abomination of the Ammonites. 14 He smashed the pillars and cut down the Asherah poles and filled their places with human bones.

Prophecy Fulfilled at Bethel

15 Moreover, the altar that was at Bethel and the shrine built
by Jeroboam son of Nebat—who caused Israel to sin—that altar
and the shrine he demolished, too. He burned the shrine and
ground it to dust, and burned up the Asherah. 16 Then, as Josiah
looked around, he saw the burial caves there on the mountain,
so he sent and took the bones out of the tombs and burned
them on the altar, thus desecrating it—as was the word of
ADONAI which the man of God had proclaimed, who foretold it.
17 Then he asked, "What is this monument I see?"
So the men of the town told him, "It is the tomb of the man of
God, who came from Judah and proclaimed these things that
you have just done to the altar of Bethel."
18 "Let him rest," he said. "Let no one disturb his bones." So
they left his bones undisturbed along with the bones of the
prophet who came from Samaria.
19 Josiah also removed all the shrines of the high places that
the kings of Israel had built in the towns of Samaria to provoke.
He did to them just as he had done in Bethel. 20 All the priests
of the high places there he slaughtered on the altars, and
burned human bones on them. Then he returned to Jerusalem.
21 Then the king commanded all the people saying, "Celebrate
the Passover to ADONAI your God, as it is written in this Book of
the Covenant." 22 For no Passover like this had been celebrated
from the days of the judges who judged Israel or in all the days
of the kings of Israel and the kings of Judah. 23 But in the
eighteenth year of King Josiah, this Passover was observed for
ADONAI in Jerusalem.
24 Moreover, Josiah got rid of the necromancers and the
mediums, the teraphim and the idols, and all the detestable
things that were seen in the land of Judah and in Jerusalem—in
order to confirm the words of the Torah that were written in
the scroll that Hilkiah the kohen found in the House of ADONAI.
25 Before him there had never been a king like him, who
turned to ADONAI with all his heart and with all his soul and

with all his might, according to all the Torah of Moses, nor has any king like him risen since him.

Josiah's Death

26 Nevertheless, ADONAI did not turn from the fury of His great
wrath which burned against Judah, because of all that
Manasseh had provoked Him. 27 ADONAI said, "I will banish
Judah also from My presence as I banished Israel, and I have
spurned this city, Jerusalem, which I chose, and the House
about which I had said: 'My Name will be there.'"
28 Now the rest of the acts of Josiah and all that he did, are
they not written in the Book of the Chronicles of the Kings of
Judah? 29 In his days Pharaoh Neco, king of Egypt, went up
against the king of Assyria to the Euphrates River. King Josiah
marched against him, but Neco killed him at Megiddo when he
saw him. 30 So his servants carried him dead in a chariot from
Megiddo and brought him to Jerusalem, and buried him in his
own tomb.

Judah's Decline

Then the people of the land took Jehoahaz son of Josiah,
anointed him and made him king in his father's place.
31 Jehoahaz was 23 years old when he became king, and he
reigned three months in Jerusalem. His mother's name was
Hamutal daughter of Jeremiah of Libnah. 32 But he did what
was evil in ADONAI'S eyes, as in all that his ancestors had done.
33 Then Pharaoh Necoh imprisoned him at Riblah in the land of
Hamath, so he would not reign in Jerusalem. He also imposed
on the land a fine of 100 talents of silver and a talent of gold.
34 Then Pharaoh Necoh installed Eliakim son of Josiah king in
place of his father Josiah, and changed his name to Jehoiakim.
But he took Jehoahaz away and brought him to Egypt, and he
died there. 35 Jehoiakim gave the silver and the gold to Pharaoh,
but he taxed the land to give the money in keeping with
Pharaoh's command. He exacted the silver and the gold from

the people of the land, each according to his assessment, to give it to Pharaoh Necoh. 36 Jehoiakim was 25 years old when he became king, and he reigned 11 years in Jerusalem. His mother's name was Zebudah the daughter of Pedaiah of Rumah. 37 But he did what was evil in ADONAI'S eyes, just as in all that his ancestors had done.

Judah Exiled to Babylon

2 Kings 24 [1] In his days, King Nebuchadnezzar of Babylon
invaded, so Jehoiakim became his vassal for three years. But he
turned and rebelled against him. [2] Then ADONAI sent against
him marauding bands of the Chaldeans, Arameans, Moabites
and Ammonites—He sent them against Judah to destroy it, as
was the word of ADONAI that He had spoken by the hand of His
servants the prophets. [3] Surely at the command of ADONAI this
happened to Judah, to banish them from His presence, because
of all the sins of Manasseh and all that he had committed, [4] and
also because of the innocent blood that he had shed—for he
had filled Jerusalem with innocent blood that ADONAI was not
willing to pardon. [5] Now the rest of the acts of Jehoiakim and
all that he did, are they not written in the Book of the
Chronicles of the Kings of Judah? [6] So Jehoiakim slept with his
fathers, and his son Jehoiachin became king in his place.

[7] No longer did the king of Egypt march out of his country,
for the king of Babylon had seized all the land that once
belonged to the king of Egypt, from the Wadi of Egypt to the
Euphrates River. [8] Jehoiachin was 18 years old when he
became king, and he reigned in Jerusalem for three months.
His mother's name was Nehushta daughter of Elnatan of
Jerusalem. [9] But he did what was evil in ADONAI'S eyes, like all
his father had done.

[10] At that time, King Nebuchadnezzar of Babylon's troops
marched against Jerusalem and the city fell under siege.
[11] Then King Nebuchadnezzar of Babylon himself arrived at the
city while his troops were besieging it. [12] Then King Jehoiachin
of Judah, his mother, his courtiers, his officials, and his
eunuchs surrendered to the king of Babylon. So the king of
Babylon took him captive in the eighth year of his reign. [13] He
also carried off from there all the treasures of ADONAI'S House
and the treasures of the royal palace, and cut in pieces all the
vessels of gold that King Solomon of Israel had made in the
Temple of ADONAI—just as ADONAI had said. [14] Then He exiled all

Jerusalem—all the captains, all the mighty men of valor, all the craftsmen and the smiths—10,000 exiles. None was left except the poorest sort of the people of the land.

15 So he deported Jehoiachin to Babylon, along with the king's mother, the king's wives, his officials and the notables of the land—he deported all as captives from Jerusalem to Babylon.
16 All the men of valor, 7,000 strong and fit for war, and 1,000 craftsmen and smiths, the king of Babylon also took as captives to Babylon.

17 Then the king of Babylon appointed Mattaniah, Jehoiachin's uncle, king in his place, and changed his name to Zedekiah.
18 Zedekiah was 21 years old when he became king, and he reigned 11 years in Jerusalem. His mother's name was Hamutal daughter of Jeremiah of Libnah. 19 But he did what was evil in ADONAI'S eyes, according to all that Jehoiakim had done. 20 For through the anger of ADONAI it came to a point in Jerusalem and Judah that He finally banished them from His presence.

Then Zedekiah rebelled against the king of Babylon.

Destruction of Jerusalem

2 Kings 25 [1] Now it came to pass in the ninth year of Zedekiah's
reign, on the tenth day of the tenth month, that King
Nebuchadnezzar of Babylon and his entire army advanced
against Jerusalem, set up camp by it, and built a siege wall all
around it. [2] So the city was under siege until the eleventh year
of King Zedekiah. [3] On the ninth day of the fourth month the
famine became so severe in the city that there was no bread for
the common people.

[4] Then the city was broken into, and all the warriors fled by
night by the way of the gate between the double walls near the
king's garden—though the Chaldeans were all around the city
—and they went by the way to the Arabah. [5] But the Chaldean
army pursued the king and overtook him in the plains of
Jericho. All his army was scattered from him. [6] So they
captured the king and brought him up to the king of Babylon at
Riblah, and passed sentence on him. [7] They slaughtered
Zedekiah's sons before his eyes, then put out Zedekiah's eyes,
bound him in bronze chains and took him to Babylon.

[8] Now on the seventh day of the fifth month—which was the
nineteenth year of King Nebuchadnezzar of Babylon—
Nebuzaradan, the captain of the imperial guard, officer of the
Babylonian king, came to Jerusalem. [9] He burned down the
House of ADONAI, the royal palace and all the houses of
Jerusalem—every notable building he burned with fire. [10] Then
the whole Chaldean army that was with the captain of the
guard demolished the walls of Jerusalem on every side. [11] Then
the remnant of the people who were left in the city—the
deserters who had defected to the Babylonian king and the rest
of the populace—Nebuzaradan captain of the guard exiled
them. [12] But the captain of the guard left some of the poorest of
the land to be vinedressers and field hands.

[13] Now the Chaldeans broke into pieces the bronze pillars
that were in the House of ADONAI, the stands and the bronze
sea that were in the House of ADONAI, and carried their bronze

away to Babylon. 14 They also took away the pots, the shovels,
the snuffers, the pans and all the bronze vessels that were used
in Temple service. 15 The captain of the guard took away the
fire pans and the basins—whatever was gold or silver. 16 The
two pillars, the one sea, and the stands which Solomon had
made for the House of ADONAI—the bronze of all these vessels
was beyond weight. 17 The height of each pillar was eighteen
cubits, with a bronze capital on top. The height of the capital
was three cubits, with a netting of copper pomegranates
encircling the capital. The same was true of the second pillar
with its netting.

18 Then the captain of the guard took away Seraiah the chief
kohen, Zephaniah the deputy kohen, and the three
doorkeepers. 19 From the city he took an official who had been
overseeing the soldiers and five of the royal advisers who were
found in the city, and the scribe of the army captain who
mustered the people of the land, and 60 men of the common
people that were found in the city. 20 Nebuzaradan the captain
of the guard took them and brought them to the king of
Babylon at Riblah. 21 The king of Babylon struck them down and
put them to death at Riblah in the land of Hamath. Thus Judah
was exiled from its land.

22 Now as for the people that were left in the land of Judah,
whom King Nebuchadnezzar of Babylon had left, he appointed
over them Gedaliah son of Ahikam son of Shaphan. 23 Now
when all the captains of the troops, they and their men, heard
that the king of Babylon had appointed Gedaliah as governor,
they came to Gedaliah at Mizpah—Ishmael son of Nethaniah,
Johanan son of Kareah, Seraiah son of Tanhumeth the
Netophathite, and Jaazaniah son of the Maacathite—they and
their men. 24 Gedaliah swore to them and to their men and said
to them, “Don’t be afraid of the Chaldean officials. Stay in the
land and serve the king of Babylon, and it will go well for you.”

25 But it came to pass in the seventh month that Ishmael son
of Nethaniah son of Elishama, of royal descent, came with ten
men and assassinated Gedaliah, so he died along with the
Judeans and Chaldeans who were with him at Mizpah. 26 So all

the people, young and old, and the captains of the troops, got up and fled to Egypt, for they were afraid of the Chaldeans.

27 Now it came to pass in the thirty-seventh year of the exile of King Jehoiachin of Judah, on the twenty-seventh day of the twelfth month, that King Evil-merodach of Babylon, in the year he became king, released King Jehoiachin of Judah from Prison. **28** He spoke kindly to him and set his throne above the throne of the other kings who were with him in Babylon. **29** So he changed his prison garments, and regularly ate bread in the king’s presence all the days of his life. **30** As for his allowance, a regular allowance was granted to him by the king, an allotment for each day, all the days of his life.

Isaiah

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10

11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20

21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30

31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40

41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50

51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60

61 | 62 | 63 | 64 | 65 | 66

Isaiah 1 1 The vision of Isaiah son of Amoz, which he saw
concerning Judah and Jerusalem, in the days of Uzziah, Jotham,
Ahaz, and Hezekiah, kings of Judah: **A Nation Sick With Sin**
2 Listen! Heavens, and hear, earth, for ADONAI has spoken:
“Sons I have raised and brought up, but they have rebelled
against Me.
3 The ox knows its owner, and the donkey its manger,
but Israel does not know,
My people do not understand.”

4 Oy, a sinful nation, a people weighed down with
iniquity, offspring of evildoers,
sons dealing corruptly!
They have abandoned ADONAI.
They have despised Israel’s Holy One.
They have turned backwards.
5 Where will you be struck again, as you stray away
more and more?
The whole head is sick,
the whole heart faint.
6 From the foot to the head there is no soundness.
Wounds, bruises and raw sores:
not pressed, nor bandaged,
nor softened with oil.
7 Your land is desolate; your cities are burned with fire;
your fields,
strangers devour it in your presence— a desolation,
overthrown by strangers.
8 So the Daughter of Zion is left as a sukkah in a
vineyard, as a lodge in a garden of cucumbers, as a
besieged city.
9 Unless ADONAI-Tzva’ot had left us a small remnant,[1]
we would have been as Sodom,
we would have been as Gomorrah.

10 Hear the word of ADONAI, you rulers of Sodom!
Give ear to the Torah of our God, you people of
Gomorrah!

Worthless Offerings 11 “For what is it to Me—the multitude of your sacrifices?”

says ADONAI.
“I am full of burnt offerings of rams and fat of fed
animals.
I have no delight in the blood of bulls, or of lambs or
he-goats.
12 When you come to appear before Me, who has
required this at your hand— trampling My courts?
13 Bring no more worthless offerings!
Incense is an abomination to Me.
New Moon and Shabbat, the calling of convocations
—I cannot endure it— iniquity with solemn
assembly.
14 Your New Moons and your Festivals My soul hates!
They are a burden to Me.
I am weary to bear them.
15 When you spread out your hands, I will hide My eyes
from you.
When you multiply prayers,
I will not hear.
Your hands are full of blood!”

Scarlet Sins as Snow 16 “Wash and make yourselves clean.

Put away the evil of your deeds
from before My eyes.
Cease to do evil.
17 Learn to do good, seek justice, relieve the oppressed,
defend the orphan,

plead for the widow.”

18 “Come now, let us reason together,”
says Adonai.
“Though your sins be like scarlet,
they will be as white as snow.
Though they be red like crimson,
they will become like wool.
19 If you are willing and obey, you will eat the good of the land.
20 But if you refuse and rebel, you will be devoured with the sword.”
For the mouth of Adonai has spoken.

Restore the Faithful City 21 How the Faithful City became a harlot!

She once was full of justice,
righteousness lodged in her—
but now murderers!
22 Your silver has become dross, your wine diluted by water.
23 Your princes are rebellious and friends with thieves.

Everyone loves a bribe
and chases after rewards.
They do not defend the orphan,
nor does a widow's case come to them.

24 Therefore says the Lord ADONAI-Tzva'ot, the Mighty
One of Israel:
"Oy! I will get relief from My foes and avenge Myself
on My enemies.
25 Then I will turn My hand on you, purge away your
dross,
and remove all your alloy.
26 I will restore your judges as at first, your counselors
as at the start.

Afterward you will be called
City of Righteousness, Faithful City.
27 Zion will be redeemed with justice, her repentant
with righteousness.”

28 But there will be a crushing of transgressors and
sinners together.
Forsaking ADONAI, they will be consumed.
29 For they will be ashamed of the sacred oaks that you
desired,
and embarrassed because of the gardens that you
have chosen.

30 For you will be like an oak of withering leaf, like a
garden that has no water.
31 So the strong will become tinder and his work like a
spark— both will burn together,
and no one will quench them.

Isaiah 2 1 The word which Isaiah, son of Amoz saw
concerning Judah and Jerusalem:

Torah From Jerusalem 2 It will come to pass in the last days that the mountain of *Adonai*'s House will stand firm as head of the mountains

and will be exalted above the hills.
So all nations will flow to it.
3 Then many peoples will go and say: "Come, let us go
up to the mountain of Adonai, to the House of the
God of Jacob!
Then He will teach us His ways,
and we will walk in His paths."
For Torah will go forth from Zion[2]
and the word of Adonai from Jerusalem.

4 He will judge between the nations and decide for
many peoples.
They will beat their swords into plowshares, and their
spears into pruning knives.
Nation will not lift up sword against nation, nor will
they learn war any more.
5 Come house of Jacob, let us walk in the light of
Adonai.

6 For You have forsaken Your people, the house of
Jacob.
For they are filled with soothsayers from the east,
and they have clapped hands with the children of
foreigners.
7 Their land also is full of silver and gold, nor is there
any limit to their treasures.
Their land also is full of horses,
nor is there any limit to their chariots.
8 Their land also is full of idols.

They worship the work of their hands,
what their own fingers have made.
9 So humanity bows down as each one lowers himself.
Pardon them not!
10 Enter into the rock and hide in the dust,
for fear of ADONAI, and the glory of His majesty.

Lofty Ones Brought Low

11 The man of haughty eyes is humbled, the lofty ones
brought low,
for ADONAI alone will be exalted in that day.
12 For the day of ADONAI-Tzva'ot will be against anyone
proud and haughty,
against anyone lifted up—he will be humbled,
13 against all the cedars of Lebanon that are lofty
and lifted up,
against all the oaks of Bashan,
14 against all the high mountains, against all the exalted
hills,
15 against every high tower, against every fortified wall,
16 against all the Tarshish ships, and against all the
luxury boats.
17 The pride of man will be humbled, the arrogance of
men abased,
for ADONAI alone will be exalted in that day.

18 The idols will completely pass away.
19 People will go into the caves of the rocks and into the
holes of the earth,[3]
because of the fear of ADONAI
and the splendor of His majesty,
when He arises to shake the earth.
20 In that day a man will cast away his idols of silver and
his idols of gold, which they made to worship,
to the moles and to the bats!
21 They go into the clefts of the rocks and the crevices
of the crags,
because of fear of ADONAI
and the splendor of His majesty,
when He arises to shake the earth.

22 Stop trusting in mankind —whose breath is in his
nose— for what is he really worth?

Downfall of Jerusalem and Judah

Isaiah 3 [1] For behold! The Lord, ADONAI-Tzva’ot, takes
from Jerusalem and from Judah supply and support,

every supply of bread
and every supply of water,

2 mighty man and man of war, judge, and prophet,
fortune-teller and elder,
3 captain of 50 and man of rank, counselor, crafty
magician and cunning charmer.
4 I will set children as their rulers.
Capricious ones will govern them.
5 The people will oppress one another— each one by his
fellow,
each one by his neighbor.
The child will be insolent to the aged, and
dishonarable to the honorable.
6 When a man takes hold of his brother in the house of
his father, saying: “You have a cloak, you be our
ruler!
This ruin is under your charge.”
7 In that day he will protest, saying: “I’m no healer!
In my house is no bread or cloak.
Don’t make me a ruler of people!”

8 For Jerusalem has stumbled, and Judah is fallen.
For their tongue and their actions
are against ADONAI, defying the eyes of His glory.
9 The expression of their faces bears witness against
them.
They display their sin like Sodom—
they do not hide it.
Oy, their souls!
For they brought evil on themselves.

The Judge Arises

10 Say to the righteous, he will be well, eating the fruit
of their deeds.
11 Oy, the wicked! It will be bad for him, for the dealing
of his hands will be done to him.

12 My people! Children are their oppressors and women
rule over them.
My people! Your guides mislead you
and destroy the way of your paths.

13 ADONAI arises to contend a case, and stands to judge
the people.
14 ADONAI will enter into judgment with the elders of His
people and with the princes: “You have devoured the
vineyard.
The plunder of the poor is in your houses.
15 What do you mean by crushing My people and
grinding the face of the poor?”
says ADONAI Elohei-Tzva’ot.

16 Moreover ADONAI says: “Since the Daughters of Zion
are proud, and walk with outstretched necks and
seductive eyes, walking and mincing as they go,
making a jingling with their feet,
17 therefore ADONAI will smite with a scab the forehead
of the Daughters of Zion.
ADONAI will expose their secret parts.
18 In that day ADONAI will strip the finery of anklets,
headbands, crescents, 19 pendants and bracelets, veils,
20 headdresses, armlets, sashes, perfume vials, amulets, 21 rings
and nose-jewels, 22 festal robes, capes, cloaks, purses, 23 lace
scarves, fine linen, turbans and veils.

24 Now it will come to pass: Instead of sweet spices
there will be rottenness; instead of a sash, rags;
instead of curled hair, baldness;
instead of fine clothing, sackcloth; and branding
instead of beauty.
25 Your men will fall by the sword, and your warriors in
battle.
26 Her gates will lament and mourn.
Desolate, she will sit on the ground.

Isaiah 4 [1] Seven women will grab hold of one man in that day,
saying: “We will eat our own bread, and wear our own apparel.
Only let us be called by your name— take away our
reproach!”

Zion’s End-Time Glory [2] In that day the Branch of *Adonai* will be beautiful and glorious, and the fruit of the land excellent and appealing for Israel’s survivors. [3] So it will come to pass that whoever is left in Zion and whoever remains in Jerusalem will be called holy—everyone who is recorded among the living in Jerusalem.

[4] After Adonai has washed away the filth of the Daughters of Zion and has purged the blood of Jerusalem from her midst by the spirit of judgment and by the spirit of burning, [5] then Adonai will create over the whole area of Mount Zion and over her convocations, a cloud by day, and smoke and shining of a flaming fire by night. For over all, glory will be a canopy[4].
[6] Then there will be a sukkah for shade by day from the heat, and for refuge and for shelter from storm and from rain.

Song of the Vineyard

Isaiah 5 [1] Let me sing of my beloved, a song of my
beloved, about His vineyard.

My beloved had a vineyard
in a very fertile hill.[5]
2 He dug it out and cleared its stones, planted it with a
choice vine,
built a tower in the midst of it,
and even cut out a winepress.
He expected it to yield good grapes,
but it yielded worthless grapes.
3 So now, O inhabitants of Jerusalem and people of
Judah, please judge
between me and my vineyard.
4 What more was there to do for my vineyard that I
have not done?
Why then, when I expected it to yield good grapes,
did it yield worthless grapes?
5 So now, I will make known to you what I will do to my
vineyard:
I will take away the hedge,
and it will be eaten up.
I will break down the fence,
and it will be trodden down.
6 I will lay it waste: it will not be pruned or hoed,
but briers and thorns will come up.
I will also command the clouds not to rain on it.

7 For the vineyard of ADONAI-Tzva’ot is the house of
Israel,

and the people of Judah
the planting of His delight.
He looked for justice,
but behold, bloodshed,
for righteousness,
but behold, a cry!

Judgment for Injustice [8] **Woe to those who join house to house and merge field to field,**

until there is no room,

and you will live alone
in the midst of the land!

9 In my ears, ADONAI-Tzva'ot has said: "Surely many
houses will be desolate— even grand and fine ones—
with no occupants."
10 Ten acres of vineyard will yield six gallons,

and an omer of seed
will yield one ephah.[6]
11 Woe to those who rise up early in the morning— so
they may pursue liquor,
who stay up late at night,
until wine inflames them!
12 Harp and lyre, tambourine and flute, and wine are at
their banquets.
They do not notice ADONAI'S activity nor see the works
of His hands.
13 "Therefore My people are in captivity for lack of
knowledge.

Their honorable men are famished
and their multitudes parched with thirst.
14 Therefore Sheol has enlarged its gullet and opened
its measureless mouth— down goes her glory, her
tumult,
her uproar, and the revelry in her.
15 So humanity will be bowed down mankind will be
humbled,
and the eyes of the lofty humbled.”
16 But ADONAI-Tzva’ot will be exalted through justice,
and the Holy God consecrated through
righteousness.
17 Then lambs will graze as if in their own pasture, and
nomads will eat in the ruins of the wealthy.
18 Oy to those that drag iniquity along with cords of
deceit, and sin as if with a cart rope!
19 They say: “Let Him hurry up and hasten His work, so
we may see it!
Let the plan of the Holy One of Israel draw near and
come,
so we may know it!”
20 Oy to those who call evil good and good evil,

who present darkness as light
and light as darkness,
who present bitter as sweet,
and sweet as bitter!
21 Oy to those who are wise in their own eyes, and
clever in their own sight!
22 Oy to those who are heroes at drinking wine, and
valiant at mixing drinks,
23 who justify the wicked for a bribe, and deprive the
innocent of justice!
24 Therefore, as a tongue of fire consumes straw, and as
chaff collapses into the flame, so their root will be
like rot,
and their blossom will go up like dust.
For they have rejected the Torah of ADONAI–Tzva'ot,
and despised the word of the Holy One of Israel.
25 Therefore ADONAI'S anger is kindled against His
people.
When He has stretched out His hand
against them and struck them,
the hills trembled, and their carcasses were like
refuse in the streets.
For all this His anger is not turned away, yet His
hand is still outstretched.

26 He will lift up a banner to nations far off, and will
whistle for them from the ends of the earth.
Look! Swiftly, speedily they come!

27 None will be weary and none stumble among them;
none will slumber or sleep;
no belt will be loose at the waist;
no strap of sandals be broken.
28 Their arrows are sharp and all their bows bent;

their horse hooves will be like flint and their wheels
like a whirlwind.
29 Their roaring will be like a lion.
They will growl like young lions—
yes, they will roar, seize their prey and carry it away
safely— and there will be none to rescue.
30 They will roar against them like the roaring of the
sea.
If one looks to the land,
behold, darkness and distress!
The light is darkened by the clouds.

Judah's Encounter with *Adonai*

Isaiah 6 1 In the year of King Uzziah's death, I saw Adonai sitting
on a throne, high and lifted up,[7] and the train of His robe filled
the Temple. 2 Seraphim were standing above Him. Each had six
wings: with two he covered his face and with two he covered
his feet, and with two he flew. 3 One called out to another, and
said: "Holy, holy, holy, is Adonai-Tzva'ot!
The whole earth is full of His glory."[8]

4 Then the posts of the door trembled at the voice of those
who called, and the House was filled with smoke.[9] 5 Then I
said: "Oy to me! For I am ruined!
For I am a man of unclean lips,
and I am dwelling among a people of unclean lips.
For my eyes have seen the King, Adonai-Tzva'ot!"

6 Then one of the seraphim flew to me, with a glowing coal in
his hand, which he had taken with tongs from the altar.7 He
touched my mouth with it and said: "Behold, this has touched
your lips.
Your iniquity is taken away, and your sins atoned
for."

8 Then I heard the voice of Adonai saying: "Whom should I
send, and who will go for Us?"

So I said, "Hineni. Send me."

9 Then He said: "Go! Tell this people:
'Hear without understanding,
and see without perceiving.'[10]
10 Make the heart of this people fat, their ears heavy,
and their eyes blind.
Else they would see with their eyes, and hear with
their ears,

and understand with their heart,
and return, and be healed.”[11]
11 Then I said, “Adonai, how long?”
He answered,
“Until cities are laid waste
and without inhabitant,
houses are without people,
and the land is utterly desolate.
12 Adonai will drive people far away.
The desertion of the land will be vast.
13 Though a tenth still be in it, it will again be burned.
As a terebinth tree or as an oak
whose stump remains when cut down,
so the holy seed will be the stump.”

Reassurance Regarding a Threat

Isaiah 7 **1** Now it came about in the days of Ahaz son of Jotham,
son of Uzziah, king of Judah, that King Rezin of Aram and King
Pekah, son of Remaliah of Israel, went up to Jerusalem to war
against it, but could not prevail against it. **2** When it was
reported to the house of David saying: “Aram is camped in
Ephraim,” his heart as well as the heart of his people shook like
the trees of the forest shaking with the wind.
3 Then ADONAI said to Isaiah: “Go out now to meet Ahaz—you
and Shear-jashub your son, at the end of the aqueduct from the
upper pool, in the highway of the fullers’ field[12]; **4** and say to
him, ‘Keep calm and be quiet. Do not fear nor be faint-hearted
because of these two stubs of smoldering firebrands, because
of the fierce anger of Rezin and Aram, nor of the son of
Remaliah, **5** because Aram has plotted harm against you, along
with Ephraim and the son of Remaliah saying, **6** “Let us go up
against Judah, terrorize it, divide it for ourselves, and appoint
Tabeel’s son as king in the midst of it.”
7 Thus says ADONAI Elohim:

“It will not stand, nor will it occur.
8 For the head of Aram is Damascus,
and the head of Damascus is Rezin.
Within 65 years Ephraim will be broken
and not be a people.
9 The head of Ephraim is Samaria,
and the head of Samaria is Remaliah’s son.
If you do not trust, you will not stand.”

The Sign of Immanuel

10 Then ADONAI spoke again to Ahaz saying, 11 “Ask for a sign
from ADONAI your God—from the depths of Sheol or the heights
of Heaven.”
12 But Ahaz said, “I won’t ask—I wouldn’t test ADONAI!”
13 Then he said, “Hear now, house of David! Is it a small thing
for you to weary men? Will you also weary my God?
14 Therefore ADONAI Himself will give you a sign:

Behold, the virgin[13] will conceive.
When she is giving birth to a son,
she will call his name Immanuel.[14]
15 He will be eating curds and honey
by the time he knows to refuse evil
and choose good.

16 For before the boy knows to refuse evil and choose good,
the land of the two kings you dread will be abandoned.
17 ADONAI will bring—on you, on your people and on your
father’s house such days as have never come since the day
Ephraim separated from Judah—the king of Assyria!

18 In that day ADONAI will whistle for the fly at the source of
the Nile of Egypt and for the bee in the land of Assyria. 19 Then
they will come, all of them—and will settle in the steep wadis
and in the clefts of the cliffs and in all the thorn bushes and in
all the watering holes. 20 In that day ADONAI will shave—with a
razor hired beyond the River—with the king of Assyria—the
head and the hair of the legs, and even clip off the beard.
21 In that day it will be that a man will rear a calf and two
sheep, 22 and from the abundant milk they give, he will eat
curds—for anyone left in the land will eat curds and honey.
23 In that day it will be that every place where there were
1,000 vines worth 1,000 silver shekels will become briers and
thorns. 24 With arrows and bows one will come there, since all

the land will become briers and thorns. [25] As for all the hills
that were tilled with the hoe—you will not go there for fear of
briers and thorns. Instead it will be for grazing of oxen and
roaming of sheep.

Assyria Will Rise to Judah's Neck

Isaiah 8 1 Then ADONAI said to me: "Take yourself a great tablet,
and write on it with a man's stylus: 'Maher-shalal-hashbaz[15].'"
2 So I took for myself trustworthy witnesses—Uriah the kohen
and Zechariah son of Jeberechiah.
3 Then I went to the prophetess; and she conceived and bore
a son. Then ADONAI said to me: "Call his name Maher-shalal-
hashbaz. 4 For before the child will have knowledge to cry 'my
father!' or 'my mother!' the wealth of Damascus and the spoil
of Samaria will be carried away before the king of Assyria."
5 Then ADONAI spoke to me further, saying: 6 "Because these
people have refused the softly flowing waters of Shiloah, and
rejoice with Rezin and Remaliah's son, 7 therefore behold,
ADONAI is bringing on them the waters of the River—mighty and
massive— Assyria's king with all his glory!
It will rise over all its channels and spill over all its
banks.
8 Then it will sweep through Judah, overflow as it
passes through,
reaching even to the neck!
So the spread of its wings will be the full breadth of
your land!
Immanuel!

9 Make an uproar, O peoples— but you will be broken in
pieces.
Give ear, all you of far countries.
Arm yourselves—yet be shattered!
Arm yourselves—yet be shattered!
10 Take counsel together, but it will amount to nothing.
Speak a word, but it will not stand.
For God is with us!

11 For thus ADONAI spoke to me, with a strong hand, warning
me that I should not walk in the way of these people, saying:
12 “Do not say: ‘It’s a conspiracy!’ about everything that these
people call a conspiracy. You must not fear or tremble at what
they fear.

13 ADONAI-Tzva’ot, Him will you sanctify, and let Him be
your fear, trembling at Him.
14 He will be a Sanctuary, but a stone of stumbling and
a rock of offence[16]
to both the houses of Israel,

a trap and a snare
to the inhabitants of Jerusalem.
15 Many among them will stumble, fall, and be broken,
snared and caught.
16 Bind up the testimony, seal the instruction with My
disciples.
17 I will wait for ADONAI, who is hiding His face from the
house of Jacob, and I will look eagerly for Him.

18 Here I am with the children that ADONAI has given me as signs and wonders in Israel, from ADONAI-Tzva'ot who dwells on Mount Zion. 19 When they say to you: "Consult the mediums and necromancers who chirp and mutter," shouldn't a people seek their God? Should a people consult the dead on behalf of the living? 20 To Torah and to the testimony!

If they do not speak according to this word, it is because they have no light. 21 They will pass this way that are hard-pressed and hungry, and it will turn out that when they are hungry, they will become enraged and curse their king and their God. Whether they turn their faces upward 22 or look to the earth, behold, distress and darkness, the gloom of anguish, and they will be driven into darkness.

A Great Light in Galilee 23 But there is no gloom to her[17]

who was in anguish, as in time past.
He treated lightly the land of Zebulun and the land of
Naphtali,
but in the future He will bring glory— by the way of
the sea,
beyond the Jordan—
Galilee of the Gentiles.

Isaiah 9

1 The people walking in darkness will see a great
light.
Upon those dwelling in the land of the shadow of
death, light will shine.[18]
2 You will multiply the nation.
You will increase the joy.

They will rejoice before You
like the joy in the harvest,
as they revel when they divide spoil.
3 For You will break the burdensome yoke and the rod
on his shoulder— the war-club of his oppressor—
as in the day of Midian.
4 For every stomping boot quaking and cloak rolled in
blood
will be for burning—
fuel for the fire.

Prince of Peace

5 For to us a child is born, a son will be given to us,[19]
and the government will be upon His shoulder.[20]

His Name will be called
Wonderful Counselor,[21]

Mighty God
My Father of Eternity,
Prince of Peace.[22]

6 Of the increase of His government and shalom there
will be no end— on the throne of David and over His
kingdom— to establish it and uphold it

through justice and righteousness
from now until forevermore.[23]
The zeal of ADONAI-Tzva'ot will accomplish this.

Warning About Defiance [7] *ADONAI* sent a word to Jacob, and it fell upon Israel.

[8] All the people will know what Ephraim and the
inhabitants of Samaria say in pride and in arrogance
of heart: [9] "The bricks are fallen, but we will rebuild
with cut stones.
The sycamores are cut down,
but we will replace them with cedars."
[10] Therefore ADONAI raises up Rezin's adversaries
against them,
and spurs on his enemies.
[11] The Arameans from the east and the Philistines from
the west— they will devour Israel with open mouth.
For all this His anger is not turned away, yet His
hand is still outstretched.
[12] Yet the people will not turn back to the One who
strikes them,
nor will they seek ADONAI-Tzva'ot.
[13] So ADONAI will cut off from Israel head and tail, palm
branch and bulrush in a single day.
[14] The elder and the man of rank— he is the head.
The prophet who teaches falsehood—
he is the tail.
[15] The leaders of this people lead them astray.
Those they mislead are swallowed up.
[16] Therefore ADONAI will have no joy in their young men,
nor will He have compassion on their orphans and
widows, for everyone is ungodly and an evildoer,
and every mouth speaks foolishness.

For all this His anger is not turned away, yet His
hand is still outstretched.
17 For wickedness burns like a fire and consumes the
briers and thorns
It kindles the thickets of the forest, so they roll up in
a column of smoke.
18 By the wrath of ADONAI-Tzva’ot is the land burnt up;
The people are as fuel for the fire.
No one spares his brother.
19 One grabs with the right hand but is hungry,
and eats with the left hand
but is not satisfied.
Everyone will eat the flesh of his own arm—
20 Manasseh will devour Ephraim, and Ephraim,
Manasseh,
both are against Judah.
For all this His anger is not turned away, yet His
hand is outstretched.

Oy to Unjust Legislators

Isaiah 10

1 Oy to those enacting unjust decrees and
recording corrupt legislation,
2 to deprive the helpless of justice and rob the rights of
the poor of My people, so that widows may be their
spoil
and orphans their prey!
3 What will you do in the day of visitation, when
desolation comes from afar?
To whom will you flee for help?
Where will you leave your wealth?

4 One can only crouch among the captives or collapse
among the slain.
For all this His anger is not turned away, yet His
hand is still outstretched.

Assyria, the Rod

5 Oy to Assyria, the rod of My anger— the club in their
hand is My indignation!
6 I am sending it against an ungodly nation, and against
the people of My fury I am commissioning it, to take
spoil and plunder,

to trample them down
like mud in the streets.

7 Yet that is not what Assyria intends, nor is that what
he is thinking about.
Rather his heart is to destroy,
and to cut down nations—only a few!
8 For he says: “Aren’t all my princes kings?
9 Isn’t Calno like Carchemish?
Isn’t Hamath like Arpad?
Isn’t Samaria like Damascus?
10 As my hand has reached the kingdoms of the idols—
with more graven images than Jerusalem and
Samaria— 11 as I’ve done to Samaria and her idols,
won’t I also do to Jerusalem and her idols?”

12 Therefore it will come to pass, when ADONAI finishes all His work on Mount Zion and on Jerusalem, “I will punish the fruit of the arrogant heart of the king of Assyria, and the glorying of his haughty eyes.” 13 For he said: “By the strength of my own hand I’ve done it, and my own wisdom,
for I am shrewd!
I abolished the borders of peoples,
and plundered their treasures.
As a mighty one I cast down inhabitants.
14 My hand found the riches of the peoples as a nest—
like gathering forsaken eggs,
I have gathered the entire earth.
Not a wing fluttered,
not a beak opened or chirped!”

15 Should the axe boast against the One who chops with
it?
Should the saw magnify itself against the One who
wields it?

It would be like a rod waving the One who lifts it, or
like a staff hoisting up the One who is not wood!

16 Therefore will the Lord ADONAI-Tzva’ot, send leanness
among his fat ones.
Under its glory He will kindle a burning like a blazing
fire.
17 So the light of Israel will become a fire, and its Holy
One a flame.

He will burn and consume
its thorns and briers in one day.
18 Both the glory of his forest and his fruitful field,
he will consume, both soul and body.
It will be like a sick man wasting away.
19 The remnant of the trees of his forest will be so few, a
child could record them.

A Remnant Will Return

20 Yet it will come about in that day that the remnant of
Israel— those of the house of Jacob who escaped—
will never again depend on the one
who struck them down,
but will depend upon ADONAI, the Holy One of Israel,
in truth.
21 A remnant will return, even the remnant of Jacob,[24]
to the Mighty God.

22 For though your people, O Israel, be as the sand of
the sea,
only a remnant of them will return.[25]
Destruction has been decreed.
Justice overflows.
23 For a complete destruction, as decreed, will ADONAI
Elohei-Tzva'ot make throughout the whole land.[26]

24 Therefore thus says ADONAI Elohei-Tzva'ot: "O My
people dwelling in Zion,
do not be afraid of Assyria,
though he strike you with the war-club, and lift up his
rod against you, as Egypt did.
25 "For in a very little while My indignation against you will be
spent, and My anger will turn to their destruction." 26 ADONAI-
Tzva'ot will stir up against him a scourge, as in the slaughter of
Midian at the Rock of Oreb. As His staff was over the sea, so
will He lift it up, as He did in Egypt.

27 In that day his burden will be taken off your
shoulders, and his yoke off your neck.
Indeed, the yoke will be broken
because of fatness.

Assyria Advancing

28 He has come to Aiath, and passed through Migron.
At Michmas he deposited his supplies.
29 They have crossed over the pass.
They have taken up lodging at Geba.
Ramah is terrified;
Gibeath-shaul has fled.
30 Shriek your cry, daughter of Gallim!
Listen, O Laish! O poor Anathoth!
31 Madmenah has fled.
The inhabitants of Gebim take cover.
32 This very day he will halt at Nob.
He shakes his fist at the mountain
of the Daughter of Zion,
the hill of Jerusalem.
33 Behold, the Lord, ADONAI-Tzva'ot will lop off the
branches with terror!
So the tall ones will be cut down
and the lofty ones laid low.
34 Yes, He will hack down the thickets of the forest with
iron, and Lebanon with its majesty will fall.

The Branch From David

Isaiah 11

1 Then a shoot will come forth out of the stem of
Jesse, and a branch will bear fruit out of His roots.[27]
2 The Ruach of ADONAI will rest upon Him, the Spirit of
wisdom and insight,
the Spirit of counsel and might,

the Spirit of knowledge
and of the fear of ADONAI.[28]
3 His delight will be in the fear of ADONAI.
He will not judge by what His eyes see,
nor decide by what His ears hear.
4 But with righteousness He will judge the poor, and
decide with fairness for the poor of the land.
He will strike the land with the rod of His mouth,[29]
and with the breath of His lips He will slay the
wicked.
5 Also righteousness will be the belt around His loins,
and faithfulness the belt around His waist.

Messianic Age of *Shalom* 6 The wolf will dwell with the lamb, the leopard will lie down with the kid,

the calf and the young lion and the yearling together,
and a little child will lead them.
7 The cow and the bear will graze, their young ones lie
down together,
and the lion will eat straw like an ox.
8 A nursing child will play by a cobra's hole, and a
weaned child will put his hand into a viper's den.
9 They will not hurt or destroy in all My holy mountain,
for the earth will be full of the knowledge of ADONAI,
as the waters cover the sea.

Second Return from Diaspora

10 It will also come about in that day that the root of
Jesse will stand
as a banner for the peoples.[30]
The nations will seek for Him,
and His resting place will be glorious.[31]
11 It will also come about in that day that my Lord will
again redeem—a second time with His hand—the
remnant of His people who remain[32]
from Assyria, from Egypt, from Pathros, from Cush,
Elam, Shinar, Hamath, and from the islands of
the sea.
12 He will lift up a banner for the nations, and assemble
the dispersed of Israel,
and gather the scattered of Judah
from the four corners of the earth.[33]
13 Ephraim's envy will end, those hostile to Judah will be
cut off.
Ephraim will not be jealous of Judah,
and Judah will not harass Ephraim.
14 They will swoop down on the Philistine slope to the
west.
Together they will plunder the children of the east—
laying their hand on Edom and Moab,
the children of Ammon obeying them.
15 Then ADONAI will dry up the gulf of the Egyptian sea.
He will wave His hand over the River with His
scorching wind, and will strike it into seven
streams,
and let men walk over in sandals.
16 So there will be a highway for the remnant of His
people who remain, from Assyria,

as there was for Israel in the day
they came up out of the land of Egypt.

Wells of Salvation

Isaiah 12 [1] In that day you will say: “I will give You thanks,
ADONAI, for though You were angry with me, Your anger is
turned away,
and You comfort me.
[2] Behold, God is my salvation!
I will trust and will not be afraid.
For the Lord ADONAI is my strength and my song.
He also has become my salvation.”[34]
[3] With joy you will draw water from the wells of
salvation.
[4] In that day you will say: “Give thanks to ADONAI.
Proclaim His Name!
Declare His works to the peoples, so they remember
His exalted Name.
[5] Sing to ADONAI, for He has done gloriously.
Let this be known in all the earth.
[6] Cry out and shout, inhabitant of Zion!
For great in your midst is the Holy One of Israel.”

End of Babylon and the World

Isaiah 13 1 The burden[35] of Babylon, which Isaiah the son of
Amoz saw: 2 Lift up a banner on a bare mountain, raise a voice
to them, wave a hand,
so that they may enter the gates of the nobles.
3 I have commanded My consecrated ones, yes, I have
called My mighty ones,
My proud exulting ones, for My fury.
4 A sound of tumult in the mountains like that of many
people!
A sound of uproar of kingdoms,
of nations gathered!
ADONAI-Tzva'ot is mustering the army for battle.
5 They are coming from a far country— from the end of
the heavens—
ADONAI and the weapons of His wrath, to destroy the
whole land.

6 Wail, for the day of ADONAI is near!
it will come as destruction from Shaddai.
7 Therefore all hands will fall limp, and every man's
heart will melt.
8 They will be terrified; pain and anguish will take hold
of them; they will writhe as a woman in labor;
they will look aghast at one another—
their faces aflame!
9 Behold, the day of ADONAI comes, cruel, full of wrath
and fierce fury,
to make the earth a desolation,
and destroy its sinners from it.
10 For the stars of heaven and their constellations will
not give their light.
The rising sun will be darkened,

and the moon will not give its light.[36]
11 I will punish the world for evil, and the wicked for
their iniquity.
I will put an end to the arrogance of the proud, and
abase the insolence of tyrants.

12 I will make people scarcer than gold, even than the
pure gold of Ophir.
13 Therefore I will make heaven tremble, and the earth
will shake from its place at the wrath of ADONAI-
Tzva'ot, in the day of His fierce fury.

14 It will be like a hunted gazelle, or like sheep with no
one gathering.
Each will return to his own people,
each will flee to his own country.

15 Everyone found will be thrust through.
Everyone caught will fall by the sword.
16 Their babes will be dashed in pieces before their
eyes.
Their houses will be plundered,
and their wives ravished.
17 Behold, I will stir up against them the Medes, who
will not value silver
and will take no delight in gold.
18 Their bows will cut down the young men, with no pity
on the fruit of the womb, nor will their eye spare
children.
19 So Babylon, the glory of kingdoms, the beauty of
Chaldean pride,
will be just as when God overthrew Sodom and
Gomorrah.
20 It will never be inhabited, nor will it be dwelt in
from generation to generation,

nor will an Arab pitch a tent there,
nor will shepherds let flocks lie there.
21 But desert creatures will lie there.
Their houses will be full of owls.
Ostriches will dwell there,
and goat-demons will dance[37] there.
22 Hyenas will howl in their citadels and jackals in their pleasant palaces.
Her time is near to come—
her days will not drag on long.

God's People Restored

Isaiah 14

1 For ADONAI will have compassion on Jacob and
will again choose Israel
and settle them in their own land.
The outsider will join himself with them
and will cling to the house of Jacob.
2 The peoples will take them and escort them to their
place.
The house of Israel will possess them
in the land of ADONAI as servants and handmaids.
They will take their captors captive,
and rule over their oppressors.

Taunt Against Babylon's King 3 Now in the day when *ADONAI* will give you rest from your sorrow and your turmoil, and from the hard service you were forced to do, 4 you will take up this taunt against the king of Babylon and say: "How the taskmaster has ceased!

The raging oppressor, exacter of gold, has ceased!
5 ADONAI has broken the rod of the wicked, the scepter
of the rulers,
6 which struck the people in wrath with continual
strokes,
which ruled the nations in fury,
with relentless persecution.
7 The whole earth is at rest, and quiet.
They break forth with a ringing cry!
8 Even the cypress trees rejoice over you, along with
the cedars of Lebanon:
"Since you were laid low,
no woodcutter comes up against us."

9 Sheol from below is excited about you, to meet you at your coming!
He stirs up the dead spirits for you,
even the chief ones[38] of the earth.
He makes all the kings of the nations
rise up from their thrones.
10 They all answer and say to you: “Even you have become as weak as us?
Have you become like us?
11 Your pomp is brought down to Sheol with the music of your harps.
Maggots are spread out under you,
and worms cover you.”

Shining One Fallen From Heaven 12 **How you have fallen from heaven, O brighstar[39], son of the dawn![40]**

How you are cut down to the earth,
you who made the nations prostrate!
13 You said in your heart: “I will ascend to heaven,
I will exalt my throne above the stars of God.[41]
I will sit upon the mount of meeting,
in the uttermost parts of the north.
14 I will ascend above the high places of the clouds— I will make myself like Elyon.”
15 Yet you will be brought down to Sheol, to the lowest parts of the Pit.

16 Those who see you will stare at you, reflecting on what has become of you:
“Is this the one who shook the earth,
who made kingdoms tremble,
17 who made the world a wilderness and destroyed its cities,

who never opened the house of his prisoners?”
18 All the kings of the nations, all of them, lie in glory,
each in his own house.
19 But you are cast out of your tomb as a discarded
branch,
garment of the slain,
pierced with a sword,
dumped into a stony pit,
a corpse trodden underfoot.
20 You will not join with them in burial, because you
ruined your land,
you slaughtered your own people.
The offspring of evildoers will never be named.
21 Prepare slaughter for his children for the iniquity of
their fathers,
so they would not rise up and possess the land, or fill
the face of the earth with cities.

22 “For I will rise up against them”—it is a declaration of ADONAI-Tzva’ot—“and I will cut off from Babylon name and remnant, offshoot and offspring,” declares ADONAI. 23 “I will also make it a possession for the porcupine, with marshes of water, and I will sweep it with the broom of destruction.” It is a declaration of ADONAI-Tzva’ot.

24 ADONAI Tzva’ot has sworn, saying: “Surely, as I
thought it, so it will be.
As I have purposed, so it will stand.
25 I will break Assyria in My land.
On My mountains I will trample him.
Then his yoke will be taken off them,
his burden removed from their shoulder.
26 This is the purpose planned for the whole earth, and
this is the hand that is stretched out over all the
nations.”

27 For ADONAI-Tzva’ot has purposed, so who will annul
it?
Since His hand is stretched out,
who will turn it back?

Doom of Philistia

28 In the year king Ahaz died came this burden: 29 Do not
rejoice, all you of Philistia, that the rod that struck you is
broken.
For from the serpent's root comes a viper
and its fruit will be a flying serpent.
30 The firstborn of the poor will feed, and the needy will
lie down in safety.
I will kill your root with famine,
and your survivors will be slain.
31 Wail, O gate! Cry, O city!
Melt away, all you of Philistia!
For smoke is coming from the north,
and there is no straggler in its ranks.

32 What will they answer the messengers of the nation?
For ADONAI has founded Zion, and the afflicted of His
people will find refuge in her.

Isaiah 15

1 The burden of Moab.
For in the night that Ar is devastated, Moab is ruined;
for in the night that Kir is devastated, Moab is ruined.
2 He has gone up to the shrine, to Dibon, to the high
places to weep.
Moab wails over Nebo and Medeba.
Every head is bald, every beard shaven.
3 In their streets they wear sackcloth.
On their housetops and in their plazas, everyone
wails, weeping profusely.
4 Heshbon and Elealeh cry out.
Their voice is heard as far as Jahaz.
Therefore the soldiers of Moab cry aloud, his soul
faints within him.
5 My heart cries out for Moab.
Her fugitives are as far as Zoar as a three year old
heifer,
for by the ascent of Luhith
they go up with weeping,
for on the way of Horonaim
they raise a cry of distress.
6 The waters of Nimrim are desolate.
The grass is withered away,
the new grass withers,
there is nothing green.
7 Therefore the riches they had gotten and whatever
they have stored, they carry over the Wadi of
Willows.
8 For the cry has gone around the borders of Moab,
the wailing to Eglaim,
and the wailing to Beer-elim.
9 For the waters of Dimon are full of blood, but I will
bring on Dimon even more— a lion for those

escaping from Moab, and for those remaining in the land.

Isaiah 16

1 Send lambs to the ruler of the land from Sela
in the desert
to the mountain of the Daughter of Zion.
2 For like fluttering birds, scattered from a nest,
so will the daughters of Moab be at the fords of
Arnon.
3 ‘Give counsel, execute justice.
Cast your shadow like night at noonday.
Hide the refugees,
do not betray the fugitive.
4 Let My refugees stay with you.
Be for Moab a hiding place
from the face of the destroyer.
For the extortion is at an end, devastation ceases,
oppressors are gone from the land.

5 A throne will be established in mercy, and One will sit
on it in truth —in the tent of David— One who seeks
justice
and is ready for righteousness.[42]

6 We have heard of the pride of Moab— very proud is he
—
of his haughtiness, his arrogance, his insolence,
and his dishonest boasting.
7 Therefore Moab will wail for Moab— everyone will
wail!
For the sweet cakes of Kir-hareseth you will moan,
utterly stricken.
8 For the fields of Heshbon have withered, as well as
the vine of Sibmah.
Rulers of nations have trampled the choice clusters,
that reached as far as Jazer and into the desert, its
branches spread out
and crossed to the sea.

9 Therefore I will weep bitterly for Jazer, for the vine of
Sibmah.
I will drench you with my tears, O Heshbon and
Elealeh.
For on your summer and your harvest the battle cry
has fallen.
10 Gladness and joy are taken away from the fruitful
field.
In the vineyards, no singing for joy no happy
shouting, no treading wine in the presses.
I have made the shouting stop.
11 Therefore my heart moans for Moab like a lyre,
and my inward part for Kir-heres.
12 So it will be, when Moab is weary upon the high place
and comes to his sanctuary to pray, it will do him no
good.

13 This is the word that ADONAI spoke concerning Moab in the past. 14 But now ADONAI has spoken, saying: “Within three years (as with the years of a hired worker), the glory of Moab will be disgraced; for all his large population, the remnant will be very small and feeble.”

Isaiah 17 1 The burden of Damascus: Behold, Damascus will cease as a city
and will become a ruinous heap.
2 The cities of Aroer are forsaken.
They will be for flocks—they will lie down and no one will frighten them.
3 The fortress will also cease from Ephraim, and the kingdom from Damascus.
The remnant of Aram will be
like the glory of Bnei-Yisrael.
It is a declaration of ADONAI-Tzva'ot.

Jacob's Glory Fades

4 Now in that day Jacob's glory will fade, and the fatness of his flesh grow lean.
5 It will be as when the harvester gathers the standing grain and reaps the heads with his arm,
as when one gleans grain in the valley of Rephaim.
6 Only gleanings will remain, as when beating an olive tree— two or three olives at the very top,
four or five on a fruitful tree's branches.
It is a declaration of ADONAI God of Israel.

7 In that day a man will look to his Maker and his eyes will turn to the Holy One of Israel. 8 He will not look to the altars, the work of his hands, nor will he look to what his fingers have made—neither the Asherah poles nor the sun-images.
9 In that day the strong cities will be like forsaken forests and treetops that were abandoned, because of Bnei-Yisrael—they will be laid waste.

10 For you have forgotten the God of your salvation and you have not remembered the Rock of your strength.

Therefore you plant delightful plants
and set out exotic vines.
11 In the day that you plant, you fence it in, and in the morning you made your seed to sprout— but the harvest will be a heap
in a day of grief and incurable pain.

12 Oy! The uproar of many peoples who roar like the roaring of the seas.
The rumbling of nations,
who rush in like the rumbling of mighty waters!
13 The nations will rush in like the rumbling of many waters, but He will rebuke them so they will flee far away, chased like chaff on the hills before the wind, like whirling dust before the storm.
14 At evening time—sudden terror!
Before morning, they are no more.
This is the reward of those who plunder us and the lot of those who pillage us.

Ode of Ethiopia

Isaiah 18

1 Oy! The land of whirring wings, which is
beyond the rivers of Ethiopia, 2 that sends
ambassadors by sea, in papyrus vessels upon the
water.
Go, swift messengers, to a nation tall and smooth-
skinned, to a people feared far and wide, a nation
powerful and oppressive,
whose land the rivers divide.
3 All you inhabitants of the world, and dwellers on
earth,
when a banner is raised on the mountains, look!
when a shofar is blown, listen!
4 For so ADONAI has said to me: “I will remain quiet, and
look from My dwelling place, like shimmering heat
in sunshine,
like a cloud of dew in harvest heat.”
5 For before the harvest, as soon as blossoming is over
and flower becomes ripening grape,
He will cut off the shoots with pruning knives, He will
cut back and remove the twigs.
6 They will be left together for the mountain birds of
prey and the beasts of the land.
The birds of prey will summer on them, and all the
beasts of the land will winter upon them.

7 At that time tribute will be brought to ADONAI-Tzva’ot
from a nation tall and smooth-skinned, from a people
feared far and wide,
a nation powerful and oppressive,
whose land the rivers divide—
to the place of the Name of ADONAI-Tzva’ot—Mount
Zion!

Egypt Will Know *Adonai*

Isaiah 19 1 The burden of Egypt: Behold, ADONAI rides upon a
swift cloud and comes to Egypt.
Egypt's idols tremble before Him
and Egypt's heart melts within them.
2 I will stir up Egyptian against Egyptian.
Everyone will fight against his brother, and everyone
against his neighbor— city against city,
kingdom against kingdom.
3 The spirit of Egypt will drain within it, and I will
confuse its counsel.
So they will resort to idols, charmers, mediums and
familiar spirits.
4 I will give the Egyptians into the hand of a cruel
master— a fierce king will rule over them.
It is a declaration of ADONAI-Tzva'ot.
5 The waters from the sea will dry up, and the river will
be drained dry.

6 Then the channels will stink.
The streams of Egypt will dwindle and dry up.
Reeds and rushes will rot.
7 The bulrushes by the Nile, by the mouth of the Nile,
and everything sown by the Nile
will wither, blow away and be no more.
8 Then the fishermen will lament.
All who cast hooks in the Nile will mourn, and those
who spread nets on the waters will languish.
9 Moreover the workers of fine flax, and the weavers of
white cloth will be ashamed.
10 Her pillars will be crushed, All hired workers will be
grieved in soul.

11 The princes of Zoan are utter fools.
Pharaoh’s wisest counselors are stupid.
How can you say to Pharaoh,
“I am the son of the wise,
a son of ancient kings”?
12 Where then are your wise men?
Let them tell you now!
Let them know what ADONAI-Tzva’ot has purposed
against Egypt.
13 The princes of Zoan are fools.
The princes of Noph are deceived.

The cornerstone of her tribes
have led Egypt astray.
14 ADONAI has mixed within her a spirit of dizziness.
They make Egypt stagger in every work, as a
drunkard staggers in his vomit.
15 There will be no work for Egypt to do, for head or tail,
palm branch or rush.

16 In that day Egypt will be like women trembling with fear, because of the shaking hand of ADONAI-Tzva'ot, which He is about to wave over it. 17 The land of Judah will terrify Egypt. Anyone who mentions it will be afraid, because of what ADONAI-Tzva'ot has surely purposed against it.
18 In that day five cities in the land of Egypt will speak the language of Canaan, swearing allegiance to ADONAI-Tzva'ot. One used to be called the City of the Sun.
19 In that day there will be an altar to ADONAI in the middle of the land of Egypt, and next to the border a pillar to ADONAI. 20 It will be as a sign and a witness to ADONAI-Tzva'ot in the land of Egypt. For they will cry to ADONAI because of oppressors, and He will send them a savior and defender—and he will deliver them. 21 So ADONAI will make Himself known to Egypt, and the Egyptians will know ADONAI in that day. They will worship with sacrifice and offering. They will vow to ADONAI, and fulfill it. 22 So ADONAI will strike Egypt—striking yet healing—so they will return to ADONAI, and He will respond to them and heal them.
23 In that day there will be a highway from Egypt to Assyria, and the Assyrians will come to Egypt, and the Egyptians to Assyria, and the Egyptians will worship with the Assyrians.
24 In that day Israel will be the third, along with Egypt and Assyria—a blessing in the midst of the earth. 25 For ADONAI-Tzva'ot has blessed, saying: "Blessed is Egypt My people,
and Assyria My handiwork,
and Israel My inheritance."

Sign of Nakedness

Isaiah 20 **1** In the year that the Tartan[43] came to Ashdod, when
Sargon the king of Assyria sent him and he fought against
Ashdod and captured it, **2** at that time ADONAI spoke by Isaiah
the son of Amoz saying, “Go, remove the sackcloth from your
loins and your sandals from your feet.” So he did so, walking
naked and barefoot.

3 Then ADONAI said: “Just as My servant Isaiah has walked
naked and barefoot for three years, as a sign and a wonder
against Egypt and Ethiopia, **4** so will the king of Assyria lead
away the captives of Egypt and the exiles of Ethiopia, young
and old, naked and barefoot, with their buttocks uncovered, to
Egypt’s shame. **5** So they will be dismayed and ashamed,
because they hoped in Ethiopia and boasted in Egypt. **6** Then
the inhabitants of the coastland will say in that day, ‘Look, such
is our hope—there we fled for help to be delivered from the
king of Assyria! Now, how will we escape?’”

Watchman, Pay Attention!

Isaiah 21 [1] The burden of the desert by the sea: As windstorms
sweep over the South, so it comes from the desert, a terrifying
land.

[2] A harsh vision has been shown to me: “The traitor
betrays, and the plunderer plunders.
Go up, Elam! Besiege, Media!
I have put an end to all her groaning.”
[3] Therefore my body is filled with pain.
Pangs have taken hold of me like the pangs of a
woman in labor.
I am bewildered by what I hear, terrified by what I
see.
[4] My heart is bewildered, terror overwhelms me.

The twilight I longed for
has been turned into trembling.
5 Set the table, spread out the cloth!
Eat! Drink!
“Rise up, you princes, oil the shield!”
6 For Adonai has said to me.
“Go, post a watchman—
let him declare what he sees!
7 When he sees a chariot with a pair of horsemen,
riders on donkeys,
riders on camels,
let him pay attention—
very close attention!”

8 Then he cried out like a lion: “Upon the watch tower,
Adonai, I stand continually in the daytime, and stay
at my post every night.
9 Look! Here comes a chariot of men, with a pair of
horsemen.”
Then one answered and said,
“Fallen, fallen is Babylon!
All the images of her gods
are broken on the ground.”
10 O my people, crushed on the threshing floor, what I
heard from Adonai Tzva’ot, God of Israel, I have
declared to you.

11 The burden of Dumah[44]: One calls to me from Seir,
“Watchman, what is left of the night?
Watchman, what is left of the night?”
12 The watchman said, “Morning comes, yet also it is
night.”
If you would inquire, inquire.
Come back again.”

13 The burden of Arabia: In the desert brush of Arabia
you will stay for the night, you caravans of
Dedanites.
14 To him who is thirsty bring water, inhabitants of the
land of Tema, meet the fugitive with food.
15 For they fled from swords, from drawn sword,

from bent bow
and distress of war.

16 For thus ADONAI said to me, “Within a year (as with the
years of a hired worker), all the glory of Kedar will cease, 17 and
the remainder of the number of the archers, the mighty men of
the sons of Kedar, will be few. For ADONAI God of Israel has
spoken.”

Vision of Jerusalem's Catastrophe

Isaiah 22 [1] The burden of the Valley of Vision: What is the matter with you now?
For you have gone up to the rooftops.
[2] You were full of noise, a boisterous city, an exultant town?
Your dead were not slain with the sword, nor dead in battle.

[3] All your rulers have fled together, then captured without a bow.
All who were caught were taken into exile together, though they had fled far off.

[4] Therefore I said, "Look away from me!
Let me weep bitterly—
don't try to comfort me
about the ruin of the daughter of my people."

[5] For my Lord ADONAI-Tzva'ot has a day of panic, trampling and confusion— in the Valley of Vision—
of tearing down a wall,
a catastrophe on the mountain.
[6] Elam took up the quiver, with chariots of men and horsemen,
and Kir uncovered the shield.

[7] So it will come to pass that your choicest valleys will be full of chariots and horsemen posted at the gate. [8] So He will expose Judah's defense, and in that day you will look for the armor in the Forest House. [9] Then you will see the breaches in the walls of the city of David—for they will be many—though you collect the water of the lower pool. [10] Though you counted the houses of Jerusalem, you broke down the houses to fortify

the wall. 11 You even made a reservoir between the two walls
for the water of the old pool—but you did not look to the
Maker, or consider the One who planned it long before.

12 Now in that day, ADONAI Elohei-Tzva'ot will call for
weeping and wailing,
for baldness and putting on sackcloth.
13 But instead, there is joy and gladness, slaughtering
cattle and killing sheep, meat and drinking wine!
"Let's eat and drink,
for tomorrow we will die!"
14 But ADONAI-Tzva'ot revealed in my ears: "Surely this
sin will not be atoned for until you die,"
says my Lord ADONAI-Tzva'ot.

15 Thus says my Lord ADONAI-Tzva'ot: "Go, say to this steward,
to Shebna, who is over the house: 16 'What are you doing here,
and who are you to be here, that you cut out a grave for
yourself, carving out a tomb on the height, chiseling a crypt for
yourself in the rock? 17 Behold, strong man, ADONAI is about to
hurl you headlong, and seize you firmly. 18 He will roll you up
tightly and toss you like a ball into a large country. There you
will die, and your glorious chariots will be the shame of your
Master's house. 19 I will remove you from your post, and pull
you down from your station.
20 "In that day I will summon my servant Eliakim, son of
Hilkiah. 21 I will clothe him in your robe and fasten your sash on
him. I will give your authority into his hands, so he will be a
father to the inhabitants of Jerusalem and to the house of
Judah. 22 I will set the key[45] of the house of David upon his
shoulder—what he opens, no one can shut; what he shuts, and
no one can open. 23 I will fasten him as a peg in a firm place,
and he will be a throne of honor to his father's house. 24 They
will hang all the glory of his father's house on him—offspring
and posterity, all the small vessels, from bowls to all the jars.
25 "In that day," says ADONAI-Tzva'ot, "the peg that was
fastened in a firm place will give way, break away and fall, and

the load that was on it will be cut off.” For ADONAI has spoken.

Shaking Tyre and Sidon

Isaiah 23

1 The burden of Tyre.

Wail, ships of Tarshish!
For Tyre is destroyed.
There is no house and no harbor.
From the land of Cyprus,
it was revealed to them.
2 Be still, inhabitants of the coastland, you merchants of Sidon,
your messengers crossing the sea.
3 On many waters the grain of Shihor, the harvest of the Nile was her revenue and a marketplace of nations.
4 Be ashamed, O Sidon.
For the sea has spoken,
the stronghold of the sea, saying, “I have not writhed or given birth.
I have not reared young men or brought up maidens.”
5 When the report reaches Egypt, they will be in anguish at the report about Tyre.
6 Cross over to Tarshish.
Wail, you inhabitants of the island!
7 Is this your jubilant city?
Whose antiquity is from long ago, whose feet have taken her
to settle in far off lands?
8 Who planned this against Tyre, the crowning city,
whose merchants were princes,
whose traders were the honored of earth?
9 ADONAI-Tzva’ot has planned it, to defile the pride of all glory, to shame all the honored of earth.

10 Overflow through your land like the Nile, O daughter
of Tarshish!
There is no restraint any more.
11 His hand has stretched out over the sea, He has
shaken the kingdoms.
ADONAI has given a commandment concerning
Canaan, to destroy its strongholds.
12 He said, “You will exult no more.”
O crushed virgin daughter of Sidon.
Arise, cross over to Cyprus—
even there you will have no rest.
13 Look, the land of the Chaldeans— this is the people
who no longer exist.
Assyria set it up for desert animals.
They set up their siege towers;
they stripped its palaces;
they made it a ruin.
14 Wail, you ships of Tarshish!
For your stronghold is destroyed.

15 Then it will come about in that day that Tyre will be forgotten for 70 years, like the days of one king. At the end of 70 years it will happen to Tyre just as in the song of the prostitute: 16 “Take a harp, stroll about the city, forgotten harlot!
Skillfully play many songs,
so you may be remembered.”

17 Then it will come about after the end of 70 years that ADONAI will take note of Tyre. She will return to her trade and will prostitute herself with all the kingdoms of the world on the face of the earth. 18 Yet her profit and her wages will be set apart to ADONAI. They will not be stored up or hoarded. For her profit will be for those who dwell in the presence of ADONAI, as ample food and as fine clothing.

Curse of Empty Land

Isaiah 24

1 Behold, ADONAI makes the land empty and
makes it waste,
twists its face,
and scatters its inhabitants.
2 So it shall be: as with the people, so with the kohen,
as with a servant, so with his master, as with a maid,
so with her mistress, as with a buyer, so with the
seller, as with a lender, so with the borrower, as
with a creditor, so with the debtor.
3 The land will be utterly emptied, and totally
plundered.
For ADONAI has spoken this word.
4 The land faints and fades away, The world wilts and
fades away,
The exalted people of the earth wilt.
5 The land is polluted by its inhabitants, for they have
transgressed Torah, violated statutes,
and broken the everlasting covenant.
6 Therefore a curse will devour the land.
Those dwelling there are found guilty.
Therefore the inhabitants of the land will be burned
up, so the people remaining are few.
7 The new wine fails, the vine wilts, all the merry-
hearted sigh.
8 The glee of tambourines stops, the noise of revelers
ends,
the joy of the harp ceases.
9 They no longer drink wine with song.
Liquor is bitter to those drinking it.
10 The shattered city is in chaos.
Every house is shut up, none may enter.

11 In the streets is an outcry for wine; all joy becomes
dark as evening;
the mirth of the land is banished.
12 The city is left in ruins; the gate is battered down.

Last Days' Judgments 13 **So will it be in the earth and among the nations, as when shaking an olive tree,**

or as when gleanings are left after the grape harvest.
14 They will raise their voices, They will sing for joy, of
the majesty of ADONAI
they shout from the sea.
15 'Therefore glorify ADONAI in the east, the Name of
ADONAI, the God of Israel, in the isles of the sea.
16 From the ends of the earth we have heard songs:
"Glory to the righteous!"
But I say, "I waste away, I waste away!
Oy to me! Traitors betray!
With treachery traitors betray!"

17 Panic, pit and trap are upon you, O inhabitant of the
earth.
18 And it shall come to pass: whoever flees from the
sound of panic will fall in the pit,
and whoever climbs up out of the pit will be caught in
the trap.
For the windows of heaven are opened and the
foundations of the earth shake.
19 The earth is broken apart, the earth is split open,
the earth is shaken utterly.
20 The earth reels to and fro like a drunk, and sways like
a hut.
its transgression is so heavy upon it that it will fall
and never rise again.

21 It will come about in that day, ADONAI will punish the
host of heaven on high, and the kings of the earth on
the earth.
22 They will be gathered together, like prisoners in the
Pit,
and will be shut up in the prison,
and after many days be punished.
23 Then the moon will be abashed and the sun ashamed,
for ADONAI-Tzva’ot will reign on Mount Zion and in
Jerusalem, and before His elders, gloriously.

Last Days' Deliverance

Isaiah 25

1 ADONAI, You are my God, I will exalt You, I will praise Your Name,
for You have done wonderful things, plans of old with steadfast faithfulness.
2 For You have made a city into a heap, a fortified city into a ruin,
a foreigner's palace a city no more— never to be rebuilt.
3 Therefore a strong people will honor You.
Cities of ruthless nations will fear You.
4 For You have been a stronghold for the poor, a stronghold for the needy in distress, a refuge from the rainstorm,
a shade from the heat.
For the breath of the ruthless
is like a storm against the wall.
5 Like heat in a dry place, You subdue the roar of foreigners.
Like heat in the shade of a cloud, the song of tyrants is brought low.

6 On this mountain, ADONAI-Tzva'ot will prepare a lavish banquet for all peoples— a banquet of aged wine—
of rich food, of choice marrow, of aged wine well refined.
7 On this mountain He will swallow up the shroud that enfolds all peoples, the veil spread over all nations.
8 He will swallow up death forever.[46]
my Lord ADONAI will wipe away tears from every face. [47]
He will remove His people's reproach from all the earth.

For ADONAI has spoken.

9 It will be said in that day: “Behold, this is our God,
We waited for Him—He will save us.
This is ADONAI—we waited for Him.
We will rejoice and be glad in His salvation.”
10 For the hand of ADONAI will rest on this mountain.
Moab will be trampled under Him,
as straw is trampled in a manure pile.
11 When he spreads his hands in it as a swimmer
spreads his hands to swim, his pride will be brought
down low together with the trickery of his hands.
12 He will level your high-fortified walls, lay them low,
and cast them down to the ground, down to dust.

Trust the Rock of Ages

Isaiah 26 1 In that day, this song will be sung in the land of Judah:
“We have a strong city.

He appoints salvation
as its walls and ramparts.
2 Open the gates![48]
Let the righteous nation enter—
one that keeps faith.
3 You keep in perfect peace one whose mind is stayed
on You,
because he trusts in You.
4 Trust in Adonai forever, for the LORD Adonai is a Rock
of ages.
5 For He humbles those dwelling on high, leveling the
lofty city,
leveling it to the ground,
bringing it down to the dust.

6 Feet will trample it down, feet of the afflicted,
the footsteps of the poor.
7 The way of the righteous is straight.
Upright One, You make smooth the path of the
righteous.
8 Yes, in the way of Your judgments, Adonai, we have
waited for You.

Your Name and Your remembrance
is the desire of our soul.
9 My soul longs for You at night, yes, my spirit within me seeks You.
For when Your judgments are in the earth, the inhabitants of the world learn righteousness.
10 Though grace is shown to the wicked, he does not learn righteousness.
Even in a land of uprightness he will act wrongly, not perceiving the majesty of ADONAI.
11 ADONAI, Your hand is lifted up, yet they do not see it;
They will see Your zeal for the people and be put to shame.
Yes, fire will devour Your enemies.

Your Dead Will Live!

12 ADONAI, You will establish shalom for us, for all our works You have done for us.
13 ADONAI Eloheinu, other lords beside You have had dominion over us, but we remember Your Name alone.
14 The dead do not live— dead souls do not rise.
Thus You punished and destroyed them
and wiped out all memory of them.
15 You have increased the nation, ADONAI, You have increased the nation.
You are glorified as You have expanded all the borders of the land.
16 ADONAI, they sought You in distress, they poured out a whispered prayer
when Your discipline was upon them.
17 As a pregnant woman about to give birth writhes and cries out in her pain,
so we were before You, ADONAI.

18 We have been with child, we have been in pain,
yet we gave birth to wind.
We are accomplishing no deliverance for the earth,
nor are inhabitants of the world coming to life.

19 Yet it will be: “Your dead will live!
My corpses will rise!
Awake and shout for joy,
you who dwell in the dust!
Your dew is like the dew of the dawn.
The land of dead souls will come to life!

20 Go, my people, enter your rooms, and shut your doors behind you.
Hide for a little while,
until the wrath is past.
21 For behold, ADONAI is coming out from His place to punish inhabitants of the earth for iniquity.
The earth will disclose her bloodshed, no longer covering up her slain.

Leviathan the Dragon

Isaiah 27

1 In that day ADONAI will punish Leviathan the
fleeing serpent
with His fierce, great, strong sword, Leviathan the
twisted serpent!
He will slay the dragon in the sea.

Second Song of the Vineyard 2 "In that day sing to her, 'A vineyard of delight!'

3 I, ADONAI, watch over it, I water it every moment.
I guard it day and night,
so that no one may harm it.
4 It is not that I have wrath.
Who would give me thorns and thistles?
Into battle I would march against them!
I would burn them up altogether!
5 Rather let them rely on My strength.
Let them make peace with Me—
make peace with Me."

Israel Will Blossom Again 6 In days to come Jacob will take root, Israel will blossom and bud

and fill the face of the world with fruit.
7 Did He strike Israel as He struck those who struck
them?

Or were they slain
as their slayers were slain?
8 You contended with her by banishing her, by driving her away.
With His fierce wind He expelled them on the day of the east wind.
9 So by this will Jacob’s sin be atoned and this the full price to remove his sin: When he makes all the altar stones like shattered chalk stones,
so that the Asherah poles and incense rise no more.
10 The fortified city is a lonely habitation, forlorn and forsaken like the desert.
There the calf will graze,

there lie down
and consume its branches.
11 When the boughs are withered, they will be broken
off.
Women come and set them on fire,
for it is a people of no understanding.
Therefore their Maker will show them no mercy— He
who formed them will give them no grace.

12 It will come about in that day, ADONAI will thresh from
the channel of the River to the Wadi of Egypt, and
you will be gathered one by one, Bnei-Yisrael.
13 It will also come about in that day, a great shofar will be
blown.[49] Those perishing in the land of Assyria and the exiles
in the land of Egypt will come and worship ADONAI on the holy
mountain in Jerusalem.

A Cornerstone of Zion

Isaiah 28

1 Oy, the proud crown of Ephraim's drunks!
Its glorious beauty is a fading flower, which is at the
head of the fertile valleys of those overcome with
wine!
2 Behold, ADONAI is strong and mighty, like a hailstorm,
a destructive tempest, like a downpour of
overflowing water,
He hurls it down to earth with His hand.
3 The proud crown of Ephraim's drunks will be
trampled underfoot.
4 The glorious beauty is a fading flower which is at the
head of the fertile valley, like a first-ripe fig before
summer— whoever sees it, swallows it up while it is
still in his palm.

5 In that day ADONAI-Tzva'ot will be a crown of glory,

a diadem of beauty
to the remnant of His people,
6 a spirit of judgment for him who sits on the judgment
seat,

and strength for those
turning back the battle at the gate.
7 But these also reel from wine and stagger from strong drink
—the kohen and the prophet reel from strong drink—
are confused because of wine,
they stagger because of strong drink,
they are muddled in vision,
they stumble in judgment.
8 Since all the tables are full of the filth of vomit, no place is left.

9 To whom will He teach knowledge?
To whom will He explain the message?
Those just weaned from milk?
Those just taken from the breast?
10 For it must be ‘precept upon precept, precept upon precept,
line upon line, line upon line,
here a little, there a little.’
11 For through stammering lips and a foreign tongue He will speak to this people,
12 To whom He said, “Here is rest, give rest to the weary,
here is repose”—but they would not listen.
13 So the word of ADONAI is to them ‘precept on precept, precept on precept, line upon line, line upon line,
here a little, there a little.’
So they walk, and fall backward,
and are broken, trapped, and captured.

14 Therefore hear the word of ADONAI, you scoffers, who rule this people who are in Jerusalem: 15 “Because you have said, ‘We cut a covenant with death,

we made a pact with Sheol, so when the
overflowing scourge passes through, it won't
come for us,
for we have made lies our refuge,
and hid ourselves in falsehood'—
16 Therefore thus says ADONAI Elohim: 'Behold, I am
laying in Zion a stone,
a tested stone,
a costly cornerstone,[50] a firm foundation—
whoever trusts will not flee in haste.[51]
17 But I will make justice the measuring line and
righteousness the plumb line.
Hail will sweep away the refuge of lies, and water will
overflow the hiding place.
18 Your covenant with death is annulled, and your pact
with Sheol will not stand.
An overflowing scourge will pass through and you
will be its trampling place.
19 As often as it passes through, it will seize you—
morning by morning, by day and by night passing
through.

It will be sheer terror
to understand the message.’”

20 For too short is the bed to stretch on, too narrow the
blanket to wrap up in.

21 For Adonai will rise up as at Mount Perazim, He will
quake with awe as at the valley of Gibeon, to do His
deed, His strange deed,
and to work His work, His extraordinary work.

22 So now, stop your scoffing, lest your shackles be
strengthened!
For I have heard from Adonai Elohei-Tzva’ot of
destruction determined upon the whole land.

23 Give ear and hear my voice!
Pay attention and hear my words.
24 Does a plowman plow all day to sow the seed?

Does he continually break open
and harrow his ground?
25 No! When he has leveled its surface, he scatters dill
and sows cumin,
plants wheat in rows,
places barley, and rye on its border.
26 For his God teaches him judgment, instructing him.
27 For dill is not threshed with a sledge, nor is a cart
wheel rolled over cumin.
Rather, dill is beaten out with a staff, and cumin with
a rod.
28 Bread grain is crushed, but not endlessly.
Rumbling cart wheels and horses over it would only
crush it to powder.
29 This also comes from ADONAI-Tzva'ot: Wonderful is
His counsel, great is His wisdom.

Night Vision of Ariel

Isaiah 29

1 Oy, Ariel[52], Ariel! City where David camped.
Year to year again—festivals in a cycle.
2 But I will distress Ariel.
There will be lamenting and moaning—
then will she be like Ariel to Me?
3 I will encamp against you all around, I will set up siege-works against you
and will raise up ramps against you.
4 You will be brought low, you will speak from the ground.
From the dust where you are prostrate your speech will come.
Your voice will be like a ghost out of the ground, and your speech will whisper out of the dust.
5 Yet the multitude of your foes will become like fine dust, and the multitude of the terrifying like chaff that passes away.
It will happen in an instant, suddenly.
6 You will be visited by ADONAI-Tzva'ot with thunder, earthquake, huge noise,
whirlwind and storm-wind, and the flame of a consuming fire.

7 It will be like a dream, a night vision: the multitude of all the nations warring against Ariel, yes, all warring against her,
the ramparts around her and her besiegers.
8 It will be like a hungry man dreaming and behold, he is eating, but awakes with his hunger unsatisfied,
or like a thirsty man dreaming and behold, he is drinking, but awakes faint, his soul thirsting.

So it will be with the multitude of all the nations
warring against Mount Zion.
9 Wait, and be astounded!
Blind yourselves, and be blind!
Drunk, but not with wine,
Stagger, but not with strong drink.
10 For ADONAI has poured out on you a spirit of deep
sleep, and has shut your eyes—the prophets,
and covered your heads—the seers.

11 So this entire vision is for you like the words of a sealed scroll, which they give to one who knows books, saying, “Read this, please,” but he says, “I can’t, because it’s sealed.” 12 Then the scroll is given to one who does not know books, saying, “Read this, please,” but he says, “I don’t know books.”

13 So ADONAI says, “Since these people draw near with
their mouths and honor Me with their lips,
yet their hearts are far from Me,
and their fear of Me is a mitzvah taught by men.
[53]
14 Therefore, behold, once more I will do a marvelous
work among this people— a marvel and a wonder—
so the wisdom of their wise will perish,
and the discernment of their discerning will be
concealed.”
15 Oy, those who go to great depths to hide their plans
from ADONAI!
Their works are in the dark.
They say, “Who sees us?
Who knows us?”
16 Your perversity!
Should the potter be regarded the same as the
clay?
Should the thing made say to its maker,

“You did not make me”?
Or the thing formed say of its former,
“You have no understanding?”[54]
17 Will it not be just a very little while before Lebanon
turns into a garden,
and a garden will seem like a forest?
18 In that day the deaf will hear words of a book, and
out of gloom and darkness
the eyes of the blind will see.
19 The meek will add to their joy in ADONAI, and the
needy of humanity will rejoice in the Holy One of
Israel.
20 For the ruthless will come to an end and the scorner
will be finished,
and all watching to do evil cut off.
21 Those who make a man out to be guilty with a word,
and trap him who reproves at the gate,
and deny justice with meaninglessness.
22 Therefore, thus says ADONAI, Redeemer of Abraham,
concerning the house of Jacob: “Jacob will no longer
be ashamed,
no longer will his face grow pale;
23 for when he sees his children, the work of My hands
in his midst,
they will sanctify My Name;
they will sanctify the Holy One of Jacob,
and stand in awe of the God of Israel.

24 Those who go astray in spirit will come to
understanding, and those who murmur will learn
instruction.”

No Help In Egypt

Isaiah 30

1 “Oy, the rebellious children”
—it is a declaration of ADONAI— “Who carry out a
plan, but not Mine,
and make an alliance, but not of My Ruach, so they
may add sin to sin,
2 who go down to Egypt, but did not consult Me,
to take refuge in Pharaoh’s stronghold, to seek
shelter in Egypt’s shadow.
3 Therefore Pharaoh’s stronghold will become your
shame, and the shelter in Egypt’s shadow will
become your disgrace.
4 For though their princes are at Zoan and their
ambassadors reach Hanes,
5 they will all be ashamed of a people who cannot profit
them.
They are neither help nor profit,
but shame and disgrace.”

6 The burden concerning the beasts of the Negev[55]: Through a land of trouble and anguish, in which are lioness and lion,
viper and flying serpent,
they are carrying their riches on the backs of young
donkeys, their treasures on camel humps,
to a people who cannot profit them.
7 Egypt’s help is futile and pointless.

Therefore I have called her
“Rahab who just sits.”

Witness Against False Prophets [8] **Now go, write it on a tablet for them and inscribe it in a scroll,**

so that it may be as a witness
for the last day, forever.
[9] For this is a rebellious people, lying children, children
unwilling to obey the Torah of ADONAI.
[10] They say to the seers, “Do not see,”
and to the prophets,
“Do not prophesy to us what is right.
Speak to us smooth words.
Prophesy illusions.
[11] Get out of the way!
Turn away from the path!
Let’s hear no more about
the Holy One of Israel.”

[12] Therefore thus says the Holy One of Israel: “Because
you despise this word,

and trust in oppression
and rely on perversity,
13 therefore this sin will be to you like a crack bulging in
a high wall, about to fall— its collapse comes
suddenly,
in an instant!
14 Its collapse is like smashing a clay jar, so ruthlessly
shattered
that a shard will not be found among the pieces to
take fire from the hearth
or scoop water from the cistern."

Longing to Be Gracious **15 For thus says *Adonai Elohim*, the Holy One of Israel: "By repentance and rest you are saved, in quietness and trust is your strength— but you were not willing."**

16 But you said, "No, we will flee on horses!"
Therefore you will flee.
And, "We will ride on swift horses!"
Therefore your pursuers will be swift.
17 A thousand will flee at the threat of one, at the threat
of five you will flee,

until you are left
like a flag on the top of a mountain,
and like a banner on a hill.
18 Therefore ADONAI is longing to be gracious to you.
Thus He will be exalted, so He may have mercy on you.
For ADONAI is a God of justice.
Blessed are all who wait for Him.

19 For the people of Zion who are dwelling in Jerusalem will weep no more. He will surely be gracious to you at the sound of your cry. When He hears you, He will answer. 20 Though ADONAI gives you the bread of adversity and the water of oppression, your teachers will no longer be hidden, but your eyes will see your teachers. 21 Your ears will hear a word behind you saying: "This is the way, walk in it.
When you turn to the right, or when you turn to the left."

22 You will defile your graven images overlaid with silver, and your metal images covered with gold. You will throw them away like a menstrual cloth. You will say, "Be gone!"
23 Then He will give you rain for your seed, which you will sow in the ground, and bread, the produce of the ground, will be rich and plentiful. In that day your cattle will feed in wide-open pasture. 24 The oxen and the young donkeys that till the ground will eat seasoned fodder, which has been winnowed with shovel and pitchfork.

25 There will be, on every high mountain and on every lofty hill, streams running with water— on a day of the great slaughter,
when the towers fall.
26 Moreover the light of the moon will be as the light of the sun, and the light of the sun will be seven times brighter— like the light of seven days—

in the day ADONAI binds up the brokenness of His
people, and heals the wounds He inflicted.
27 Look, ADONAI'S Name comes from afar, burning with
His anger, in thick rising smoke, His lips full of
indignation,
His tongue like a consuming fire,
28 His Ruach like an overflowing torrent rising up to the
neck,
to sift the nations with the sieve of the worthless, to
put in the jaws of the peoples
a bridle that leads away.

29 You will have songs as in the night when you keep a
holy festival, and gladness of heart
like one walking with the flute
to go to the mountain of ADONAI, to the Rock of
Israel.

Punishing Rod

30 ADONAI will make His glorious voice heard, and reveal
His arm descending
with fierce fury in a consuming fire,
in cloudburst, rainstorm and hailstones.
31 For at the voice of ADONAI, Assyria will be terrified—
when He strikes with the rod.
32 Every stroke of His punishing rod that ADONAI brings
down on him —with tambourines and harps,
and battles brandishing His arm—
He will fight against them.
33 For Topheth[56] has long been ready, prepared for the
king,
its fire pit made deep and wide,
a pyre of fire with plenty of wood.
The breath of ADONAI, like a torrent of brimstone,
sets it aflame.

Egypt's Horses Will Stumble

Isaiah 31

1 Oy, those going down to Egypt for help.
They are relying on horses,
trusting in chariots since they are many, and in horsemen since they are very mighty, but do not look to the Holy One of Israel nor seek ADONAI!

2 Yet He is also wise.
He brings disaster, and does not take back His words.
He rises against the house of evildoers, against help for workers of iniquity.
3 Now Egyptians are men and not God, and their horses are flesh, not spirit.
When ADONAI stretches out His hand, both he who helps will stumble
and he who is helped will fall,
and both will perish together.

A Lion Protects Zion 4 For thus says *ADONAI* to me: "As a lion or a young lion

growls over its prey,

though a company of shepherds

is called out against him
—their voice does not disturb him,
nor does their noise upset him—
so ADONAI-Tzva'ot will come down to fight on Mount
Zion, on its hill.
5 Like hovering birds, so ADONAI-Tzva'ot will protect
Jerusalem.
By protecting, He will deliver.
By passing over, He will save."

6 Return to the One from whom rebellion is so deep, Bnei-
Yisrael.
7 For in that day everyone will cast away his idols of silver
and his idols of gold, which you made for yourselves with your
hands of sin.
8 "Then Assyria will fall, not by a sword of man, so a
sword not of man will devour him and he will flee
from the sword.
His young men will be put to forced labor.
9 His rock will pass away because of fear.
His princes will be afraid of the banner"
—it is a declaration of ADONAI— His fire is in Zion,
and His furnace is in Jerusalem.

Reign in Righteousness

Isaiah 32

1 Behold, a king will reign in righteousness and
princes will rule in justice.
2 Each will be like a refuge from the wind and a shelter
from the storm,
like streams of water in a dry place, like the shade of
a massive rock in a weary land.
3 Then the eyes of those who see will not be closed, and
the ears of those who hear will pay attention.
4 The heart of the hasty will understand knowledge, and
the tongue of stammerers will speak fluently,
clearly.
5 No longer will a fool be called noble, or a scoundrel
said to be a gentleman.
6 For the fool speaks foolishness and his heart works
wickedness,
to practice ungodliness,
and speak error about ADONAI, to deprive the hungry
of food
and withhold drink from the thirsty.
7 The scoundrel's methods are evil— he makes up
wicked schemes
to destroy the poor with lies,
even when the plea of the needy is just.
8 But the noble devises noble plans, and for noble
causes he stands.

9 Rise up, you women at ease, And hear my voice.
You complacent daughters,
give ear to my words.
10 Within a year and a few days you will shudder,
complacent ones.
For the grape harvest will fail

and the gathering will not come.
11 Tremble, you women at ease!
Shudder, you complacent ones!
Strip and make yourselves bare,
and put sackcloth on your waist.
12 Beat your breasts lamenting for pleasant fields, or
fruitful vine,
13 for the land of my people, where thorns and briars
come up,

for all the joyful houses
of the jubilant city.

14 For the palace will be abandoned; the bustling city
will be deserted;
the citadel and watchtower will become a wasteland
forever, a delight of wild donkeys,
a pasture for flocks,
15 until the Ruach is poured out on us from on high,[57]
and the desert becomes a garden,
and a garden seems like a forest.
16 Then justice will dwell in the wilderness, and
righteousness abide in the garden.
17 The result of righteousness will be shalom and the
effect of righteousness will be quietness and
confidence forever.
18 My people will live in a peaceful place, in secure
dwellings,
quiet resting places.
19 Then hail will flatten the forest; and the city will be
utterly laid low.
20 Blessed are you, sowing by all waters, letting the feet
of the ox and the donkey range free.

Ambassadors of Peace Weep Bitterly

Isaiah 33

1 Oy, you destroyer, never destroyed, you
traitor, never betrayed!
When you have stopped destroying,
you will be destroyed;
and when you finish betraying,
they will betray you.

2 ADONAI, be gracious to us!
We long for You.
Be our strength every morning,
our salvation in time of trouble.
3 From the noise of tumult people will flee; When You
lift Yourself up, the nations will be scattered.
4 Your spoil is gathered as the caterpillar gathers; like a
swarm of locusts, they are rushing over it.

5 ADONAI is exalted, for He dwells on high!
He has filled Zion with justice and righteousness.
6 It will be your time of faithfulness, a wealth of
salvation, wisdom and knowledge— the fear of
ADONAI is His treasure.

7 Behold, heroes cry outside.
Ambassadors of peace weep bitterly.
8 Highways are desolate; travel has ceased;
covenant is broken;
cities are despised;
there is no regard for humanity.
9 The land mourns and languishes; Lebanon is shamed
and withers;
Sharon is like a wilderness;
Bashan and Carmel are shaken bare.

Our Eternal Judge Arises [10] **“Now I will arise,” says *Adonai*.**

“Now I will be exalted.
Now I will lift Myself up.
[11] You conceive chaff, you will give birth to stubble.
My breath is a fire that will consume you.
[12] Then peoples will be burned as lime, like thorns cut down, burned in the fire.
[13] Hear, you who are afar off, what I have done, and you who are near, acknowledge My might.”

[14] Sinners in Zion are afraid.
Trembling has seized the godless:
“Who among us can live with the consuming fire?”
“Who among us can live with everlasting burnings?”
[15] One who walks righteously, and speaks uprightly, who refuses unjust gain by extortion, who shakes his hands free of bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from looking on evil.
[16] He will dwell on the heights— his refuge will be an impregnable cliff.
His bread will be provided,
his water assured.
[17] Your eyes will see the King in His beauty.
They will gaze at a far-distant land.

[18] Your heart will meditate on terror: “Where is the counter?”
“Where is the weigher?”
“Where is the counter of towers?”
[19] You will no longer see the fierce people, the people of speech too obscure to comprehend, with a stammering tongue no one understands.

[20] Look upon Zion, city of our Festivals.

Your eyes will see Jerusalem as a quiet home, a tent
that will never be folded,
Its stakes never pulled up,
its cords never broken.
21 For there the majestic One, ADONAI, will be for us— a
place of rivers and wide canals,
on which no boat with oars will go,
nor any mighty ship will travel by.
22 For ADONAI is our Judge, ADONAI is our Lawgiver,
ADONAI is our King— He will save us!
23 Your cords hang slack, not holding the mast in place
firmly, nor spreading out the sail.
Then abundant spoil will be divided— even the lame
will carry off plunder.
24 No inhabitant will say, “I am sick.”
The people dwelling there will be forgiven their
iniquity.

End-Time Vision

Isaiah 34

1 Draw near, O nations, to hear, and listen, O peoples!
Let the earth hear, and all it contains, the world, and all its offspring!
2 For ADONAI is enraged at all the nations, and furious at all their armies.
He will utterly destroy them.
He will give them over to slaughter.
3 So their slain will be thrown out, and the stench of their corpses will rise, and the hills will be drenched with their blood.
4 Then all the host of heaven will dissolve, and the skies will be rolled up like a scroll— so all their array will wither away,
like a leaf drooping from a vine,
like a fig shriveling from a fig tree.

Seek the Scroll and Read 5 For My sword has drunk its fill in the heavens.

See, it will come down upon Edom,
upon the people I have devoted to judgment.
6 The sword of ADONAI is filled with blood, gorged with fat— the blood of lambs and goats,
the fat of kidneys of rams.
For ADONAI has a sacrifice in Bozrah, a great slaughter in the land of Edom.
7 Wild oxen will go down with them, bull calves with mighty steers.
So their land will be soaked with blood and their dust greasy with fat.

8 For ADONAI has a day of vengeance, a year of
recompense for the hostility against Zion.
9 Its streams will be turned into pitch, its dust into
brimstone,
and its land will become burning tar.
10 It will not be quenched night or day.
Its smoke will go up forever.
From generation to generation it will lay waste—
forever and ever none will pass through it.
11 But pelican and porcupine will have it, owl and raven
will dwell in it.
He will stretch a line of chaos over it and stones of
desolation.
12 As for its nobles, there are none there to call it a
kingdom, and all its princes will come to nothing.
13 Thorns will come up in its palaces, nettles and
thistles in its fortresses.
It will be a haunt of jackals,
an abode for ostriches.
14 Wildcats will meet with wolves, the goat-demon will
cry to its kind— yes, the night monster will settle
there and find itself a resting place.
15 A tree snake will nest and lay eggs there, hatch and
gather them under its shadow.
Surely, hawks are gathered there,
each one with her mate.
16 Seek from the scroll of ADONAI, and read!
Not one of them will be missing;
none will lack its mate.
For His mouth commanded it,
and His Ruach gathered them.
17 He cast the lot for them, and His hand divided it out
to them with the line.
They will possess it forever,

and dwell in it from generation to generation.

Highway in the Wilderness

Isaiah 35

1 The wilderness and dry land will be glad.
The desert will rejoice and blossom like a lily.
2 It will blossom profusely, will rejoice with joy and
singing, will be given the glory of Lebanon, the
splendor of Carmel and Sharon.
They will see the glory of ADONAI, the splendor of our
God.
3 Strengthen the limp hands, make firm the wobbly
knees.
4 Say to those with anxious heart, “Be strong, have no
fear!”
Behold, your God!
Vengeance is coming!
God’s recompense—it is coming!
Then He will save you.
5 Then the eyes of the blind will be opened and the ears
of the deaf unstopped.[58]
6 Then the lame will leap like a deer, and the tongue of
the mute will sing.[59]
For water will burst forth in the desert and streams
in the wilderness.
7 The parched land will become a pool, the thirsty
ground springs of water.
In the haunt of jackals, where they rest, grass will
become reeds and rushes.
8 A highway will be there—a roadway.
It will be called the Way of Holiness.
The unclean will not travel on it.
It is for the one who walks the way.
Fools will not go astray.
9 No lion will be there.

No ravenous beast will go up on it.
They will not be found there.
But the redeemed will walk there.
10 The ransomed of ADONAI will return and come to Zion
with singing,
with everlasting joy upon their heads.
They will obtain gladness and joy, and sorrow and
sighing will flee away.

Sennacherib Dares Jerusalem

Isaiah 36 [1] Now it came to pass in the fourteenth year of King
Hezekiah that King Sennacherib of Assyria came up against all
the fortified cities of Judah and captured them. [2] The king of
Assyria sent the Rab-shakeh[60] from Lachish to Jerusalem to
King Hezekiah with a massive army. The Rab-shakeh stood by
the aqueduct of the upper pool in the highway of the washer's
field. [3] Then Eliakim son of Hilkiah, who was in charge of the
palace, Shebna the scribe, and Joah son of Asaph the recorder
came out to him.

[4] So the Rab-shakeh said to them, "Say now to Hezekiah, thus
says the great king, the king of Assyria: 'What is this
confidence you've relied on? [5] I say your strategy and strength
for war are only words of a lip. Who do you rely on now, so that
you have rebelled against me? [6] Behold, you rely on this
splintered reed as a staff—Egypt! If a man leans on it, it will go
into the palm of his hand and pierce it—thus Pharaoh king of
Egypt is to all who trust in him.

[7] "'But if you say to me: 'We trust in ADONAI our God'—is it not
He whose high places and altars Hezekiah has removed, and
then said to Judah and to Jerusalem, 'You must worship before
this altar'?

[8] "So now, make a bargain with my master, the king of
Assyria. I'll give you 2,000 horses—if you could put riders of
your own on them. [9] So, how can you repulse a single
lieutenant—the least of my master's servants? Yes, you're
relying on Egypt for chariots and for horsemen.

[10] "Moreover, have I now come up against this land to destroy
it without ADONAI'S approval? ADONAI said to me: 'Go up against
this land, and destroy it.'"

[11] Then Eliakim and Shebna and Joah said to the Rab-shakeh:
"Please speak to your servants in Aramaic, for we understand
it. Don't speak to us in the language of the Jews when the
people on the wall are listening."

12 But the Rab-shakeh said: “Has my master sent me only to
your master and to you to speak these words? Hasn’t he sent
me to the men who sit on the wall—who will eat their own
waste and drink their own urine with you?”
13 Then the Rab-shakeh stood and cried with a loud voice in
the language of the Jews and said: “Hear the words of the great
king, the king of Assyria. 14 Thus says the king: ‘Don’t let
Hezekiah deceive you, for he will not be able to deliver you!
15 Nor let Hezekiah persuade you to trust in ADONAI by saying,
“ADONAI will surely deliver us—this city will not be given into
the hand of the king of Assyria.”’
16 “Don’t listen to Hezekiah! For thus says the king of Assyria:
‘Make peace with me and come out to me. Then everyone will
eat from his own vine and fig tree, and everyone will drink
water from his own cistern, 17 until I come and take you away to
a land like your own land—a land of grain and wine, a land of
bread and vineyards.’
18 “Beware that Hezekiah does not mislead you by saying,
‘ADONAI will deliver us.’ Has any one of the gods of the nations
delivered his land from the hand of the king of Assyria?
19 Where are the gods of Hamath and Arpad? Where are the
gods of Sepharvaim? Indeed, when did they deliver Samaria
from my hand? 20 Who among all the gods of these lands have
delivered their country out of my hand? So will ADONAI deliver
Jerusalem from my hand?”
21 But they were silent, and did not answer him a word, for
the king’s commandment was, “Do not answer him.”
22 Then Eliakim son of Hilkiah, who was in charge of the
palace, and Shebna the scribe, and Joah son of Asaph the
recorder came to Hezekiah with their clothes torn, and told
him the words of the Rab-shakeh.

Hezekiah Tears His Clothes

Isaiah 37 [1] When King Hezekiah heard it, he tore his clothes,
covered himself with sackcloth, and went into the House of
ADONAI. [2] Then he sent Eliakim, who was in charge of the
palace, Shebna the scribe and the senior kohanim, covered
with sackcloth, to Isaiah the prophet, son of Amoz.
[3] Then they said to him: “Thus says Hezekiah: This day is a
day of distress, rebuke and contempt. For children have come
to the point of birth, and there is no strength for giving birth.
[4] Perhaps ADONAI your God, will hear the words of the Rab-
shakeh, whom his master the king of Assyria has sent to mock
the living God, and will rebuke the words which ADONAI your
God has heard. So offer prayer for the remnant that is left.”
[5] When the officials of King Hezekiah came to Isaiah, [6] Isaiah
said to them: “Thus you will say to your master, ‘Thus says
ADONAI: Do not be afraid of the words you have heard, with
which the boys of the king of Assyria have blasphemed Me.
[7] Behold, I am putting a spirit in him so that he will hear a
rumor, and will return to his own country; then I will cause him
to fall by the sword in his own land.’”
[8] Then the Rab-shakeh returned, and found the king of
Assyria fighting against Libnah, for he had heard he had
withdrawn from Lachish. [9] Now he had heard them say
concerning Tirhakah king of Ethiopia, saying: “He has come
out to fight against you.” When he heard it, he sent messengers
to Hezekiah saying: [10] “Thus you will say to King Hezekiah of
Judah, saying, do not let your God in whom you trust deceive
you, saying: ‘Jerusalem will not be given into the hand of the
king of Assyria.’ [11] Behold, you have heard what the kings of
Assyria have done to all lands—utterly destroying them—so will
you be delivered? [12] Have the gods of the nations delivered
those my fathers destroyed—Gozan, Haran, Rezeph, or the
children of Eden who were in Telassar? [13] Where is the king of
Hamath, or the king of Arpad, or the king of the city of
Sepharvaim, of Hena, or Ivvah?’”

14 Then Hezekiah received the letter from the hand of the messengers and read it.

Then Hezekiah went up to the House of ADONAI and spread it before ADONAI. 15 Hezekiah prayed to ADONAI saying: 16 "ADONAI-Tzva'ot, God of Israel, who is enthroned upon the cheruvim, You alone are God of all the kingdoms of the earth. You have made heaven and earth. 17 Incline Your ear, ADONAI, and hear! Open Your eyes, ADONAI, and see! Listen to all the words of Sennacherib, who was sent to mock the living God. 18 It is true, ADONAI, the kings of Assyria have devastated all the countries and their lands, 19 and have cast their gods into the fire—for they were not gods, but the work of human hands, wood and stone. So they have destroyed them. 20 Now, ADONAI our God, save us from his hand, so that all the kingdoms of the earth may know that You alone are ADONAI!"

Answered Prayer and Sennacherib's Demise 21 Then Isaiah son of Amoz sent word to Hezekiah saying, "Thus says *ADONAI*, the God of Israel: 'Because you prayed to Me about King Sennacherib of Assyria, 22 this is the word that *ADONAI* has spoken about him: "The virgin Daughter of Zion will despise you and mock you.

The daughter of Jerusalem
will shake her head at you.
23 Whom did you taunt and blaspheme?
Against whom did you raise your voice and haughtily
lift up your eyes?
Against the Holy One of Israel!
24 Through your servants, you have blasphemed my
Lord and said: ‘With my many chariots
I have climbed to the heights of the mountains, to
the remotest parts of Lebanon!
I cut down its tall cedars
and choice cypress trees.
I have gone to its farthest peak, its thickest forest.
25 I dug and drank water, and with the sole of my feet,
I dried up all the streams of Egypt.’

26 Have you not heard?
I did it long ago!
From ancient times I planned it.
Now I have brought it to pass—
that you should turn fortified cities into heaps of
rubble.
27 Their inhabitants are weak handed, shattered and
ashamed.
They are like the grass of the field and green herb,
like grass on roofs,
scorched before it is grown up.
28 But I know your sitting down, your going out and
your coming in, and your raging against Me.
29 Because your raging against Me and your arrogance
reached My ears, I will put My hook in your nose,
and My bridle in your lips,
and I will turn you back
by the way that you came.”

30 So this shall be the sign to you: This year you will eat what
grows by itself, in the second year what springs from that. But
in the third year, you will sow, reap, plant vineyards, and eat
their fruit.
31 The surviving remnant of the house of Judah will take root
downward and bear fruit upward. 32 For from Jerusalem a
remnant will go out, and survivors from Mount Zion. The zeal
of ADONAI-Tzva'ot shall perform this."
33 Therefore thus says ADONAI concerning the king of Assyria:
"He will not come to the city, or shoot an arrow there,
or come before it with a shield, or throw up a siege-
ramp against it.
34 By the way that he came, by the same he will return,
and he will not come into this city"
—it is a declaration of ADONAI.
35 "For I will defend this city to save it, for My own
sake, and for My servant David's sake."

36 Then the angel of ADONAI went out and struck down
185,000 men in the Assyrian camp. When the men arose early
in the morning, behold, they were all dead corpses. 37 So King
Sennacherib of Assyria withdrew, and returned home, and
stayed in Nineveh. 38 It also came to pass, as he was
worshipping in the house of his god Nisroch, that his sons
Adrammelech and Sarezer struck him down with the sword,
and escaped into the land of Ararat. Then his son Esarhaddon
became king in his place.

“Put Your House In Order”

Isaiah 38 1 In those days Hezekiah became mortally ill. So Isaiah
the prophet son of Amoz came to him and said to him, “Thus
says ADONAI: Put your house in order. For you are dying, and
will not live.”
2 Then Hezekiah turned his face to the wall, and prayed to
ADONAI. 3 He said: “Please, ADONAI, remember how I have
walked before You in truth and with a whole heart, and have
done what is good in Your eyes.” And Hezekiah wept bitterly.
4 Then it came to pass, the word of ADONAI came to Isaiah
saying: 5 “Go, and say to Hezekiah, thus says ADONAI, the God of
your father David: ‘I have heard your prayer and I have seen
your tears. Behold, I will add 15 years to your life. 6 I will
deliver you and this city from the hand of the king of Assyria; I
will defend this city.’
7 “Now this will be the sign to you from ADONAI, that ADONAI
will do this word He has spoken: 8 Behold, I will cause the
shadow on the stairs, which went down with the sun on the
sundial of Ahaz, to turn back ten steps.” So the sun’s shadow
went back ten steps on the sundial on which it had gone down.
9 A writing of King Hezekiah of Judah, after his illness, when
he recovered from his illness: 10 I said: “In the prime of my life,
I am to enter the gates of Sheol.
I am deprived of the rest of my years.”
11 I said: “I will not see ADONAI, ADONAI, in the land of
the living.
I will look on humanity no longer among the
inhabitants of the world.
12 Like a shepherd’s tent, my dwelling is pulled up and
carried away from me.
Like a weaver I rolled up my life.
He cuts me off from the loom.
From day until night You make my end.
13 I stilled my soul till morning.

Like a lion, He will break all my bones.
From day till night You make my end.
14 Like a swallow or a crane, I whisper, I moan like a dove.
My eyes are weary, looking upward.
ADONAI, I am oppressed, be my security!
15 What should I say?
For He has spoken to me—
He Himself has done it!
I will wander about all my years
because of the bitterness of my soul.
16 ADONAI, by such things men live, and my spirit has life in them too.
Restore me to health,
and let me live!
17 Behold, it was for my own shalom that I had great bitterness.

You have loved my soul
out of the Pit of destruction!
For You have flung all my sins
behind Your back.
18 For Sheol cannot thank You, death cannot praise You.
Those who go down to the Pit
cannot hope for Your faithfulness.
19 The living, the living—they praise You— as I do today.

A father makes Your faithfulness
known to his children.
20 ADONAI will save me.
So we will play my songs on stringed instruments all
the days of our life in the House of ADONAI.”

21 Now Isaiah had said, “Let them take a cake of figs, and apply it to the boil, and he will live.” 22 Hezekiah had said, “What is the sign that I will go up to the House of ADONAI?”

Hezekiah Shows Off

Isaiah 39 [1] At that time Merodach-baladan, son of King Baladan
of Babylon, sent letters and a present to Hezekiah, for he had
heard that he had been sick and had recovered. [2] Now
Hezekiah was pleased with them, so he showed them his
treasure house—the silver and the gold, the spices and the
precious oil—and his whole armory, and everything that was
found in his treasuries. There was nothing in his house or in all
his dominion that Hezekiah did not show them.
[3] Then Isaiah the prophet came to King Hezekiah and asked
him, “What did these men say, and from where did they come
to you?”
Hezekiah replied, “They have come to me from a far country,
from Babylon.”
[4] Then he asked, “What have they seen in your house?”
Hezekiah said, “They have seen everything in my house.
There is nothing among my treasuries that I didn’t show them.”
[5] Then Isaiah said to Hezekiah: “Hear the word of ADONAI-
Tzva’ot, [6] ‘Behold, days are coming when everything in your
house, which your fathers have stored up to this day, will be
carried to Babylon—nothing will be left,’ says ADONAI.
[7] ‘Moreover, some of your descendants—who will issue from
you, whom you will father—will be taken away and will become
eunuchs in the palace of the king of Babylon.’”
[8] Then Hezekiah said to Isaiah, “The word of ADONAI which
you have spoken is good.” For he thought, “For there will be
shalom and security in my days.”

Comfort, Proclaim Good News

Isaiah 40

1 “Comfort, comfort My people,”
says your God.
2 Speak kindly to the heart of Jerusalem and proclaim to her
that her warfare has ended,
that her iniquity has been removed.
For she has received from ADONAI’S hand double for all her sins.
3 A voice cries out in the wilderness, “Prepare the way of ADONAI, Make straight in the desert
a highway for our God.[61]

4 Every valley will be lifted up, every mountain and hill made low,
the rough ground will be a plain
and the rugged terrain smooth.
5 The glory of ADONAI will be revealed, and all flesh will see it together.”
For the mouth of ADONAI has spoken.

6 A voice is saying, “Cry out!”
So I said, “What shall I cry out?”
“All flesh is grass,
and all its loveliness is like the flower of the field.
7 The grass withers, the flower fades.
For the breath of ADONAI blows on it.
Surely the people are grass.
8 The grass withers, the flower fades.
But the word of our God stands forever.”[62]

9 Get yourself up on a high mountain, you who bring good news to Zion!

Lift up your voice with strength,
you who bring good news to Jerusalem!
Lift it up! Do not fear!
Say to the cities of Judah:
"Behold your God!"
10 Look, ADONAI Elohim comes with might, with His arm
ruling for Him.
Behold, His reward is with Him,
and His recompense before Him.[63]
11 Like a shepherd, He tends His flock.[64]
He gathers the lambs in His arms
carries them in his bosom,
and gently guides nursing ewes.

Who Is Like Him?

12 Who has measured the waters in the palm of His
hand, or measured out heaven with a span,
or calculated the dust of the earth in a measure, or
weighed the mountains in scales,
or the hills in a balance?
13 Who can fathom the Ruach ADONAI?
Or instruct Him as His counselor?
14 With whom did He consult, and who instructed Him?
Who taught Him in the path of justice
or taught Him knowledge?

Who informed Him about
the way of understanding?

15 Behold, the nations are like a drop from a bucket, and
count as a speck of dust on the scales.
Behold, the islands weigh as fine dust.
16 Lebanon is not enough to burn, or its animals enough
for a burnt offering.
17 All the nations are as nothing before Him.
By Him they are accounted null and void.
18 To whom then will you liken God?
To what likeness will you compare Him?
19 To an idol? A craftsman casts it, a goldsmith overlays
it with gold
and fashions silver chains for it.
20 One too poor for such an offering chooses wood that
will not rot.
He looks for a skilled craftsman
to prepare him an idol that will not totter.

21 Do you not know?
Have you not heard?
Has it not been told to you from the beginning?
Have you not understood from the foundations of the
earth?
22 He sits above the circle of the earth— its inhabitants
are like grasshoppers—
He stretches out the skies like a curtain, spreads
them out like a tent to dwell in.
23 He reduces princes to nothing.
He makes the judges of the earth a confusion.
24 Scarcely are they planted, scarcely are they sown,
scarcely their stem takes root in the earth, when He
blows on them and they wither,

and a storm carries them off as stubble.
25 “To whom then will you liken Me?
Or who is My equal?” says the Holy One.
26 Lift up your eyes on high, and see!
Who created these?
The One who brings out their host by number, the One who calls them all by name.
Because of His great strength and vast power, not one is missing.

27 Why do you say, O Jacob, and assert, O Israel,
“My way is hidden from ADONAI, and the justice due me escapes
the notice of my God”?
28 Have you not known?
Have you not heard?
ADONAI is the eternal God, the Creator of the ends of the earth.
He does not grow tired or weary.
His understanding is unsearchable.
29 He gives strength to the weary, and to one without vigor He adds might.
30 Even youths grow tired and weary, and young men stumble and fall,
31 but they who wait for ADONAI
will renew their strength.
They will soar up with wings as eagles.
They will run, and not grow weary.
They will walk, and not be faint.

Coming Conqueror

Isaiah 41

1 “Be silent before Me, O islands!
Let peoples renew their strength.
Let them draw near, then let them speak.
Let us come together for judgment.
2 Who has stirred up one from the east?
He calls justice to His feet.
He gives nations over to him and subdues kings.
He makes them like dust with his sword, as driven stubble with his bow.
3 He pursues them, passing on safely, by a path his feet had not traveled.
4 Who has performed and done it?
Calling forth the generations from the beginning, I, ADONAI, am the first and the last, I am He!”
5 The coastlands have seen and fear.
The ends of the earth tremble.
They draw near and come.
6 Each one helps his neighbor and says to his brother, “Be strong!”
7 The craftsman encourages the smith, who smooths with the hammer,
who strikes with the anvil,
saying of the soldering, “It’s good!”
as he fastens it with nails so that it will not totter.

My Servant, My Friend 8 “But you, Israel, My servant, Jacob whom I have chosen,

descendant of Abraham, My friend—
9 I took hold of you from the ends of the earth, and called from its uttermost parts, and said to you, ‘You

are My servant— I have chosen you, not rejected you.[65]

10 Fear not, for I am with you, be not dismayed, for I am your God.

I will strengthen you.

Surely I will help you.

I will uphold you with My righteous right hand.

11 Behold, all who were angry at you will be ashamed and disgraced.

Those who quarrel with you
will be as nothing and perish.
12 Though you will look for those who contended with
you, you will not find them.

Those who warred against you
will be as nothing at all.
13 For I am ADONAI your God who upholds your right
hand, who says to you,
"Fear not, I will help you."
14 Fear not, you worm Jacob, you men of Israel!
I will help you."
It is a declaration of ADONAI, your Redeemer, the Holy
One of Israel.
15 "Look, I will make you a threshing sledge, new, with
sharp, double-edged spikes.
You will thresh the mountains and grind them up, and
will make the hills like chaff.
16 You will winnow them, and a wind will carry them
away,
a storm-wind will scatter them.
But you will rejoice in ADONAI.
You will glory in the Holy One of Israel.

17 "The poor and needy ask for water, but there is none,
Their tongues are parched with thirst.
I, ADONAI, will answer them, I, the God of Israel, will
not forsake them.
18 I will open rivers on the bare hills and springs in the
midst of the valleys.
I will make the wilderness a pool of water and the dry
land into fountains of water.
19 I will plant in the wilderness the cedar and the acacia
tree, the myrtle and the olive tree.
I will set in the desert the cypress tree and the pine
together with the box tree— 20 so they may see and
know, consider and understand together,
that the hand of ADONAI has done this, the Holy One
of Israel has created it."

Challenge to Idolaters [21] **“Present your case,” says *Adonai*.**

“Bring forth your reasons,”
  says the King of Jacob.
[22] Let them bring forth and tell us what will happen.
The former things, what were they?
Tell us, that we may consider them
  and know their outcome.
Or announce to us things to come.
[23] Declare the things coming afterward, so we may
  know that you are gods!
Indeed, do good or do evil,
so we may all see and be awestruck.
[24] Behold, you are nothing, and your work is null.
Whoever chooses you is loathsome.
[25] “I have stirred up one from the north, and he has
  come.
From the rising of the sun,
  He will call upon My Name.
He will trample rulers as on mortar, like a potter
    treading clay.”
[26] Who told this from the beginning, so that we may
  know?
Or from former times,
  so we may say, “He is right”?
In fact, no one foretold it,
In fact, no one announced it.
In fact, no one heard Your words.
[27] First it was to Zion: “Behold, here they are!”
And to Jerusalem:
“I will give a herald of good news.”[66]
[28] But when I look, there is no one.
There is no counselor among them.
When I ask them, they have no response.

29 Indeed, they are all a delusion.
Their works are null.
Their molten images are wind and waste.

First Servant Song: Justice

Isaiah 42

1 Behold My servant[67], whom I uphold.
My Chosen One,[68] in whom My soul delights.
I have put My Ruach on Him,[69]
He will bring justice to the nations.
2 He will not cry out or raise His voice, or make His voice heard in the street.
3 A bruised reed He will not break.
A smoldering wick He will not snuff out.
He will faithfully bring forth justice.[70]
4 He will not be disheartened or crushed until He establishes justice on earth.
The islands will wait for His Torah.
5 Thus says God, ADONAI, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it,
and Ruach to those who walk in it[71]— 6 "I, ADONAI, called You in righteousness, I will take hold of Your hand,
I will keep You and give You
as a covenant to the people,[72]
as a light to the nations,[73]
7 by opening blind eyes, bringing prisoners out of the dungeon,
and those sitting in darkness out of the prison house.[74]

8 "I am ADONAI—that is My Name!
My glory I will not give to another,
Or My praise to graven images.
9 Behold, the former things have come to pass, Now I declare new things.

Before they spring forth
I announce them to you.”

10 Sing to ADONAI a new song, His praise from the end of the earth,
you who go down to the sea with all its fullness,
islands and their inhabitants.
11 Let the desert and its cities exult— the villages that Kedar inhabits.
Let the dwellers of Sela sing for joy.

Let them shout for joy
from the top of the mountains.
12 Let them give glory to ADONAI
and declare His praise in the islands.
13 ADONAI goes out as a mighty one.
He stirs up His zeal like a man of war.
He will shout, yes, raise a war cry!
He will prevail over His enemies.

14 "I have held My peace a long time, I have been still
and restrained Myself.
Now like a woman in labor I groan,
gasping and panting at once.
15 I will lay waste mountains and hills, and dry up all
their vegetation.
I will turn the rivers into islands,
and dry up the pools.
16 I will bring the blind by a way they do not know.
in paths they have not known, I will guide them.
I will turn darkness before them to light
and the rough places smooth.
These are the things I will do,
and I will not forsake them.
17 They will be turned back, utterly put to shame—
those trusting in idols,
who say to molten images, 'You are our gods.'
18 Hear, you deaf!
Look, you blind, so you may see.
19 Who is blind, but My Servant?
Or deaf as My Messenger that I send?
Who is so blind as the one in covenant with Me, blind
as ADONAI'S Servant?
20 You have seen many things, but you do not pay
attention.

Though ears are open, no one hears.”[75]

21 ADONAI was pleased, for the sake of His
righteousness,
to make Torah great and glorious.
22 But this is a people robbed and looted.
all of them trapped in holes,
hidden away in prisons.

They have become a prey
with no one to deliver them, and plunder,
with none to say, “Give them back!”
23 Who among you will give ear to this?
Who will listen and heed hereafter?
24 Who gave Jacob to the looter, Israel to the plunderers?
Was it not ADONAI?
Have we not sinned against Him?
In His ways they were unwilling to walk
and His Torah they did not obey.
25 So He poured out on him the fury of His anger, and the fierceness of battle.
it blazed all around him, yet he did not understand it.
it burned him, yet he did not take it to heart.

Love for Israel

Isaiah 43

1 But now, thus says ADONAI— the One who
created you, O Jacob,
the One who formed you, O Israel:
"Fear not, for I have redeemed you,
I have called you by name, you are Mine.
2 When you pass through the waters, I will be with you,
or through the rivers,
they will not overflow you.
When you walk through the fire,
you will not be burned,
nor will the flame burn you.
3 For I am ADONAI your God, the Holy One of Israel, your
Savior.
I have given Egypt as your ransom,
Ethiopia and Seba in your place.
4 Since you are precious in My eyes, honored, because I
love you,
I will give a man in exchange for you, and other
peoples for your life.
5 Do not fear, for I am with you.
I will bring your offspring from the east and gather
you from the west.
6 I will say to the north, 'Give them up!'
and to the south, 'Do not hold them back.'

Bring My sons from far
and My daughters from the ends of the earth.
7 Everyone who is called by My Name, whom I created
for My glory.
I formed him—yes, I made him!”

You Are My Witnesses

8 Bring out the people who are blind, yet have eyes,
who are deaf, yet have ears.
9 All the nations are gathered together, and the peoples
are assembled.
Who among them can declare this,
and proclaim to us former things?

Let them present their witnesses
so they may be justified,
or let them hear and say, “It’s true.”
10 “You are My witnesses”
—it is a declaration of Adonai— “and My Servant
whom I have chosen,
so that you may know and believe Me,
and understand that I am He.
Before Me no God was formed,
and there will none after Me.

11 “I, I am Adonai— and there is no savior beside Me.[76]
12 I alone declared, saved and proclaimed, and not some
foreign god among you.
So you are My witnesses”
—it is a declaration of Adonai— “and I am God.
13 From eternity, I am He.
None can deliver from My hand.
I act, and who can reverse it?”

14 Thus says Adonai, your Redeemer, the Holy One of
Israel: “For your sake I will send to Babylon and
bring down the fleeing Chaldeans, all of them, in the
ships in which they exult.
15 I am Adonai, your Holy One, the Creator of Israel,
your King.”

16 Thus says Adonai, who makes a way in the sea
and a path in the mighty waters.
17 who drew out chariots and horses, the army and the
warrior
(they will lie down together, and not rise again;
they are extinguished—quenched like a wick):
18 “Do not remember former things, nor consider
things of the past.

19 Here I am, doing a new thing; Now it is springing up
— do you not know about it?
I will surely make a way in the desert, rivers in the
wasteland.
20 The field animals honor Me —the jackals and the
ostriches— because I give waters in the desert,
rivers in the wilderness,
to give drink to My chosen people,
21 the people I formed for Myself, so they might declare
My praise.
22 Yet you have not called on Me, Jacob, for you have
been weary of Me, Israel.
23 You have not brought Me sheep for your burnt
offerings; nor have you honored Me with your
sacrifices.
I did not compel you to serve offerings nor wearied
you with incense.
24 You have not spent money buying Me aromatic cane,
nor have you satisfied Me with the fat of your
sacrifices.
Rather you burdened Me with your sins, wearied Me
with your iniquities.
25 I, I am the One who blots out your transgressions for
My own sake,
and will not remember your sins.
26 Remind me, when we argue our case together— state
your case, so you may be proved right.
27 Your first father sinned, and your mediators rebelled
against Me.
28 So I profaned the Sanctuary officials, and gave Jacob
over to destruction,
and Israel to scorn.

No Profit in Casting Idols

Isaiah 44

1 “But now listen, Jacob My servant, Israel,
whom I have chosen.”
2 Thus says ADONAI who made you, and formed you from the womb,
who will help you:
“Do not fear, Jacob My servant,
Jeshurun, whom I have chosen.
3 For I will pour water on the thirsty land and streams on the dry ground.
I will pour My Spirit on your offspring, and My blessing on your descendants.
4 They will spring up among the grass like willows by flowing streams.
5 This one will say, ‘I am ADONAI’S.’
That one will be called by the name Jacob.
Another will write on his hand, ‘ADONAI’S’
and will take the name Israel.”

First and Last

6 Thus says ADONAI, Israel's King and his Redeemer,
ADONAI-Tzva'ot: "I am the first, and the last,
and there is no God beside Me.[77]
7 Who is like Me?
Let him proclaim and announce it!
Let him arrange it in order for Me—
as I established the ancient nation.

Let them declare to them
what is coming and future events.
8 Do not dread or be afraid.
Have I not told you and declared it long ago?
So you are My witnesses!
Is there any God beside Me?
Is there any other Rock?
I know of none.

Folly of Idols

9 Those who fashion idols are empty.
Their precious things do not profit.
Their witnesses do not see or know,
so they will be put to shame.
10 Who fashions a god or casts an idol for no profit?
11 Behold, all his friends will be ashamed, for the craftsmen are only human.
Let them all assemble.
Let them stand up.
Let them dread.
Let them be put to shame together.
12 The blacksmith takes a tool and works with it over the coals,

fashioning it with hammers
and working it with his strong arm.
Yet when he is hungry, his strength fails.
When he drinks no water, he gets tired.
13 A carpenter stretches out a line; he marks it with a pencil;
he shapes it with planes;
he marks it with a compass;
he shapes it like the figure of a man
—like the beauty of a man—
so that it may sit in a shrine.
14 He chops down cedars for himself, or he takes a cypress or an oak.
He lets it grow strong among the trees of the forest.
He plants a pine and rain nourishes it.
15 Then it is something for a man to burn.
so he takes one of them and warms himself.
He also makes a fire to bake bread.
He also makes a god and worships it.
He makes an idol and bows before it.
16 He burns half of it in the fire.
With this half, he eats meat.
He roasts a roast and is satisfied.
He also warms himself and says,
“Ah! I am warm, I have seen the fire.”
17 Yet with the rest he makes a god, his carved image.
He falls down before it and worships.
He even prays to it and says,
“Deliver me, for you are my god!”

18 They do not know or understand!
For He smeared over their eyes, so they cannot see,
and their hearts, so they cannot understand.

19 No one reflects in his heart, with no knowledge or discernment
to say, “I burned half of it in the fire and I also baked bread on its coals.
I roasted meat and ate—
and then I make the rest of it an abomination?
Should I bow before a block of wood?”
20 He is feeding on ashes.
A deceived heart has led him astray,
so he cannot deliver his soul, nor say, “Isn’t what is in my right hand a fraud?”

21 Remember these things, Jacob, and Israel, for you are My servant.
I formed you, you are My servant.
Israel, you will not be forgotten by Me!
22 I have blotted out your transgressions like a thick cloud and your sins like a mist.
Return to Me, for I have redeemed you.”

23 Sing, O heavens, for ADONAI has done it!
Shout, depths of the earth!
Break forth into singing, mountains,
forest, and every tree in it!
For ADONAI has redeemed Jacob and will be glorified through Israel.

24 Thus says ADONAI, your Redeemer, who formed you from the womb: “I am ADONAI, Maker of all things, stretching out the heavens alone,
spreading the earth abroad by Myself,
25 causing the omens of boasters to fail, making fools of diviners,

turning wise men backward
and making their knowledge foolish,
26 while confirming the word of His servant, fulfilling
the counsel of His messengers, saying of Jerusalem,
“She will be lived in”
and of the cities of Judah, “They will be built, and I
will raise up their ruins,”
27 while saying to the deep, “Be dry, I will dry up your
rivers,”
28 while saying of Cyrus, “He is My shepherd, and he
shall fulfill all My purpose”
while saying to Jerusalem, “You will be built”
and to the Temple, “Your foundation will be laid.”

Cyrus the Anointed

Isaiah 45 [1] Thus says ADONAI to His anointed, Cyrus,
whose right hand I have grasped,
to subdue nations before him,
to loose the belts of kings,

to open doors before him
so that gates may not be shut.
² I will go before you and make crooked places straight.

I will shatter bronze doors
and cut through iron bars.
3 I will give you treasures of darkness and hidden riches
of secret places,
so you may know that I am ADONAI, the God of Israel,
who calls you by your name.
4 For the sake of Jacob My servant, and Israel My
chosen one,
I have also called you by name,
I have given you a title of honor,
though you have not known Me.
5 I am ADONAI—there is no other.
Besides Me there is no God.
I will strengthen you,
though you have not known Me,
6 so they may know, from the rising to the setting of the
sun, that there is no one besides Me.
I am ADONAI—there is no other.
7 I form light and create darkness.
I make shalom and create calamity.
I, ADONAI, do all these things.

8 “Rain down, O heavens, from above, and let the clouds
pour down justice.
Let the earth open up,
let salvation sprout,
and righteousness spring up with it.
I, ADONAI, have created it.”

9 Oy, to one who quarrels with his Maker, like a pot
among the pots of the earth!
Shall the clay say to the potter,
“What have you made?”
Or does your work say,

“It has no handles”?[78]
10 Oy, to him who says to his father, “What have you
begotten?”
Or to a woman,
“What have you born?”

11 Thus says Adonai, the Holy One of Israel and its
Maker,
“Ask Me about the things to come
upon My children.
Then you will commit to Me the work of My hands.
12 I made the earth and created man on it.
My hands stretched out the heavens
and I commanded all their host.

13 “I stirred Cyrus up in righteousness and I will level all
his roads.

He will build My city
and set My exiles free,
with no price or bribe,”
says Adonai-Tzva’ot.

14 Thus says Adonai: “Egypt’s toil, Ethiopia’s
merchandise, and the tall Sabeans will come over to
you and be yours.
They will walk behind you in chains.
They will bow down to you, and pray,
saying, ‘Surely God is with you!’
There is none else—no other God!”

Mystery of Creation

15 Truly You are a God who hides Himself, O God of
Israel, Savior!
16 All of them will be ashamed, disgraced— idol-makers
go in dishonor together.
17 Israel has been saved by ADONAI
with an everlasting salvation.
You will not be put to shame
or disgraced, for ever and ever.

18 For thus says ADONAI— He is God who fashioned the
heavens,
who formed the earth and made it,

He established it
and did not create it desolate
but formed it to be inhabited—
"I am ADONAI—there is no other!"
19 "I have not spoken in secret, in a place of a land of
darkness.
I did not say to the seed of Jacob,
'Seek Me in desolation.'
I, ADONAI, speak righteousness, declaring uprightly."

No Other God and Savior

20 “Assemble yourselves and come, draw near together,
fugitives of the nations!
Those who carry their wooden idols have no
knowledge, praying to a god who cannot save.
21 Declare and present your case, Indeed, let them
consult together.
Who foretold this from ancient time?
Who has declared it of old?
Is it not I, Adonai?
There is no other God beside Me
—a righteous God and a Savior—
there is none besides Me![79]
22 Turn to Me, and be saved, all the ends of the earth.
For I am God—there is no other.
23 By Myself I have sworn— the word has gone forth
from My mouth in righteousness, and is irrevocable:
that to Me every knee will bow,
every tongue will swear.[80]
24 They will say of Me, ‘Only in Adonai is righteousness
and strength.’
All who have raged against Him
will come to Him and be put to shame.
25 In Adonai all the seed of Israel will be justified and
give praise.”

Idols a Weary Burden

Isaiah 46

1 Bel bows down; Nebo stoops over.
Their idols are for beasts and cattle.
The things you carry are borne
as burdens on weary beasts.
2 They stoop, they bow down together, they cannot save
the burden,
but themselves go into captivity.
3 “Listen to Me, house of Jacob, all the remnant of the
house of Israel, borne by Me from birth,
carried from the womb.
4 Even to your old age I will be the same, until you are
gray I will carry you.
I have done it; I will bear you;
I will carry you; I will deliver you.
5 To whom will you liken Me, or make Me equal or
compare Me,
that we should be alike?
6 They lavish gold from a purse and weigh out silver on
the scales.
They hire a goldsmith so he makes a god.
They bow down. Yes, they worship it.
7 They lift it upon a shoulder and carry it.
They set in its place and there it stands.
It does not budge from its place.
Even if one cry to it, it cannot answer, nor save
anyone from his trouble.”

Purpose for Cyrus

8 “Remember this, and be assured.
Recall it to mind, you transgressors.
9 Remember the former things of old: For I am God—
there is no other.
I am God, and there is none like Me— 10 declaring the
end from the beginning, from ancient time, what is
yet to come, saying, “My purpose will stand,
and I will accomplish all that I please.”
11 From the east I am calling a bird of prey, a man for
My purpose from a far country.
Truly I have spoken; I will bring it to pass; I have
planned it; surely I will do it.
12 Listen to Me, you stubborn-hearted, who are far from
righteousness:
13 I bring My justice near, it is not far off.
So My salvation will not delay.
I put salvation in Zion,
My glory in Israel.”

Catastrophe of Babylon

Isaiah 47

1 Come down and sit in the dust, virgin daughter
of Babylon.
Sit on the ground without a throne, daughter of the
Chaldeans.
For you will no more be called tender and delicate.
2 Take the millstones and grind flour.
Remove your veil, strip off the skirt, uncover the leg,
cross the rivers.
3 Your nakedness will be uncovered, and your shame
will be exposed.
I will take vengeance,
and will spare no one.
4 Our Redeemer, ADONAI-Tzva'ot is His Name, is the
Holy One of Israel.
5 Sit in silence, go into darkness, daughter of the
Chaldeans.
For you will no more be called the mistress-queen of
kingdoms.
6 I was angry with My people.
I profaned My heritage.
I gave them into your hand,
but you showed them no mercy.
You made your yoke very heavy on the aged.
7 You said, "Forever, I will be the eternal mistress-
queen!"
You did not lay these things to heart or remember
their end.
8 Now then, hear this, voluptuous one, dwelling
securely, saying in your heart, "I am, and there is no
one besides me!
I will not sit as a widow,

or know the loss of children,”
9 These two things will come upon you in a moment, in
one day— loss of children and widowhood— they will
come upon you in full measure in spite of your many
sorceries and your many spells.
10 You felt secure in your wickedness, You said, “No one
sees me.”
Your wisdom and your knowledge led you astray,
so you have said in your heart, “I am—there is no one
else beside me!”
11 But calamity will come upon you.
You won’t know how to charm it away.
Disaster will fall on you,
for which you cannot atone.
Catastrophe you cannot foresee will suddenly come
upon you.
12 Stand fast in your enchantments and your many
sorceries,
which you have toiled over since your youth.
Perhaps you will succeed?
Perhaps you will cause terror?
13 You are weary of your consultations.
So many!
So let the astrologers, star-gazers, predicting by new
moons, stand up and save you from what will come
upon you.
14 Behold, they shall be as stubble.
Fire will consume them.
They cannot deliver themselves from the power of the
flame!
It is not a coal for warming by or a fire to sit before!
15 So much have they become to you, with whom you
have toiled,

trafficking with you from your youth, each wandering
about his own way.
No one will save you!

Who Foretold These Things?

Isaiah 48

1 Hear this, house of Jacob, who are called by
the Name of Israel, who came from the wellspring of
Judah, who swear by the Name of ADONAI
and confess the God of Israel—
but not in truth or righteousness.
2 For they call themselves by the holy city, and lean on
the God of Israel,
ADONAI-Tzva'ot is His Name.
3 "I foretold the former things long ago.
They went forth from My mouth,
and I caused them to be heard.
Suddenly I acted, so they came about.
4 For I know that you are obstinate, and your neck is
iron sinew,
and your forehead bronze.
5 So I foretold it to you long ago.
before it came about I made you hear, lest you should
say, 'My idol did them, my carved image, yes,
my molded image commanded them.'
6 You have heard. See all of it.
So will you not admit it?
I proclaim to you new things from now on— hidden
things that you have not known.
7 They are created now, not long ago.
Before today you had not heard them.
So you will not say, 'Sure, I knew them.'
8 You have not heard; you never knew; even from long
ago your ear has not been open.
For I knew that you are treacherous, and from birth
were called a rebel.

9 For My Name’s sake I defer My anger, for My praise I
will restrain it for you— otherwise I would cut you
off.
10 Behold, I have refined you, though not as silver.
I tested you in the furnace of affliction.[81]
11 For My own sake, for My own sake, I act.
For how should I be profaned?
I will not give My glory to another.
12 Listen to Me, Jacob, Israel whom I called:
I am He;
I am the first; I am also the last.[82]
13 Surely My hand founded the earth, My right hand
spread out the heavens.
When I call to them, they stand together.
14 Assemble, all of you, and listen!
Who among them foretold these things?
ADONAI loves him.
He will do His will against Babylon— His arm against
the Chaldeans.
15 I, I have spoken, yes I called him.
I will bring him, so his ways will succeed.
16 Draw near to Me, hear this: Since the beginning, I
have not spoken in secret.
From the time it existed, I was there.
So now ADONAI Elohim has sent Me, and His
Ruach.”[83]

17 Thus says ADONAI, your Redeemer, the Holy One of
Israel:
“I am ADONAI your God, who teaches you to profit,
who leads you in the way you should go.
18 If only you had listened to My commandments!
then your peace would be like a river, and your
righteousness like the waves of the sea.

19 Your seed would have been like sand, and your
offspring like its grains.
Their name would never be cut off
or destroyed from before Me.”
20 “Get out of Babylon, flee from Chaldea!
With a shout of joy,
proclaim this,
send it out to the end of the earth, say: ‘ADONAI has
redeemed His servant Jacob!
21 They did not thirst when He led them through the
deserts.
He caused the water to flow out of the rock for them.
He split the rock also,
and the waters gushed out.’”

22 “There is no shalom,” says ADONAI, “for the wicked.”

Second Servant Song: Light of the Nations

Isaiah 49

1 Listen, to Me, islands!
Pay attention, peoples far away.
ADONAI called Me from the womb, from My mother's
belly He named Me.
2 He made My mouth like a sharp sword.
In the shadow of His hand He hid Me.
He made Me a polished arrow,
He has hidden Me in His quiver.
3 He said to Me, "You are My servant, Israel, in whom I
will be glorified."

4 But I said, "I have labored in vain, I have spent my
strength for nothing and futility.
Yet surely the justice due to me is with ADONAI, and
my reward with my God."

5 So now says ADONAI, who formed Me from the womb
to be His servant, to bring Jacob back to Him,
to gather Israel back to Him.
For I am honored in the eyes of ADONAI
and My God has become my strength.
6 So He says, "It is too trifling a thing that You should
be My servant to raise up the tribes of Jacob
and restore the preserved ones of Israel.
So I will give You as a light for the nations, that You
should be My salvation to the end of the earth."[84]
7 Thus says ADONAI, the Redeemer of Israel, their Holy
One,
to the One despised,[85] to the One the nation abhors,
to a servant of rulers:
"Kings will see and arise,
princes will also bow down,

because of ADONAI who is faithful, the Holy One of
Israel who has chosen You."

Compassion on Zion's Children [8] **Thus says *ADONAI*: "In a time of favor I will answer you.**

In a day of salvation I will help you.
I will keep You and give You as a covenant to the
people, to restore the land,
to make them possess its desolate inheritances,
[9] saying to the prisoners, 'Come out!'
to those in darkness, 'Be shown!'
Along the roads they will graze—
their pasture will be on all the barren heights.
[10] They will not hunger or thirst, nor scorching wind or
sun strike them,
for their compassionate One will lead them, and will
guide them by springs of water.
[11] I will make all My mountains a road, and My
highways will be raised up.

[12] "Behold, these shall come from afar.
behold, these from the north and from the west, and
from the land of Sinim.
[13] Shout for joy, heavens!
Rejoice, earth!
Break forth into ringing shouts, O mountains!
For ADONAI has comforted His people and has
compassion on His afflicted."

[14] But Zion said: "ADONAI has forsaken me, ADONAI has
forgotten me."
[15] "Can a woman forget her nursing baby or lack
compassion for a child of her womb?
Even if these forget,

I will not forget you.
16 Behold, I have engraved you on the palms of My
hands.
Your walls are continually before Me.
17 Your children will come quickly.
Your destroyers and devastators will go away from
you.
18 Lift up your eyes around and see: all of them will
gather and come to you.”
“As I live”
—it is ADONAI’S declaration— “you will wear them all
as jewelry
and bind them on like a bride.”
19 For your waste and desolate places and your
destroyed land
will now be surely too small for the inhabitants, and
those who swallowed you up will be far away.
20 The children of your bereavement will yet say in your
ears,
“The place is too cramped for me!
Make room for me to settle in.”
21 Then you will say in your heart, “Who has borne these
for me?
Wasn’t I bereaved of my children—
barren, an exile and wandering?
So who has raised these?
Behold, I was left alone—
these, where were they?”

22 Thus says ADONAI Elohim: “Look, I will lift My hand to
the nations, and raise My banner to the peoples!
They will bring your sons on their chest, and carry
your daughters on their shoulders.

23 Kings will be your guardians, their princesses your
nurses.
They will bow down to you with their face to the
ground, and lick the dust of your feet.
Then you will know that I am ADONAI— those hoping
in Me will not be ashamed.”

24 Can plunder be taken from the mighty, or captives of
the righteous freed?
25 For thus says ADONAI: “Yes, captives of the mighty will
be taken and the prey of the tyrant will be freed.
For I will oppose your adversary.
I will save your children.
26 I will feed your oppressors their flesh.
They will be drunk with their blood as with sweet
wine.

Then all flesh will know
that I, ADONAI, am your Savior and your Redeemer,
the Mighty One of Jacob.”

Isaiah 50 1 Thus says ADONAI: “Where is the divorce certificate, by
which I sent your mother away?
Or to whom of My creditors did I sell you?
See, you were sold for your iniquities, and for your
transgressions your mother was sent away.
2 Why was no one there when I came?
Why was there no one to answer when I called?
Is My hand too short to redeem?
Or have I no power to deliver?
Behold, I dry up the sea at My rebuke, I make rivers a
wilderness— their fish stink for lack of water and
die of thirst.
3 I clothe the heavens with blackness and make
sackcloth their covering.”

Third Servant Song: Face Like Flint 4 *ADONAI Elohim* has given Me the tongue of the learned,[86]

that I may know how to sustain the weary with a
word.
He awakens Me morning by morning.
He awakens My ear to give heed as a disciple.
5 ADONAI Elohim has opened My ear, and I was not
rebellious,
nor did I turn back.
6 I gave My back to those who strike, and My cheeks to
those pulling out My beard; I did not hide My face
from humiliation and spitting.[87]
7 For ADONAI Elohim will help Me.
Therefore I have not been disgraced.
Therefore I set My face like flint, and I know that I
will not be ashamed.
8 The One who vindicates Me is near.
Who will accuse Me?

Let us stand up to each other.
Who is My adversary?
Let him confront Me.
9 See, ADONAI Elohim will help Me.
Who is he who would condemn Me?
See, they all wear out like a garment.
A moth will eat them up.
10 Who among you fears ADONAI?
Who hears the voice of His servant?
Who walks in darkness and has no light?
Let him trust in the Name of ADONAI
and lean on his God.

11 “Behold, all you who kindle a fire, encircling
yourselves with firebrands.
Walk in the light of your fire
and among the brands you have lit.
This you will have from My hand: you will lie down in
torment.”

Comfort Zion With Justice

Isaiah 51

1 “Listen to Me, you who pursue justice, you
who seek ADONAI.
Look to the rock from which you were hewn, and to
the quarry from which you were dug.
2 Look to Abraham your father and to Sarah who bore
you.
For when I called him, he was but one,
then I blessed him and multiplied him.”

3 For ADONAI will comfort Zion.
He will comfort all her waste places.
He will make her wilderness like Eden,
her desert like the garden of ADONAI.
Joy and gladness will be found in her,
thanksgiving and a sound of melody.

4 “Pay attention to Me, My people, give ear to Me, My
nation.
For Torah will go out from Me, My justice as a light
to the peoples.[88]
5 My righteousness is near, My salvation has gone out,
and My arms will judge the nations.
The coastlands will wait for Me—
for My arm they will wait expectantly.
6 Lift up your eyes to the heavens, and look at the earth
beneath.
For the heavens will vanish like smoke, the earth will
wear out like a garment, and its inhabitants will
die like gnats, but My salvation will be forever,
and My righteousness never wane.
7 Listen to Me, you who know justice, a people with My
Torah in their heart: Do not fear the taunt of men,

nor be dismayed at their insults.
8 For the moth will eat them like a garment, and the
worm will eat them like wool.
But My righteousness will be forever
and My salvation for all generations.”

9 Awake, awake, put on strength, O arm of ADONAI,
awake, as in days of old, the generations of long ago.
Was it not You who cut Rahab in pieces, who pierced
the dragon?
10 Was it not You who dried up the sea, the waters of
the great deep,
who made the depths of the sea a path
for the redeemed to pass over?

11 Now the ransomed of ADONAI will return, and come to
Zion with singing.
Everlasting joy will be upon their heads.
They will obtain gladness and joy, and sorrow and
sighing will flee away.

12 “I, I am the One who comforts you.
Who are you that you should fear man,
who dies, or a son of man,
who is given up like grass?”

13 But you forgot ADONAI your Maker, who stretched out
the heavens
and laid the foundations of the earth.
Are you in constant dread all day
because of the fury of the oppressor
as he makes ready to destroy?
But where is the fury of the oppressor?
14 Soon one bowed down will be released.
He will not die and go to the Pit,

nor will his bread be lacking.

15 “For I am ADONAI your God, who stirs up the sea so
that its waves roar— ADONAI-Tzva’ot is His Name.
16 I have put My words in your mouth, and covered you
with the shadow of My hand— I who set the heavens
in place,
who laid the foundations of the earth,
and say to Zion, ‘You are My people.’”

17 Awake, awake!
Stand up, Jerusalem!
From ADONAI’S hand you have drunk the cup of His
fury, the chalice of reeling
that you have drained to the dregs.

18 There is none to guide her among all the sons she has
borne,
nor is there one to take her by the hand among all the
sons she has raised.

19 These two things have befallen you —who will mourn
for you?— devastation and destruction, famine and
the sword.
How will I comfort you?
20 Your sons have fainted.
They lie at every street corner,
like an antelope in a net.
They are full of ADONAI’S fury, the rebuke of your God.
21 Therefore hear this, you who are afflicted, who are
drunk, but not with wine.
22 Thus says your Lord, ADONAI your God who defends
His people: “Behold, I have taken from your hand
the cup of reeling, the bowl of My wrath.
You will never drink it again.

23 Then I will put it into the hand of your tormentors,
who said to you, ‘Lie down, so we may walk over
you.’
You have made your back like the ground and like a
street for passersby.

Ma Navu: The Song of Salvation

Isaiah 52

1 Awake, awake!
Clothe yourself in your strength, Zion!
Clothe yourself in beautiful garments, Jerusalem, the
holy city, for the uncircumcised and the unclean
will never invade you again.
2 Shake off the dust and arise!
Be enthroned, Jerusalem.
Loose the bonds off your neck,
captive Daughter of Zion.

3 For thus says ADONAI: “You were sold for nothing.
So you will be redeemed without silver.”
4 For thus says ADONAI Elohim: “At first My people went
down to Egypt to reside there, then the Assyrian
oppressed them for nothing.
5 “Now therefore, what do I have here?”
—it is a declaration of ADONAI— “My people are taken
away for nothing?
Its rulers wail”
—it is ADONAI’S declaration— “and My Name is
continually blasphemed all day long.[89]
6 Therefore My people will know My Name.
Therefore in that day,
I am the One who will be saying, ‘Hineni!’”

7 How beautiful on the mountains are the feet of him
who brings good news,
who announces shalom, who brings good news of
happiness,[90]
who announces salvation,
who says to Zion, “Your God reigns!”

8 The voice of your watchmen—they will lift up their
voices.
Together they are shouting for joy!
For they will see eye to eye
when ADONAI returns to Zion.
9 Break forth in joy, sing together, you ruins of
Jerusalem,
for ADONAI has comforted His people.
He has redeemed Jerusalem.
10 ADONAI has bared His holy arm before the eyes of all
the nations.
All the ends of the earth will see
the salvation of our God.[91]

11 Leave, leave! Get out of there!
Touch no unclean thing.
Go out of her midst. Purify yourselves,
you who carry the vessels of ADONAI.
12 For you will not go out in haste, nor will you go in
flight,
for ADONAI will go before you, and the God of Israel
will be your rear guard.

Fourth Servant Song: The Lamb 13 **"Behold, My servant will prosper, He will be high and lifted up and greatly exalted.**[92]

14 Just as many were appalled at You— His appearance
was disfigured more than any man, His form more
than the sons of men.
15 So He will sprinkle many nations.
Kings will shut their mouths because of Him,
for what had not been told them they will see, and
what they had not heard they will perceive.

Isaiah 53

Isaiah 53

1 ‘Who has believed our report?[93]
To whom is the arm of ADONAI revealed?
2 For He grew up before Him like a tender shoot, like a root out of dry ground.
He had no form or majesty that we should look at Him, nor beauty that we should desire Him.
3 He was despised and rejected by men, a man of sorrows, acquainted with grief,
One from whom people hide their faces.
He was despised, and we did not esteem Him.[94]
4 Surely He has borne our griefs[95]
and carried our pains.
Yet we esteemed Him stricken,
struck by God, and afflicted.
5 But He was pierced[96] because of our transgressions, crushed because of our iniquities.
The chastisement for our shalom was upon Him, and by His stripes we are healed.

6 We all like sheep have gone astray.
Each of us turned to his own way.
So ADONAI has laid on Him the iniquity of us all.
7 He was oppressed and He was afflicted yet He did not open His mouth.
Like a lamb led to the slaughter,[97]
like a sheep before its shearers is silent,
so He did not open His mouth.[98]
8 Because of oppression and judgment He was taken away.
As for His generation, who considered?

For He was cut off from the land of the living, for the
transgression of my people— the stroke was theirs
9 His grave was given with the wicked, and by a rich
man in His death,[99]
though He had done no violence,
nor was there any deceit in His mouth.[100]

10 Yet it pleased ADONAI to bruise Him.
He caused Him to suffer.
If He makes His soul a guilt offering,
He will see His offspring, He will prolong His days,
and the will of ADONAI will succeed by His hand.
11 As a result of the anguish of His soul He will see it
and be satisfied by His knowledge.
The Righteous One, My Servant will make many
righteous and He will bear their iniquities.[101]
12 Therefore I will give Him a portion with the great,
and He will divide the spoil with the mighty—
because He poured out His soul to death,
and was counted with transgressors.[102]
For He bore the sin of many,
and interceded for the transgressors.[103]

Your Husband is Your Maker

Isaiah 54

1 “Sing, barren one, who has not given birth.
burst into singing and shout,
you who have not travailed.
For more are the children of the desolate than the children of the married one,”
says Adonai.
2 “Enlarge the place of your tent, stretch out your tabernacle curtains.
Do not hold back—
lengthen your cords,
strengthen your stakes.
3 For you will spread out to the right hand and to the left.
Your offspring will possess the nations
and will resettle the desolate cities.
4 Fear not, for you will not be ashamed.
Nor cringe, for you will not be disgraced.
For you will forget the shame of your youth, and you will remember the reproach of your widowhood no more.
5 For your Maker is your husband[104]
—Adonai-Tzva’ot is His Name— the Holy One of Israel is your Redeemer.
He will be called God of all the earth.
6 “For Adonai has called you back like a wife deserted and grieved in spirit, like a wife of one’s youth that is rejected,”
says your God.
7 “For a brief moment I deserted you, but I will regather you with great compassion.
8 In a surge of anger I hid My face from you a moment,

but with everlasting kindness
I will have compassion on you,”
says ADONAI your Redeemer.
9 “For this is like the waters of Noah to Me: for as I
swore that the waters of Noah should no more cover
the earth, so I have sworn that I will not be angry
with you, nor will I rebuke you.
10 Though the mountains depart and the hills be shaken,
My love will not depart from you,
nor will My covenant of peace be shaken, says ADONAI
who has compassion on you.
11 Afflicted one, storm-tossed, unconsoled, behold, I set
your stones in antimony,
lay your foundations with sapphires,
12 make your pinnacles of rubies, your gates of crystal,
and all your walls of precious stones.
13 All your children will be taught by ADONAI.
Your children will have great shalom.

No Weapon Formed Against You 14 **“In righteousness you will be established.**

You will be far from oppression
—for you will not fear—
and from terror—
for it will not come near you.
15 Behold, anyone fiercely attacking is not from Me.
Whoever stirs up strife with you will fall because of
you.
16 Behold, I created the smith who blows the fire of
coals
and produces a weapon for its work,
and I created the destroyer to ruin.

17 No weapon formed against you will prosper and you
will condemn every tongue that rises against you in
judgment.
This is the heritage of ADONAI'S servants— their
vindication is from Me."
It is a declaration of ADONAI.

Trees of the Field will Clap Their Hands

Isaiah 55 [105]

1 “Ho, everyone who thirsts, come to the water,
and you who have no money,
come, buy and eat.
Come, buy wine and milk
without money and without cost!
2 Why do you spend money for what is not bread?
Your wages for what does not satisfy?
Listen diligently to Me, and eat what is good, and
delight yourself in abundance.
3 Incline your ear and come to Me.
Listen, so that your soul may live.
I will make an everlasting covenant with you, the
trustworthy loyalty to David.
4 Behold, I made him a witness to the peoples, a leader
and commander for the peoples.
5 Behold, you will summon a nation you do not know,
and a nation that did not know you will run to you,
because of ADONAI your God and the Holy One of
Israel,
for He has glorified you.”

6 Seek ADONAI while He may be found, call on Him while
He is near.[106]
7 Let the wicked forsake his way, and the unrighteous
one his thoughts,
let him return to ADONAI, so He may have compassion
on him, and to our God, for He will abundantly
pardon.
8 “For My thoughts are not your thoughts, nor are your
ways My ways.”
It is a declaration of ADONAI.

9 “For as the heavens are higher than earth, so are My
ways higher than your ways,
and My thoughts than your thoughts.
10 For as the rain and snow come down from heaven,

and do not return there
without having watered the earth,
making it bring forth and sprout,
giving seed to sow and bread to eat,
11 so My word will be that goes out from My mouth.
It will not return to Me in vain,
but will accomplish what I intend,
and will succeed in what I sent it for.

12 “Yes, you will go out with joy and be led forth with peace.

The mountains and the hills
will break forth before you singing,
and all the trees of the field
will clap their hands!
13 Instead of the thorn bush, a cypress will come up, and
instead of the brier, a myrtle will come up, and it
will be a memorial to ADONAI, as an everlasting sign
that will never be cut off."

Foreigners Keeping *Shabbat*

Isaiah 56 1 Thus says ADONAI: “Preserve justice,
do righteousness.
For My salvation is about to come,
and My righteousness to be revealed.
2 Blessed is the one who does this, the son of man who
takes hold of it,
who keeps from profaning Shabbat, and keeps his
hand from doing any evil.
3 Do not let a son of a foreigner who has joined himself
to ADONAI[107] say, ‘ADONAI will surely exclude me
from His people.”
Nor let the eunuch say,
‘Behold, I am a dry tree.’”
4 For thus says ADONAI, “To the eunuchs who keep My
Shabbatot, who choose what pleases Me,
and hold fast My covenant:
5 I will give to them in My House and within My walls a
memorial and a name[108]
better than sons and daughters.
I will give them an everlasting name
that will not be cut off.
6 Also the foreigners who join themselves to ADONAI, to
minister to Him, and to love the Name of ADONAI,
and to be His servants— all who keep from
profaning Shabbat, and hold fast to My covenant—
7 these I will bring to My holy mountain, and let
them rejoice in My House of Prayer.

Their burnt offerings and sacrifices
will be acceptable on My altar.
For My House will be called
a House of Prayer for all nations.”[109]
8 Adonai Elohim, who gathers the dispersed of Israel,
declares, “I will gather still others to him,
to those already gathered.”

9 All you beasts of the field, come to eat, all you beasts
in the forest.
10 His watchmen are all blind.
All of them know nothing.
All of them are mute dogs unable to bark, dreamers
lying down, lovers of slumber, 11 and the dogs are
greedy— they never have enough.
They are shepherds with no discernment.
They have all turned to their own way, each to his
own gain, one and all.
12 “Come, let’s get wine, let’s guzzle strong drink.
Tomorrow will be like today,
only even better!”

Remove Every Stumbling Block

Isaiah 57 [1] The righteous one perishes, but no one takes it
to heart.
Godly men are taken away,

but no one discerns
that the righteous man is taken from evil.
2 He enters into shalom.
They rest on their beds,
each who walked in his integrity.
3 But as for you, come here, you children of a sorceress,
offspring of an adulterer and prostitute.

4 Whom are you mocking?
At whom do you open your mouth wide
and stick out your tongue?
Are you not children of transgression, offspring of
deceit?
5 You who burn with lust among the oaks and under
every green tree,
who sacrifice your children in the wadis and under
the clefts of the rocks?
6 Among the smooth stones of the wadi is your portion—
they are your lot.
To them you have even poured out a drink offering,
made a grain offering.
Shall I relent concerning these things?
7 Upon a high and lofty mountain you made your bed.
You also went up there to offer sacrifice.
8 Behind the door and the doorpost you have set up
your memorial sign.
For away from Me, you uncovered,
went up and made your bed wide,
and cut covenant with them.
You loved their bed—
you looked on their nakedness.
9 You journeyed to the king with oil and multiplied your
perfumes.
You sent your ambassadors far away,

and made them go down to Sheol.
10 You wearied of the length of your way, yet you did not
say, “It is hopeless!”
You found renewed strength,
so you did not weaken.
11 “Whom was it you dreaded and feared, so that you
lied.
But you did not remember Me
or take it to heart?
Have I not kept silent a long time—
yet you do not fear Me?
12 I will expose your ‘righteousness’, and your deeds—
they will not profit you.
13 When you cry out, will your collection of idols save
you?
The wind will carry them off,
a breath will take them away.
But he who takes refuge in Me
will possess the land,
and will inherit My holy mountain.”

14 Then it will be said: “Build up, build up, prepare the
way,
remove every stumbling block out of the way of My
people.”

15 For thus says the High and Exalted One who inhabits
eternity, whose Name is Holy: “I dwell in a high and
holy place,
yet also with a contrite and humble spirit, to revive
the spirit of the humble,
and revive the heart of the contrite.
16 For I will not contend forever, nor will I always be
angry,

for the spirit would grow weak before Me, the breath
of those whom I made.
17 Because of the iniquity of his unjust gain I was angry;
I struck him; I hid My face; I was angry— but he
went on backsliding in the way of his heart.
18 I have seen his ways, but I will heal him.
I will lead him and restore comfort to him and his
mourners.
19 Creating the praise of lips: ‘Shalom, shalom to him
who is far and to him who is near,’
says ADONAI, ‘and I will heal him.’”

20 But the wicked are like a troubled sea, for it cannot
rest,
and its waters toss up mire and dirt.
21 “There is no shalom,” says my God “for the wicked.”

Fasting and *Tzedakah*

Isaiah 58

1 “Cry aloud, do not hold back!
Raise your voice like a shofar.
Tell My people their transgression,
and the house of Jacob their sins.
2 Yet they seek Me day to day and delight to know My ways,
as if they were a nation that did right, and had not forsaken their God’s decree.
They ask Me for righteous judgments;
they delight in the nearness of God.”

3 “Why have we fasted.
yet You do not see?
Why have we afflicted our souls,
yet You take no notice?”

“Behold, in the day of your fast you seek your own pleasure, and exploit all your laborers.
4 Behold, you fast for strife and contention and to strike with a wicked fist.
You should not fast as you do today
to make your voice heard on high.
5 Is this the fast I have chosen?
A day for one to afflict his soul?
Is it to bow down his head like a reed, and spreading out sackcloth and ashes?
Will you call this a fast
and a day acceptable to ADONAI?

6 “Is not this the fast I choose: to release the bonds of wickedness,
to untie the cords of the yoke,

to let the oppressed go free,
and to tear off every yoke?
7 Is it not to share your bread with the hungry, to bring
the homeless poor into your house?
When you see the naked, to cover him,
and not hide yourself from your own flesh and blood?
8 Then your light will break forth like the dawn, and
your healing will spring up speedily.
Your righteousness will go before you, the glory of
ADONAI as your rear guard.”
9 Then you will call, and ADONAI will answer.
You will cry and He will say, “Here I am.”
If you get rid of the yoke among you—
finger-pointing and badmouthing—
10 If you give yourself to the hungry, and satisfy the
desire of the afflicted, then your light will rise in
darkness, and your gloom will be like midday.
11 Then ADONAI will guide you continually, satisfy your
soul in drought
and strengthen your bones.
You will be like a watered garden,
like a spring of water whose waters never fail.
12 Some of you will rebuild the ancient ruins, will raise
up the age-old foundations, will be called Repairer of
the Breach, Restorer of Streets for Dwelling.
13 If you turn back your foot from Shabbat, from doing
your pleasure on My holy day, and call Shabbat a
delight, the holy day of ADONAI honorable, If you
honor it, not going your own ways, not seeking your
own pleasure,
nor speaking your usual speech,
14 then You will delight yourself in ADONAI, and I will let
you ride over the heights of the earth, I will feed you
with the heritage of your father Jacob.”

For the mouth of ADONAI has spoken.

Separation from God

Isaiah 59

1 Behold, ADONAI'S hand is not too short to save,
nor His ear too dull to hear.
2 Rather, your iniquities have made a separation
between you and your God.
Your sins have hidden His face from you, so that He
does not hear.
3 For your hands are defiled with blood and your fingers
with iniquity.
Your lips have spoken lies,
your tongue mutters wickedness.
4 No one sues justly, and none pleads a case honestly.
They trust in confusion and speak lies.
They conceive mischief,
and bring forth iniquity.
5 They hatch adders' eggs, and weave the spider's web
— whoever eats their eggs dies;
crack one open, a viper breaks out.
6 Their webs will not become clothing, nor will they
cover themselves with what they make.
Their deeds are works of iniquity,
an act of violence is in their hands.
7 Their feet run after evil.
They rush to shed innocent blood.[110]
Their thoughts are thoughts of iniquity.
Violence and ruin are on their highways.
8 They do not know the path of peace, and there is no
justice in their tracks.
They have made their paths crooked.
Whoever walks in them will not experience shalom.

9 That is why justice is far from us and righteousness
does not reach us.
We hope for light, but behold darkness, for
brightness, but walk in gloom.
10 We grope along the wall like the blind.
We grope like those with no eyes.
We stumble at noon as at twilight.
We are like the dead in desolation.
11 All of us growl like bears or moan like doves.
We hope for justice, but there is none; for salvation,
but it is far from us.
12 For our transgressions are multiplied before You, and
our sins testify against us,
for our transgressions are with us,
and we know our iniquities:
13 transgressing and denying ADONAI, turning back from
following our God,
speaking oppression and revolt,
conceiving and uttering lying words from the heart.
14 Justice is turned back, and righteousness stands far
off.
For truth has stumbled in the street,
and uprightness cannot enter.
15 So now truth is missing, and whoever shuns evil
becomes prey.

Now when ADONAI saw it, it was displeasing in His
eyes that there was no justice.
16 He saw that there was no one— He was astonished
that no one was interceding.[111]
Therefore His own arm brought salvation for Him,
and His righteousness upheld Him.
17 He put on righteousness as a breastplate and a
helmet of salvation on His head.

He clothed Himself in robes of vengeance and
wrapped Himself in zeal as a cloak.
18 According to their deeds, so He will repay:
wrath to His adversaries,
retribution to His enemies.
To the islands He will repay as due.
19 So from the west they will fear the Name of ADONAI,
and His glory from the rising of the sun.
For He will come like a rushing stream
driven along by the Ruach ADONAI.

20 “But a Redeemer will come to Zion, and to those in
Jacob who turn from transgression.”
It is a declaration of ADONAI.

21 “As for Me, this is My covenant with them,” says ADONAI:
“My Ruach who is on you,[112] and My words that I have put in
your mouth, shall not depart from your mouth, or from the
mouth of your offspring, or from the mouth of your children’s
offspring,” says ADONAI, “from now on and forever.”

Arise, Shine, O Zion

Isaiah 60

1 Arise, shine, for your light has come!
The glory of ADONAI has risen on you.
2 For behold, darkness covers the earth, and deep darkness the peoples.
But ADONAI will arise upon you, and His glory will appear over you.
3 Nations will come to your light, kings to the brilliance of your rising.
4 Lift up your eyes and look all around: they all gather—they come to you— your sons will come from far away,
your daughters carried on the hip.
5 Then you will see and be radiant, and your heart will throb and swell with joy.
For the abundance of the sea will be turned over to you.
The wealth of nations will come to you.
6 A multitude of camels will cover you, young camels of Midian and Ephah,
all those from Sheba will come.
They will bring gold and frankincense,[113]
and proclaim the praises of ADONAI.
7 All Kedar's flocks will be gathered to you.
Nebaioth's rams will minister to you.
They will go up with favor on My altar,
and I will beautify My glorious House.

8 Who are these who fly like a cloud, like doves to their windows?
9 Surely the islands will hope in Me, with the ships of Tarshish in the lead,
to bring your sons from afar,

their silver and gold with them,
for the Name of ADONAI your God, and for the Holy One of Israel,
because He has glorified you.
10 Foreigners will build up your walls, and their kings will minister to you.
For in My fury I struck you,
but in My favor I will show you mercy.
11 Your gates will be open continually.
They will not be shut day or night,
so that men may bring to you the wealth of the nations, with their kings led in procession.
12 For the nation and the kingdom which will not serve you will perish— those nations will be utterly ruined.
13 The glory of Lebanon will come to you —cypress, elm and pine together— to beautify the place of My Sanctuary.
I will give to the place of My feet glory.
14 The sons of those who afflicted you will come bowing to you, and all those who despised you will fall at the soles of your feet.
They will call you the city of ADONAI, Zion of the Holy One of Israel.
15 Instead of deserted and hated, no one passing through,
I will make you an eternal pride,
joy from generation to generation.
16 You will also suck the milk of nations and nurse at the breast of kings.
Then you will know that I, ADONAI, am your Savior and your Redeemer, the Mighty One of Jacob.
17 “Instead of bronze I will bring gold, instead of iron I will bring silver,
instead of wood, bronze,

and instead of stones, iron.
I will make shalom your overseer, and righteousness
your taskmasters.
18 No more will violence be heard in your land,
devastation nor destruction within your borders.
But you will call your walls Salvation
and your gates Praise.
19 No more will the sun be your light by day, nor the
glow of the moon be your light,
but ADONAI will be your everlasting light, and your
God for your glory.[114]
20 No more will your sun set, nor will your moon wane,
for ADONAI will be your everlasting light, as the days
of your mourning end.[115]
21 Then your people will all be righteous.
They will possess the land forever—
the branch of His planting,
the work of My hands—
that I may be glorified.
22 The smallest will become a thousand, and the least a
mighty nation.
I, ADONAI, will hasten it in its time.”

Besorah for the Brokenhearted

Isaiah 61

1 The Ruach of ADONAI Elohim is on me,[116]
because ADONAI has anointed me to proclaim Good
News to the poor.[117]
He has sent me to bind up the brokenhearted, to
proclaim liberty to the captives,
and the opening of the prison to those who are
bound, **2** to proclaim the year of ADONAI'S favor and
the day of our God's vengeance,

to comfort all who mourn
3 to console those who mourn in Zion, to give them
beauty for ashes,
the oil of joy for mourning,[118]

the garment of praise
for the spirit of heaviness,
that they might be called oaks of righteousness, the planting of ADONAI, that He may be glorified.

4 They will rebuild the ancient ruins.
They will restore former desolations.
They will repair the ruined cities,
the desolations of many generations.
5 Strangers will stand and shepherd your flocks,
children of foreigners will be your plowmen and vinedressers.
6 But you will be called the kohanim of ADONAI, They will speak of you as the ministers of our God.
You will eat the wealth of nations
and boast in their abundance.

7 Instead of your shame, double portion.
instead of disgrace they will sing for joy.
Therefore in their land they will inherit a double portion; they will have everlasting joy.
8 For I, ADONAI, love justice.
I hate robbery in the burnt offering.
In faithfulness I will reward My people
and cut an eternal covenant with them.
9 Then their offspring will be known among the nations,
their descendants among the peoples.
All who see them will recognize them,
for they are the seed that ADONAI has blessed.

10 I will rejoice greatly in ADONAI.
My soul will be joyful in my God.
For He has clothed me with garments of salvation, He has wrapped me in a robe of righteousness— like a

bridegroom wearing a priestly turban, like a bride
adorning herself with her jewels.

11 For as the earth brings forth its sprouts, and as a
garden causes things sown to spring up, so ADONAI
Elohim will cause justice and praise to spring up
before all the nations.

Watchmen for Jerusalem

Isaiah 62

1 For Zion's sake I will not keep silent, for
Jerusalem's sake I will not rest, until her
righteousness shines out brightly, and her salvation
as a blazing torch.
2 Nations will see your righteousness, and all kings your
glory.
You will be called by a new name,
which ADONAI'S mouth will bestow.
3 You will also be a crown of beauty in the hand of
ADONAI, and a royal diadem in the hand of your God.
4 No longer will you be termed "Forsaken", no longer
your land termed "Desolate".
Instead you will be called, "My Delight is in Her"
and your land, "Married".
For ADONAI delights in you, and your land will be
married.
5 For as a young man marries a virgin, so your sons will
marry you.
As a bridegroom rejoices over a bride, so your God
will rejoice over you.

6 On your walls, Jerusalem, I have set watchmen.
All day and all night, they will never hold their peace.
"You who remind ADONAI, take no rest for yourselves,
7 And give Him no rest until He establishes and makes
Jerusalem a praise in the earth.

8 ADONAI has sworn by His right hand and by His strong
arm:
"Surely I will never again give your grain as food for
your enemies,

nor will foreigners drink your new wine, for which
you have labored.
9 But those who have garnered it will eat it and praise
ADONAI, and those who have gathered it
will drink it in the courts of My Sanctuary.”

10 Go through, go through the gates.
Clear the way for the people!
Build up, build up the highway!
Remove the stones.
Lift up a banner over the peoples.
11 Behold, ADONAI has proclaimed to the end of the
earth:
Say to the Daughter of Zion,
“Behold, your salvation comes!
See, His reward is with Him,
and His recompense before Him.”[119]
12 Then they will call them The Holy People, The
Redeemed of ADONAI, and you will be called, Sought
Out, A City Not Forsaken.

Winepress of Vengeance

Isaiah 63

1 “Who is this coming from Edom, in crimsoned garments from Bozrah?
This One splendid in His apparel,
pressing forward in His great might?”

“It is I who speak in righteousness, mighty to save.”

2 “Why is Your apparel so red, and Your garments like one who treads in a wine press?”[120]

3 “I have trodden the winepress alone— from the peoples, no man was with Me.
I trod them in My anger,
and trampled them in My wrath.
Their lifeblood spattered My garments, so I stained all My robes.
4 For a day of vengeance was in My heart, and My year of redemption has come.
5 I looked, but there was no one to help.
I was amazed, but no one was assisting.
So My own arm won victory for Me,
and My wrath upheld Me.
6 So I trod down the peoples in My anger, and made them drunk in My wrath,
and I poured out their lifeblood[121] on the earth.”

Remembering His *Chesed* 7 I will remember the lovingkindnesses of *Adonai*, the praises of *Adonai*, according to all that *Adonai* has granted us, and the great goodness toward the house of Israel, which He has granted them according to His compassion, and according to the abundance of His lovingkindnesses.

8 For He said, “Surely they are My people, children who
will not deal falsely.”
So He became their Savior.
9 In all their affliction He was afflicted.
So the angel of His presence saved them.
In His love and in His mercy He redeemed them, then
He lifted them and carried them all the days of
old.
10 But they rebelled, and grieved His Ruach ha-Kodesh.
So He turned to become their enemy.
He Himself fought against them.
11 Then His people remembered the days of old, the
days of Moses:
“Where is He who brought them through the sea with
the shepherd of His flock?
Where is He who put among them
His Ruach ha-Kodesh?
12 Who caused His glorious arm to go at the right hand
of Moses?
Who divided the waters before them— to make
Himself a Name forever?
13 Who led them through the depths?
Like a horse in the desert,
they did not stumble.
14 Like cattle that go down into a valley, the Ruach
ADONAI gave them rest.
So You led Your people,
to make Yourself a glorious Name.
15 Look down from heaven and see from Your holy,
glorious, lofty abode.
Where are Your zeal and mighty deeds?
Are the yearnings of Your heart,
Your compassions, withheld from me?

16 For You are our Father— even if Abraham would not know us
or Israel not recognize us.
You, ADONAI, are our Father, our Redeemer— from everlasting is Your Name.
17 ADONAI, why do You cause us to stray from Your ways, and harden our heart from fearing You?
Return for Your servants' sake,
the tribes of Your heritage.
18 Briefly Your holy people possessed it— our foes have trampled Your Sanctuary.
19 We have become like those over whom[122]
You have never ruled,
like those not called by Your Name.

Oh, that You would rend the heavens and come down, that the mountains might quake at Your presence!

As Unclean Rags

Isaiah 64

1 As fire kindles brushwood, as fire causes water to boil,
make Your Name known to Your foes, so the nations may tremble before You!
2 When You did awesome things that we were not expecting, You came down—the mountains shook at Your presence!
3 For from days of old no one has heard, no ear perceived,
no eye has seen God, except You,
who acts on behalf of the one waiting for Him.
4 You meet him who rejoices in doing righteousness, who remembers You in Your ways.
Behold, You were angry.
When we keep sinning all the time, would we be saved?
5 For all of us have become like one who is unclean, and all our righteousness is like a filthy garment, and all of us wither like a leaf, and our iniquities carry us away, like the wind.
6 No one calls on Your Name, or stirs himself up to take hold of You.
For You have hidden Your face from us, and have consumed us, because of our iniquities.
7 But now, ADONAI, You are our Father.
We are the clay and You are our potter, We are all the work of Your hand.
8 Do not be angry much more, ADONAI, or remember iniquity forever.
Oh, please see,
we are all Your people!

9 Your holy cities became a wilderness, Zion has
become a wilderness,
Jerusalem a desolation.
10 Our holy and beautiful House, where our fathers
praised You, Has been burned with fire— all our
pleasant things are laid waste.
11 Will You restrain Yourself at these things?
ADONAI, will You stay silent, and afflict us very
severely?

Outstretched Hands

Isaiah 65

1 “I was sought by those who did not ask for Me,
I was found by those who did not seek Me.
I said, ‘Hineni, hineni!’
to a nation not called by My Name.[123]
2 I have stretched out My hands all day to a rebellious people,[124]
who walk in a way that is not good, following their own thoughts.
3 These people provoke Me continually to My face,
sacrificing in gardens,
burning incense on bricks,
4 sitting among graves, spending the night in cave-tombs;
eating swine’s flesh,
and the broth of detestable things is in their pots,
5 who say, ‘Keep to yourself, don’t come to me,
for I am holier than you!’
These are smoke in My nostrils,
a fire that burns all day.
6 Behold, it is written before Me; I will not keep silence,
but will repay, even repay into their laps,
7 your iniquities, and the iniquities of your fathers together,”
says Adonai, “because they burned incense on the mountains, and scorned Me on the hills.
So I will measure into their laps
full wages for their former deeds.”

8 Thus says Adonai: “As new wine is found in a cluster,
and one says, ‘Do not destroy it,
for a blessing is in it,’

so I will do for My servants’ sakes, that I may not
destroy them all.
9 I will bring forth offspring from Jacob, an heir of My
mountains from Judah.
My chosen ones will inherit it,
and My servants will dwell there.
10 Sharon will be a fold of flocks, and the valley of Achor
a place for herds to lie down in, for My people who
seek Me.
11 But you who forsake ADONAI, who forget My holy
mountain,
who prepare a table for Fortune,
who fill cups of mixed wine for Fate, 12 I will fate you
to the sword, and all of you will kneel to slaughter.
For I called, but you did not answer, I spoke, but you
did not hear.
So you did what was evil in My sight, and chose what
I did not delight in.”

13 Therefore thus says ADONAI Elohim: “Behold, My
servants will eat,
while you will go hungry.
Behold, My servants will drink,
but you will be thirsty.
Behold, My servants will rejoice,
but you will be put to shame.
14 Behold, My servants will sing for joy with a happy
heart,
but you will cry from pain of heart, and wail out of a
broken spirit.
15 You will leave your name behind as a curse for My
chosen ones,
and ADONAI Elohim will slay you.
But He will call His servants by another name.

16 So he who says a bracha in the land will be blessed
by the God of truth, and he who swears in the land
will swear by the God of truth.
For the former troubles are forgotten, because they
are hidden from My sight!

New Heavens and New Earth 17 **For behold, I create new heavens and a new earth.**[125]

The former things will not be remembered or come to
mind.
18 But be glad and rejoice forever in what I am creating.
For behold, I am creating Jerusalem for rejoicing, and
her people for joy.
19 Then I will rejoice in Jerusalem, and be glad in My
people.
No longer will the voice of weeping or the voice of
crying be heard in her.
20 No longer will there be in it an infant who lives but a
few days,
or an old man who does not fill out his days.
For the youth will die at a hundred years, But one
who misses the mark of a hundred must be
accursed.
21 They will build houses and inhabit them.
They will plant vineyards and eat their fruit.
22 They will not build and another inhabit, nor plant and
another eat.
For like the days of a tree,
so will be the days of My people,
and My chosen ones will long enjoy
the work of their hands.
23 They will not labor in vain nor bear children for
calamity.

For they are the offspring of those blessed by ADONAI,
as well as descendants with them.

24 And it will come to pass that before they call, I will
answer,
and while they are still speaking,
I will hear.
25 The wolf and the lamb will feed together.
The lion will eat straw like the ox, but dust will be the
serpent's food.
They will not hurt or destroy
in all My holy mountain," says ADONAI.

Tremble At His Word

Isaiah 66

1 Thus says ADONAI: “Heaven is My throne,
and the earth is My footstool.[126]
Where then is the House you would build for Me?
Where is the place of My rest?
2 For My hand has made all these things, so all these
things came to be,”
declares ADONAI.
“But on this one will I look,
one humble and of a contrite spirit,
who trembles at My word.”
3 One who kills an ox is like one who kills a man;

one who sacrifices a lamb
   is like one who breaks a dog’s neck;
one who offers a grain offering
   is like one who offers swine’s blood;

one who burns incense
is like one who blesses an idol.
They have chosen their own ways,
so their soul delights in their abominations.
4 So I will choose their punishments and bring on them
what they dread.
For when I called, no one answered;
when I spoke, they did not listen.
But they did what was evil in My eyes, and chose
what I did not delight in.
5 Hear the word of ADONAI, you who tremble at His
word:
"Your brothers who hated you,
excluding you for My Name's sake, have said, 'Let
ADONAI be glorified, that we may see your joy'—
but they will be put to shame."
6 A sound of uproar from the city, a sound from the
Temple— the sound of ADONAI
who fully repays His enemies.

A Nation Born in a Day 7 **Before she was in labor, she gave birth.**

Before her pain came,
she delivered a male child.
8 Who has heard such a thing?
Who has seen such things?
Can a land be born in one day?
Can a nation be brought forth at once?
For as soon as Zion was in labor,
she gave birth to her children.
9 "Will I bring the moment of birth, and not give
delivery?" says ADONAI.
"Will I who cause delivery
shut up the womb?" says your God.

10 Rejoice with Jerusalem, and be glad with her, all you
who love her.

Rejoice for joy with her
all you who mourned over her.
11 For you will nurse and be satisfied from her
comforting breast.
You will drink deeply and delight
from her glorious abundance.
12 For thus says ADONAI: “Behold, I will extend peace to
her like a river, and the glory of the nations like an
overflowing stream.
You will be nursed, carried on the hip, and bounced
on her knees.
13 As one whom his mother comforts, so I will comfort
you,
so you will be comforted in Jerusalem.
14 You will see, your heart will rejoice, and your bones
will flourish like grass.
So the hand of ADONAI will be known to His servants,
and His indignation to His enemies.
15 For behold, ADONAI will come in fire, and His chariots
like the whirlwind,
to render His anger with fury,
and His rebuke with flames of fire.
16 For by fire and His sword ADONAI will execute
judgment on all flesh and those slain by ADONAI will
be many.

17 Those who consecrate and purify themselves to enter the groves, following after one in the midst, who eat swine’s flesh, vermin and mice, will come to an end altogether.

It is a declaration of ADONAI. 18 “For I know their works and their thoughts. It will come about that I will gather all nations and tongues, and they will come and see My glory. 19 Then I will set up a sign among them, and I will send survivors from them to the nations, to Tarshish, Pul and Lud (who pull the bow), to Tubal and Javan, to distant islands that have not heard My

fame or seen My glory. Then they will declare My glory among the nations.
20 “Then they will bring all your kinsmen from all the nations,
as an offering to ADONAI, on horses and in chariots, and on
litters, mules and camels, to My holy mountain Jerusalem,”
says ADONAI, “just as Bnei-Yisrael bring their grain offering in a
clean vessel to the House of ADONAI. 21 I will also take some of
them as priests and for Levites,” says ADONAI.
22 “For just as the new heavens and the new earth, which I
will make, will endure before Me”—it is a declaration of ADONAI
—“so your descendants and your name will endure.”

23 “And it will come to pass, that from one New Moon to
another,
and from one Shabbat to another, all flesh will
come to bow down before Me,”
says ADONAI.

24 “As they leave, they will look on the corpses of the people
who rebelled against Me. For their worm will not die, and their
fire will not be quenched, and they will be a horror to all flesh.”

Jeremiah

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30
31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40
41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50
51 | 52

The Call of Jeremiah

Jeremiah 1 [1] The words of Jeremiah son of Hilkiah, one of the
kohanim who were in Anathoth in the land of Benjamin. [2] The
word of ADONAI came to him during the days of King Josiah of
Judah, son of Amon, in the thirteenth year of his reign. [3] It
continued during the days of King Jehoiakim of Judah, son of
Josiah, until the end of the eleventh year of King Zedekiah of
Judah, son of Josiah—until the exile from Jerusalem in the fifth
month.

[4] The word of ADONAI came to me, saying: [5] "Before I formed
you in the womb, I knew you, and before you were born, I set
you apart— I appointed you prophet to the nations."

[6] Then I said, "Alas, ADONAI Elohim!
Look, I don't know how to speak!
For I'm still a boy!"

[7] But ADONAI answered me, "Do not say 'I'm only a boy!'
For to everyone I send you, you will go, and all I
command you, you will speak.

[8] Do not be afraid of them!
For I am with you to deliver you."
It is a declaration of ADONAI.

[9] Then ADONAI stretched out His hand and touched my mouth
and ADONAI said to me, "Behold, I have put My words in your
mouth.

[10] See, today I have appointed you over nations and
over kingdoms: to uproot and to tear down,
to destroy and to overthrow,
to build and to plant."

[11] Moreover, the word of ADONAI came to me, saying, "What
do you see, Jeremiah?"

I answered, "I see an almond branch."

[12] Then ADONAI said to me, "You have seen correctly, for I am
watching over[1] My word to perform it."

13 The word of ADONAI came to me a second time, saying,
“What do you see?”
I replied, “I see a boiling pot that is tilting away from the
north.”
14 Then ADONAI said to me: “From the north, disaster will be
poured out on all the inhabitants of the land.
15 Behold! I am calling all the families of the kingdoms
of the north.”
It is a declaration of ADONAI.
“So they will come and each will set up his throne
at the entry of the gates of Jerusalem, against all
her surrounding walls
and against all the cities of Judah.
16 I will pronounce My judgments on them for all their
wickedness— they have forsaken Me,
offering incense to other gods,
worshipping the works of their hands.
17 Now, you, gird up your loins!
Get up and tell them everything that I order you!
Do not be terrified by them,
or else I will terrify you before them.
18 Look, today I have set you up as a fortified city— an
iron pillar and bronze walls—
against the whole land,
against the kings of Judah, its princes against its
kohanim, and against the people of the land.
19 Though they will fight against you, they will not win,
for I am with you, to deliver you.”
It is a declaration of ADONAI.

Judah Rebuked for Her Sins

Jeremiah 2 1 Again the word of ADONAI came to me, saying: 2 “Go,
and cry in the ears of Jerusalem, saying, thus says ADONAI: I
remember the devotion of your youth,
your love as a bride,
and the way you followed Me in the wilderness, in a
land not sown.
3 Israel was kadosh to ADONAI, the firstfruits of the
harvest.[2]
All who devoured him were held guilty.
Catastrophe overtook them.”
It is a declaration of ADONAI.

4 Hear the word of ADONAI, O house of Jacob and all the
families of the house of Israel. 5 Thus says ADONAI: “What fault
did your fathers find in Me that they strayed so far from Me?
They walked after worthless things,
becoming worthless themselves?[3]
6 They did not ask ‘Where is ADONAI, who brought us up
from the land of Egypt and led us through the
wilderness,
through a land of deserts and rifts,
through a land of drought and distress, through a
land where no one travels,
where no one lives?’
7 Yet I brought you into a fertile land, to eat of its fruit
and goodness.
When you came, you defiled My land.
You made My heritage an abomination.
8 The kohanim did not ask, ‘Where is ADONAI?’
The Torah experts did not know Me.
The shepherds rebelled against Me.

The prophets prophesied by Baal
and went after unprofitable things.
9 Therefore I will plead with you again!”
It is a declaration of Adonai.
“I will contend with your children’s children.
10 Cross to the coasts of Kittim[4] and see!
Send to Kedar, and observe carefully.
See if there has been anything like this.
11 Has a nation changed its gods— even though they are not gods?
Yet My people have exchanged their glory for worthless things.
12 Be appalled at this, O heavens!
Be utterly horrified and dumbfounded.”

It is a declaration of Adonai.

13 “My people have committed two evils: They have forsaken Me
—the spring of living water—
and they dug their own cisterns—
cracked cisterns that hold no water.
14 Is Israel a servant—a slave by birth?
Then why has he become plunder?
15 Young lions have roared at him they have roared loudly.
They made his land a waste—
his cities are in ruins and uninhabited.
16 Even the sons of Noph and Tahpanhes have grazed on the crown of your head.
17 Have you not brought this on yourself, when He led you in the way?
18 But now, what is on the road to Egypt?
Drinking the waters of the Nile?

Or what is on the road to Assyria?
Drinking the waters of the Euphrates?
19 Your own wickedness will rebuke you and your
backslidings will chide you.

Know then and see
how bad and bitter it is for you
to forsake ADONAI your God.
Nor is fear of Me in you.”
It is a declaration of the Lord ADONAI-Tzva’ot.

20 “Indeed, long ago I broke your yoke and tore off your bonds.
You said, ‘I will not serve!’
Instead, on every high hill

and under every green tree
you sprawled out as a prostitute.
21 Yet I had planted you as a choice vine from
completely faithful seed.
How then did you become to Me
a wandering wild vine?
22 Even though you wash with lye and use an abundance
of soap,
the stain of your iniquity is before Me.”
It is a declaration of the Lord ADONAI.
23 “How can you say, ‘I am not defiled— I have not gone
after the Baalim[5]?
Look at your behavior in the Valley!
Recognize what you have done.
You are a swift young camel
galloping aimlessly,
24 a wild donkey used to the wilderness— sniffing the
wind in her passion—
in her heat, who can restrain her?
All males that pursue her will not tire themselves.
At mating time they will find her.
25 Do not run while your feet are bare and your throat is
thirsty.
But you said ‘There is no hope!
No! For I have loved foreign gods
and I will go after them.’
26 As a thief is shamed when caught, so the house of
Israel is shamed— they, their kings, their princes,
their kohanim and their prophets.
27 They say to wood, ‘You are my father’
and to a stone, ‘You birthed me.’
They have turned their back to Me
and not their face.

Yet when they are in trouble
they say, ‘Rise up and save us!’
28 Where are your gods that you made for yourself?
Let them come—if they can save you
when you are in trouble!
For you have as many gods
as you have cities, O Judah.
29 Why do you strive with Me?
You have all rebelled against Me.”
It is a declaration of ADONAI.

30 “In vain I struck your children.
They took no correction.

Your sword devoured your prophets
like a ravaging lion.”
31 You, generation, heed Adonai’s word!
“Have I been a wilderness to Israel
or a land of thick darkness?
Why do My people say, ‘We are free to roam.
We won’t come to You any more’?
32 Can a virgin forget her ornaments, or a bride her attire?
Yet My people have forgotten Me,
days without number.
33 How clever are your ways of seeking love.
Therefore you even taught wicked women your ways.
34 Moreover on your skirts is found the blood of the innocent poor
—you did not find them breaking in.
Yet in spite of all these things,
35 you say, ‘I am innocent— surely His anger is turned away from me?’
See, I will pass judgment on you,
since you say: ‘I haven’t sinned!’
36 Why do you make light of changing your way?
You will be put to shame by Egypt
as you were put to shame by Assyria.
37 You will also go out from there with your hands on your head.
For Adonai has rejected those in whom you trust—
you will not prosper by them.”

Unfaithful Judah and Unfaithful Israel

Jeremiah 3

1 “If a man divorces his wife and she leaves
him to be with another man, will he return to her
again?
Would not such a land be totally polluted?
You are a prostitute with many lovers.
Now are you returning to Me?”
It is a declaration of ADONAI.

2 “Lift your eyes to the barren hills and see!
Where have you not been violated?
By the wayside you sat waiting for them like a
nomad in the desert.

You have polluted the land
with your prostitution and wickedness.
3 Therefore showers have been withheld and there has
been no spring rain.
You have a harlot’s brazen look;
you refuse to be ashamed.
4 Did you not just now call to Me: ‘Avi! You are a friend
of my youth.
5 Would He keep a grudge forever?
Would He keep it to the end?’
So you said—

yet you have done
all the evil things you could.”

6 Then Adonai said to me in the days of King Josiah: “Have
you seen what backsliding Israel did? She went up on every
high mountain and under every green tree, and there she
committed adultery. 7 Yet I thought that after she had done all
this she would return to Me. But she did not return. Even her
unfaithful sister Judah saw it. 8 I noted that when backsliding
Israel committed adultery I sent her away and gave her a
certificate of divorce. Yet, unfaithful Judah, her sister, did not
fear. Instead she also went and committed adultery. 9 It
happened that through her frivolous prostitution, she polluted
the land and committed adultery with stones and with wood.
10 Yet after all this her unfaithful sister Judah did not return to
Me with her whole heart, but only insincerely,”
It is a declaration of Adonai.
11 Then Adonai said to me, “Backsliding Israel has proved
herself more righteous than unfaithful Judah. 12 Go! Proclaim
these words toward the north, saying: “Return backsliding
Israel,” says Adonai.

“I will no longer frown on you,
for I am merciful,” says Adonai.
“I will not keep a grudge forever.
13 Only acknowledge your iniquity.
For you sinned against Adonai your God and
scattered your favors to foreign gods under every
green tree.
You have not obeyed My voice.”
It is a declaration of Adonai.

Call to Backsliding Children 14 **“Return, O backsliding children,” declares *Adonai*.**

“For I am your Husband.
I will choose you—

one from a city and two from a clan—
and will bring you to Zion.
15 I will give you shepherds after My own heart who will
feed you knowledge and understanding.
16 It will be in those days when you multiply and
become fruitful in the land."
It is a declaration of ADONAI.

"They will no longer talk about the ark of the covenant of ADONAI, nor will it come to mind or be remembered. Neither will it be missed or another one made again. 17 At that time they will call Jerusalem the throne of ADONAI and all the nations will gather into it, to Jerusalem, in the Name of ADONAI. No longer will they walk according to the stubbornness of their evil heart. 18 In those days the house of Judah will walk with the house of Israel. They will come together out of the land of the north to the land that I gave your fathers as an inheritance."

19 "Then I Myself said: 'How gladly would I make you
sons
and give you a pleasant land—
the most beautiful inheritance of the nations!'
I thought you would call Me—Avi!— and would not
turn from following Me.
20 Yet as a woman betrays her lover, so have you
betrayed Me, O house of Israel."
It is a declaration of ADONAI.

21 A voice is heard on the barren hills —the weeping and
supplication of the children of Israel— because they
perverted their way
and forgot ADONAI their God.
22 "Return, backsliding children!
I will heal your backsliding."
"Yes, we will come to You
for You are ADONAI Eloheinu.

23 Surely help from the hills is a delusion— the
commotion of the mountains!
Surely in ADONAI Eloheinu is the salvation of Israel.
24 But the shame has consumed the labor of our fathers
since our youth— their flocks and their herds,
their sons and their daughters.
25 Let’s lie down with our shame and let our disgrace
cover us!
For we have sinned against ADONAI Eloheinu —both
we and our fathers— from our youth even to this
day.
We have not paid attention to
the voice of ADONAI Eloheinu.”

Jeremiah 4

1 “If you will return, O Israel, return to Me,”
declares ADONAI.
“If you will put your detestable things out of My
sight.
Then you will not waver.
2 You will swear, ‘As ADONAI lives!’
in truth, in justice and in righteousness.
The nations will bless themselves in Him and in
Him they will glory.”

3 Thus says ADONAI to the people of Judah and to Jerusalem:
“Break up your unplowed ground
and do not sow among thorns.
4 Circumcise yourselves to ADONAI
and remove the foreskins of your heart, men of
Judah and inhabitants of Jerusalem.
Else My wrath will break out like fire and blaze,
with no one to quench it,
because of your evil deeds!”

Imminent Invasion from the North **5 Declare in Judah and proclaim in Jerusalem, saying: “Blow the *shofar* in the land!”**

Cry aloud and say,
“Assemble yourselves!
Let us go into the fortified cities.”

6 “Raise a banner toward Zion!
Take refuge! Do not delay!
For I bring calamity from the north, even terrible
destruction.
7 A lion has come up from his thicket— a destroyer of
nations has set out.

He has left his place
to make your land a wasteland.
Your cities will lie in ruins,
without inhabitant.
8 Therefore, put on sackcloth— lament and wail!
For the fierce anger of ADONAI
has not turned away from us.”
9 “It will happen in that day”
—it is a declaration of ADONAI— “that the king’s heart will fail,
as will the heart of the princes.
The kohanim will be appalled, and the prophets will be stunned.”

10 Then I said, “Alas, ADONAI Elohim! How completely You have deceived this people and Jerusalem saying, ‘You will have shalom,’ until the sword touches the soul!”
11 At that time it will be said to this people and to Jerusalem, “A scorching wind from the barren hills in the wilderness blows toward My people, but not to winnow or to sift—12 a wind too strong for these things will come from Me. Now even I will pronounce judgments against them.”

13 See, he comes up like clouds, and his chariots like whirlwinds.
His horses are swifter than eagles—
“Oy! We are ruined!”
14 O Jerusalem, purify your heart from wickedness, so that you may be saved.
How long will your wicked thoughts lodge within you?
15 A voice announces from Dan and proclaims calamity from the hills of Ephraim, 16 “Remind the nations, proclaim over Jerusalem!

Besiegers are soon coming from a far country,
raising their voice against the cities of Judah.
17 Like keepers of a field they surround her, because
she has been rebellious against Me.”
It is a declaration of ADONAI.

18 Your conduct and your deeds have brought these
things on you.
This is your calamity!
How bitter it is!
How it smites your heart!

19 My stomach, my stomach!
I writhe in anguish!
The pain of my heart!
My heart is pounding within me!

I cannot keep silent
because I have heard, O my soul,
the sound of the shofar, the battle-cry of war.
20 Disaster on disaster is reported.
So the whole land is ruined.

My tents are suddenly ravaged, my curtains in an instant.
21 How long must I see the battle standard and hear the sound of the shofar?
22 “For My people are foolish.
They do not know Me.
They are senseless children,
and they have no understanding.
They are wise to do evil,
but to do good they do not know.”

23 I looked at the earth and behold, it was deserted and desolate,

and at the heavens
and they had no light.
24 I looked at the mountains— behold, they were shaking
and all the hills swaying to and fro.
25 I looked and behold, no people!
All the birds of the sky had fled.
26 I looked and behold, the fruitful field was a wilderness and all of its cities were in ruins
before ADONAI, before His fierce anger.

27 For thus says ADONAI, “The whole land will be wasteland,
yet I will not totally destroy it.
28 Therefore, the earth will mourn and the heavens above grow black.
For I have spoken, I have purposed,
nor will I relent, nor turn from it.
29 At the sound of horsemen and archers the whole city flees.

They go into the thickets
and climb up on the rocks.
The whole city is deserted—
no one dwells in it.
30 And you, O desolate one, what will you do?
Though you dress in scarlet,
though you adorn yourself with gold ornaments
though you enlarge your eyes with paint— in vain
you make yourself beautiful—
your lovers despise you,
they seek your life.
31 For I heard a cry like one in labor, the anguish of one giving birth to her first child— the cry of the Daughter of Zion gasping for breath, stretching out her hands saying,
“Oy, now to me!

For my soul faints
before murderers.”

God's Just Judgment

Jeremiah 5

1 Roam the streets of Jerusalem, look around
and consider,
search through her squares!
If you can find a person,
if there is one who does justice,
who seeks truth,
then I will pardon the city.
2 Though they say, "As ADONAI lives!"
surely they swear falsely.
3 ADONAI, do Your eyes not look for faithfulness?
You struck them, but they did not grieve.
You disciplined them, but they refused correction.
They made their faces harder than stone.
They refused to return.
4 Then I said: These are only the poor.
They are foolish.
For they do not know the way of ADONAI, the
ordinance of their God.
5 I will go to the distinguished and speak to them.
Surely they know the way of ADONAI, the ordinance
of their God.
But they too had broken the yoke
and torn off the bonds.

6 Therefore a lion from the forest will kill them.
A desert wolf will ravage them.
A leopard watches over their cities.
Everyone who ventures out will be torn to pieces,
For their rebellion is great,
their backslidings frequent.

7 “Why therefore should I forgive you?

Your children have forsaken Me
and sworn by those who are not gods.
Even though I fed them well,

they committed adultery
and thronged to the prostitute houses.
8 They are well-fed, lustful stallions, each neighing for
his neighbor’s wife.
9 For such, should I not punish them?”
It is a declaration of ADONAI.
“On such a nation as this
should I not avenge Myself?
10 Go up into her vines and ravage them, but do not
completely destroy them.

Strip away her branches
for they are not ADONAI'S.
11 For the house of Israel and the house of Judah have
been utterly unfaithful to Me."
It is a declaration of ADONAI.

12 They have lied about ADONAI saying: "Not He! No
harm will come to us.
Nor will we see sword or famine.
13 The prophets are but wind and the word is not in
them.
Let what they say be done to them!"

14 Therefore thus says ADONAI Elohei-Tzva'ot: "Because
you speak this word, behold,
I will make My words in your mouth fire and this
people wood— and it will devour them.
15 See, I am bringing a nation against you from afar, O
house of Israel."
It is a declaration of ADONAI.
"It is an enduring nation,
an ancient nation,
a nation whose language you neither know nor
understand what they say.
16 Their quiver is an open grave.
They are all mighty warriors.
17 They will devour your harvest and your food.
They will devour your sons and your daughters.
They will devour your flocks and your herds.
They will devour your vines and your fig trees.
They will demolish your fortified cities —the ones in
which you trust— with the sword.

18 "Yet even in those days," declares ADONAI, "I will not
completely destroy you. 19 So it will come to pass that when you

ask, ‘Why has ADONAI Eloheinu done all these things to us?’ you will tell them, ‘As you have forsaken Me and served foreign gods in your land, so will you serve strangers in a land that is not yours.’

20 “Declare this in the house of Jacob and proclaim it in
Judah, saying:
21 ‘Hear this you foolish people who have no
understanding,
who have eyes but do not see,
who have ears but do not hear.
22 Do you not fear Me?’ says ADONAI.
‘Do you not tremble in My presence?’
For I made the sand a boundary of the sea, an
everlasting decree that cannot be broken.
Though the waves roll, they cannot prevail.
Though they roar, they cannot cross it.
23 But this people have a stubborn and rebellious heart.
They have turned aside and gone away.
24 They do not say in their heart, ‘Let us now fear
ADONAI Eloheinu, who gives rain in its season
—fall rain and spring rain—
who reserves for us the appointed weeks of
harvest.’
25 Your iniquities have turned these away, your sins
have deprived you of bounty.
26 For among My people are wicked men, watching like
bait-layers lying in wait.
They set a trap—they catch men.
27 As a cage is full of birds, so are their houses full of
deceit.
That is why they grew great and rich.
28 They grew fat and sleek.
They also overlooked evil deeds.
They do not uphold a cause

—the cause of an orphan to prosper—
nor do they defend the right of the poor.
29 Should I not punish them?” says Adonai.
“On such a nation
should I not avenge Myself?
30 An appalling and horrible thing has happened in the land.
31 The prophets prophesy falsely, the kohanim rule by their own authority, and My people love it this way!
But what will you do in the end?”

Jerusalem Under Siege

Jeremiah 6

1 Flee for refuge, children of Benjamin, from
the midst of Jerusalem!
Blow the shofar in Tekoa and raise a signal in Beth-
cherem!
For disaster looms from the north,
even terrible destruction.

2 “The lovely, delicate Daughter of Zion I will cut off.”

3 Shepherds with their flocks are coming against her.
All around her they pitch their tents, each
pasturing in his own place.
4 “Prepare for war against her.
Rise up! Let’s attack at noon.”
“Oy for us! For day is fading— evening shadows are
lengthening.”
5 “Rise up! Let’s attack at night and destroy her
palaces.”

6 For thus says Adonai-Tzva’ot: “Chop down her trees!
Raise a siege ramp at Jerusalem.
This city must be punished—
in her midst is only oppression.
7 As a well gushes out its waters, so she pours out her
wickedness.
Violence and havoc are heard in her, sickness and
wounds ever before Me.
8 Be warned, O Jerusalem, lest I abandon you,
lest I make you desolate—
an uninhabited land.”

9 Thus says Adonai-Tzva’ot: “Glean the remnant of
Israel

thoroughly as a vine.
Pass your hand over the branches once more, like a grape-gatherer.”
10 “To whom can I speak and warn so they would hear?
See, their ears are uncircumcised,
unable to hear!
The word of ADONAI has become scorn to them.
They have no delight in it.
11 So I am full of the wrath of ADONAI.
I am weary of holding it in!
Pour it out on a child in the street, on young men gathered together.
For husband will be taken with wife, the aged with the very old.
12 Their homes will be turned over to others —together with their fields and their wives.
For I will stretch out My hand
on the inhabitants of the land.”
It is a declaration of ADONAI.

13 “For from the least to the greatest, all of them are greedy for gain,
and from prophet even to kohen, everyone practices deceit.
14 They healed the wound of My people superficially, saying ‘Shalom, shalom!’
when there is no shalom.”
15 “Were they ashamed when they committed abomination? No, they were not at all ashamed; they did not know how to blush. Therefore they shall fall among those who fall; at the time that I punish them, they shall be
overthrown,” says ADONAI.

16 Thus says ADONAI: “Stand in the roads and look.

Ask for the ancient paths—
where the good way is—and walk in it.
Then you will find rest for your souls.[6]
But they said, ‘We won’t walk in it.’
17 So I set watchmen over you, saying ‘Listen to the
sound of the shofar!’
But they said, ‘We won’t listen.’
18 Therefore hear, O nations and observe, O
congregation,
what is against them.
19 Hear, O earth!
See, I will bring disaster on this people —fruit of
their schemes— for they did not listen to My
words
and rejected My Torah.
20 Of what use to Me is frankincense coming from
Sheba or sweet cane from a distant country?
Your burnt offerings are not acceptable, nor are
your sacrifices pleasing to Me.”
21 Therefore thus says ADONAI: “Look, I am laying before
this people stumbling blocks— and against them
they will stumble—
fathers and the sons together,
a neighbor and his friend,
and they will perish.”

Destruction from the North 22 **Thus says *ADONAI*: “Look, a people coming from a northern land, a great nation roused from the ends of the earth!**

23 They are armed with bow and spear, cruel and with
no compassion.
They sound like the roaring sea—

as they ride on horses
as men in battle formation,
against you, Daughter of Zion!”

24 “We have heard of their fame.
Our hands hang limp;
anguish has gripped us,
pain like a woman in labor.
25 Don’t go out into the field or walk on the road.
Since the enemy has a sword,
there’s terror on every side!”

26 “Daughter of My people, put on sackcloth and roll in ashes.
Mourn as for an only son
with bitter lamentation.”
“For suddenly the destroyer
will come on us!”

27 “I have made you a metal-tester among My people—
so you may observe and test their way.
28 They are all stubborn rebels spreading slander.
They are bronze and iron,
all of them are corrupt.
29 The bellows blow fiercely, blasting away the lead with fire.
The refining is completely in vain,
for the wicked are not drawn off.
30 They are called ‘cast off silver’— for ADONAI has cast them off.”

Mend Your Ways!

Jeremiah 7 1 The word that came to Jeremiah from ADONAI,
saying: 2 Stand in the gate of ADONAI'S house and proclaim there
this word and say: "Hear the word of ADONAI, all you of Judah
that come through these gates to worship ADONAI. 3 Thus says
ADONAI-Tzva'ot, the God of Israel; mend your ways and your
deeds, and I will let you live in this place. 4 Do not trust in
deceptive words and say 'The Temple of ADONAI, the Temple of
ADONAI, the Temple of ADONAI!'
5 "No, if you truly mend your ways and your deeds—if you are
doing justice between a man and his neighbor, 6 not oppressing
the sojourner, orphan and widow nor shedding innocent blood
in this place, nor going after other gods to your own ruin
—7 then I will let you dwell in this place, in the land that I gave
to your fathers forever and ever. 8 Look, you are trusting in
deceptive words that are empty. 9 Will you steal, murder, and
commit adultery and perjury, and offer incense to Baal and
walk after other gods whom you have not known—10 and then
come and stand before Me in this house that bears My Name,
saying, 'We are saved!'—so that you may keep doing all these
abominations? 11 Has this House, which bears My Name,
become a den of robbers in your eyes?[7] Look, even I have seen
it!" It is a declaration of ADONAI.
12 "Indeed, go now to My place that was in Shiloh, where I
first made My Name dwell. Now see what I did to it because of
the wickedness of My people Israel. 13 While you were doing all
these things," declares ADONAI, "I spoke to you early and often,
but you did not listen, and I called you but you did not answer.
14 Therefore I will do to the House that bears My Name—the
one in which you trust, the one that I gave to you and to your
fathers—as I have done to Shiloh. 15 And I will cast you out of
My sight, just as I cast out all your brothers, all the offspring of
Ephraim.
16 "As for you, do not pray for this people. Do not offer any
supplication or petition for them, nor entreat Me, because I will

not hear you. [17] Do you not see what they are doing in the cities
of Judah and in the streets of Jerusalem? [18] The children gather
wood, the fathers light the fire and the women knead the dough
to make sacrificial cakes to the queen of heaven. Moreover,
they pour out drink offerings to other gods in order to provoke
Me to anger. [19] But am I the One they are provoking?" declares
ADONAI. "Are they not vexing themselves to their own shame?"
[20] Therefore thus says ADONAI Elohim: "My anger and My
wrath is about to be poured out on this place—on man and
beast, and on the trees of the field and the fruit of the land—
and it will burn and not be quenched."
[21] Thus says ADONAI-Tzva'ot, the God of Israel: "Add your
burnt offerings to your sacrifices and eat the meat! [22] For on
the day that I brought your fathers out of the land of Egypt I
did not speak to them nor did I command them concerning
burnt offerings and sacrifices, [23] but I explicitly commanded
them: 'Obey My voice and I will be your God to you and you will
be My people. Walk in all the ways that I command you that it
may go well with you.' [24] But they did not listen or pay
attention. Instead they followed their own counsel, in the
stubbornness of their evil heart. They have gone backward and
not forward, [25] from the day your fathers left the land of Egypt
until today. Although I sent to you all My servants the prophets,
daily and persistently, [26] they did not listen to Me or pay
attention. Rather, they stiffened their neck, doing more evil
than their fathers.
[27] "When you tell them all these things, they will not listen to
you. When you call to them, they will not answer you. [28] So you
will say to them, 'This nation has not obeyed the voice of
ADONAI their God or received correction. Truth has perished
and is cut off from their mouth. [29] Cut off your hair and throw it
away and take up a lamentation on the barren hills. For ADONAI
has spurned and cast off the generation of His wrath."

Valley of Slaughter

30 “The children of Judah have done what is evil in My
sight”—it is a declaration of ADONAI—“They have set their
detestable things in the House that bears My Name to defile it.
31 They have built the high places of Topheth in the Valley of
Ben-Hinnom to burn their sons and their daughters in the fire—
which I did not command, nor did it even enter My mind.
32 Therefore, the days are soon coming,” declares ADONAI,
“when it will no longer be called Topheth, nor the Valley of
Ben-Hinnom, but the Valley of Slaughter. For they will bury in
Topheth until there is no room. 33 The carcasses of this people
will be food for the birds of the sky and for the beasts of the
earth, and no one will frighten them away. 34 Then I will bring
an end, from the cities of Judah and from the streets of
Jerusalem, to the voice of joy and the voice of gladness, the
voice of the bridegroom and the voice of the bride. For the land
will be desolate.”

Jeremiah 8 1 “At that time”—it is a declaration of ADONAI—“the
bones of the kings of Judah and the bones of his princes, the
bones of the kohanim and the bones of the prophets, and the
bones of the inhabitants of Jerusalem will be brought out of
their graves. 2 They will spread them out to the sun, the moon
and all the host of heaven, which they have loved and served,
and after which they have walked and sought, and which they
have worshipped. They will not be gathered or buried, but will
be like dung on the face of the ground. 3 So death will be
chosen rather than life by all the remnant that remains of this
evil family that remains in all the places to which I have driven
them.” It is a declaration of ADONAI-Tzva’ot.

Each Turns His Own Way 4 Moreover you will say to them, thus says *ADONAI:* “Do men fall and not get up again?

Does one turn away and not return?
5 Why then has this people—Jerusalem— turned away in
perpetual backsliding?
They cling to deceit; they refuse to return.
6 I listened attentively, but they have not spoken what is
right.
No one repents of his wickedness,
saying, ‘What have I done?’
Each one turns in his own direction, like a horse
charging into battle.
7 Even the stork in the sky knows her appointed times,
and the turtledove, swallow and crane observe the
time of their migration, but My people do not
know
the judgments of ADONAI.
8 How can you say, ‘We are wise!
The Torah of ADONAI is with us’?
In fact, it is the lying pen of the scribes that have
made it a lie.

9 The wise men will be put to shame— shattered,
trapped.
Look! They have rejected ADONAI'S word, so what
wisdom do they have?
10 Therefore I will give their wives to others and their
fields to new owners.
For from the least to the greatest
everyone is greedy for gain.
From the prophet even to the kohen everyone
practices deceit.
11 They heal the fracture of the daughter of My people
by treating it superficially— saying, 'Shalom,
shalom,'
when there is no shalom.
12 Were they ashamed of the abomination they
committed?
No, not ashamed, not at all—
they do not know how to blush!
So they will fall among the fallen.
At the time of their punishment
they will be brought down."
It is a declaration of ADONAI.

13 "I will utterly consume them," says ADONAI.
"There will be no grapes on the vine, and no figs on
the fig tree,
and even the leaf will wither,
and what I gave them will pass away."
14 "Why are we sitting here?
Assemble!
Let us flee to the fortified cities and perish there!
For ADONAI Eloheinu has silenced us and given us
poisoned water to drink.
For we have sinned against ADONAI.

15 We hoped for shalom, but it is no good,

for a time of healing
—and suddenly, terror!”

16 From Dan is heard the snorting of his horses.
At the sound of his stallions neighing, the whole
land quakes.

For they come and devour
the land and everything in it—
the city and all who live there.
17 “For I am about to send serpents on you, vipers for which there is no charm,
and they will bite you.”
It is a declaration of ADONAI.

Weeping for Jerusalem 18 My joy is overcome by grief, my heart is faint within me.

19 Listen, the sound of the cry of the daughter of my people —a voice from a distant land— “Is ADONAI no longer in Zion?
Is her King no longer in her?”

“Why have they provoked Me with their graven images, with foreign idols?”

20 “Harvest is past, summer is over,
yet we are not saved.”

21 “Because of the brokenness of the daughter of my people, I am brokenhearted.
I mourn—desolation grips me.
22 Is there no balm in Gilead?
Is there no physician there?
Then why has no healing gone up
for the daughter of my people?
23 If only my head were water and my eyes a fountain of tears,
then I would weep day and night
for the slain of the daughter of my people!

Jeremiah 9

1 If only I had a travelers' lodging place in the
wilderness,
then I might leave my people
and get away from them!
For they are all adulterers,
a bunch of traitors.
2 They bend their tongue like a bow.
Lies, not faithfulness,
prevail in the land.
"For they go from evil to evil
and do not know Me," says ADONAI.
3 Beware, everyone, of your neighbor!
Don't even trust a brother.
For every brother grabs like Jacob and every
neighbor spreads slander.
4 Everyone deceives his neighbor and does not speak
the truth.
They taught their tongue to speak lies.
They wear themselves out doing wrong.
5 "You dwell in the midst of deceit.
In deceit they refuse to know Me."
It is a declaration of ADONAI.

6 Therefore thus says ADONAI-Tzva'ot: "I am about to
refine them and test them.
For what else can I do
for the daughter of My people?
7 Their tongue is a deadly arrow, speaking deceit.

With his mouth
each says shalom to his neighbor, while inwardly
setting a trap for him.
8 For such things shall I not punish them?”
It is a declaration of ADONAI.
“Should I not avenge Myself
on such a nation as this?”

9 For the mountains I lift up weeping and wailing, a
lament for the desert pastures.

For they are so scorched
that no one passes through—
the lowing of cattle is not heard.
The birds of the air have fled
and the animals are gone.

10 “I will make Jerusalem a heap of ruins, a lair for
jackals.
I will make the cities of Judah
a wasteland without inhabitant.
11 Who is the one wise enough to understand this?
To whom has the mouth of Adonai spoken that he
may explain it?
Why is the land ruined,
laid waste like a wilderness,
so that no one passes through?”

12 Adonai said “It is because they have forsaken My Torah
that I set before them. They have neither obeyed My voice nor
walked according to it, 13 but have walked after the
stubbornness of their heart, and after the Baalim that their
fathers taught them. 14 Therefore, thus says Adonai-Tzva’ot, the
God of Israel, “look, I will make this people eat wormwood and
drink poisoned water. 15 I will scatter them among the nations
whom neither they nor their fathers have known. I will pursue
them with the sword, until I have finished with them.”

16 Thus says Adonai-Tzva’ot: “Pay attention! Call the
dirge-singers and let them come.
Send for the most skillful wailers and let them
come!”
17 “Let them come quickly and lift up a wailing over us
so our eyes may run down with tears and our
eyelids gush with water.”

18 For a wailing voice is heard from Zion: “How we are
ruined!
We are utterly ashamed—
we have forsaken the land,
for they tore down our dwellings.”
19 Now, hear the word of ADONAI, O women, let your ear
receive the word of His mouth.

Teach your daughters wailing
and everyone her neighbor a dirge.
20 For death has climbed through our windows.
It has entered into our palaces
to cut off children from the street and young men
from the squares.”

21 “Say this,” declares Adonai.
“The carcasses of men will lie
like dung on the open field,
like cut grain behind the reaper, with no one
gathering them.”

Boast in Knowing *Adonai*

22 Thus says Adonai: “Let not the wise boast in his
wisdom nor the mighty boast in his might nor the
rich glory in his riches.
23 But let one who boasts boast in this: that he
understands and knows Me.
For I am Adonai who exercises lovingkindness,
justice and righteousness on earth.
For in these things I delight.”
It is a declaration of Adonai.

24 “Days are soon coming,” declares Adonai, “when I will punish all who are circumcised and yet uncircumcised —25 Egypt, Judah, Edom and Ammon’s children and Moab, and all that have cut the corners of their hair—that dwell in the wilderness. For all the nations are uncircumcised but all the house of Israel are uncircumcised in the heart.

Idols are Worthless Scarecrows

Jeremiah 10 1 Hear the word that ADONAI speaks to you, house of
Israel, 2 Thus says ADONAI: “Do not learn the way of the nations
or be frightened by signs of the heavens— though the nations
are terrified by them.

3 The customs of the peoples are useless: it is just a tree
cut from the forest, the work of the hands of a
craftsman with a chisel.

4 They decorate it with silver and gold, and fasten it
with hammer and nails so it won’t totter.

5 Like a scarecrow in a cucumber garden, their idols
cannot speak.

They must be carried
because they cannot walk![8]

Do not fear them
for they can do no harm
—nor do any good.”
6 There is none like You, ADONAI!

You are great
and great is Your Name in power.
7 Who should not fear You, Ruler of the nations?
For it is your due!
For among all the wise of the nations and in all their kingdoms,
there is none like You.
8 They are totally stupid and foolish.
Discipline is useless—it's wood!
9 Beaten silver is brought from Tarshish and gold from Uphaz.
The work of the craftsman and of the goldsmith's hands is clothed in blue and purple— all the work of skillful men.
10 But ADONAI Elohim is truth.
He is the living God and eternal King.
At His wrath the earth quakes
and the nations cannot endure His indignation.

11 Thus you will say to them: "The gods—which did not make the heavens and the earth—will perish from the earth and from under the heavens."

12 He made the earth by His power, established the world by His wisdom, and stretched out heaven by His understanding.
13 When His voice thunders, waters in heaven roar.
He makes clouds rise from the ends of the earth.
He makes lightning for the rain
and brings forth wind from His storehouses.
14 Everyone is stupid, ignorant.
Every goldsmith is put to shame by his idol!
His molten image is a fraud.
There is no breath in them.

15 They are futile, a work of mockery.
In the time of their punishment they will perish.
16 Jacob's portion is not like these.
For He is the Maker of all things
and Israel, the tribe of His inheritance —ADONAI-
Tzva'ot is His Name."

Coming Pain of Exile **17 Pick up your bundle from the ground, you who live under siege.**

18 For thus says ADONAI: "I am about to hurl
the inhabitants out of the land.
At this time I will press hard on them so that they
will be found out."

19 Oy to me because of my brokenness!
My wound is incurable.
Yet I said, "This is simply a sickness and I must
bear it."

20 "My tent is destroyed and all my ropes are snapped.
My children are gone from me
and are no more.
No one is left to stretch out my tent or set up my
tent curtains.
21 For the shepherds are stupid!
They have not sought ADONAI.
Therefore they have not acted wisely and all their
flocks are scattered."

22 Listen! The sound of a report is coming— a great
commotion out of the land of the north— to make
the cities of Judah desolate, a haunt of jackals.
23 I know, ADONAI, that a man's way is not his own, nor
does man, as he walks, direct his steps.

24 Chasten me, ADONAI, but with justice, not in Your
anger,
lest You reduce me to nothing.
25 Pour out Your wrath on the nations that do not
acknowledge You and on the families that do not call
on Your Name.
For they have devoured Jacob,
devoured and consumed him,
and destroyed his homeland.

Curse of the Covenant

Jeremiah 11 1 The word that came to Jeremiah from ADONAI,
saying: 2 Hear the words of this covenant, and speak to the
people of Judah and to the inhabitants of Jerusalem. 3 Now say
to them, Thus says ADONAI, the God of Israel: "Cursed is the one
who does not obey the words of this covenant, 4 which I
commanded your forefathers in the day I brought them out of
the land of Egypt—out of the iron furnace—saying: 'Listen to
My voice, and do all that I command you. Then you will be My
people, and I will be your God.[9] 5 Then I will fulfill the oath
which I swore to your fathers, to give them a land flowing with
milk and honey, as it is today.'"

In response I said, "Amen, ADONAI."

6 Then ADONAI said to me: "Proclaim all these words in the
cities of Judah and in the streets of Jerusalem, saying: 'Hear
the words of this covenant, and do them.' 7 For I earnestly
forewarned your fathers in the day that I brought them up out
of the land of Egypt until this day, forewarning early and often,
saying 'Listen to My voice!' 8 Yet they would not obey or incline
their ear, but each one walked in the stubbornness of his evil
heart. Therefore I brought on them all the words of this
covenant—which I commanded them to do, but they did not."

9 Then ADONAI said to me, "A conspiracy has been discovered
among the men of Judah and the inhabitants of Jerusalem.
10 They have turned back to the iniquities of their forefathers
who refused to hear My words. They have gone after other
gods to serve them.

"The house of Israel and the house of Judah have broken My
covenant which I made with their fathers."

11 Therefore thus says ADONAI. "I will soon bring a disaster on
them that they will not be able to escape. They will cry out to
Me, yet I will not listen to them. 12 Then the cities of Judah and
the inhabitants of Jerusalem will go and cry out to the gods to
whom they burn incense—but they will not save them at all in
the time of their trouble. 13 For as numerous as your cities are

your gods, O Judah, and as numerous as the streets of Jerusalem are the altars you have set up to the shameful thing —altars to burn incense to Baal. **14** As for you, you are not to pray for this people or lift up supplication or prayer for them, for I will not hear them at the time they cry to out to Me because of their disaster.”[10]

Olive Tree with Broken Branches

15 “What is My beloved doing in My House
as she does evil schemes with many?
Can holy meat prevent your disaster?
So you may rejoice?
16 ADONAI called your name—a leafy olive tree,[11]
beautiful with well-formed fruit.
With the noise of a great tumult
He has set it on fire,
and its branches are broken.
17 For ADONAI-Tzva’ot, who planted you, has pronounced evil against you because of the evil of the house of Israel and of the house of Judah, which they have done to themselves, provoking Me by offering sacrifices to Baal. 18 Moreover, ADONAI gave me knowledge of it, and I knew it, then You showed me their deeds.
19 But I was like a gentle lamb led to slaughter. I did not know they had devised plots against me: “Let us destroy the tree with its fruit. Let us cut him off from the land of the living, so that his name will be no more remembered.”
20 But ADONAI-Tzva’ot, who judges righteously, who tests the mind and the heart, let me see your vengeance on them. For to You I have made my cause known.
21 Therefore thus says ADONAI concerning the men of Anathoth who seek your life, saying, “You must not prophesy in the Name of ADONAI, so you would not die by our hand.”
22 Therefore thus says ADONAI-Tzva’ot: “I am about to punish them! The young men will die by the sword; their sons and their daughters will die by famine. 23 No remnant will be left to them, for I will bring calamity on the men of Anathoth—the year of their visitation.

Why do the Wicked Prosper?

Jeremiah 12

1 Righteous are You, ADONAI, when I plead my
case with You.
Yet I speak with You about justice.
Why does the way of the wicked prosper?
Why do all the treacherous thrive?
2 You planted them, so they have taken root.
They are growing, bearing fruit.
You are near in their mouth,
yet far from their mind.
3 But You have known me, ADONAI.
You see me, and examine my heart toward You.
Drag them off like sheep for slaughter.
Set them apart for the day of carnage.[12]
4 How long will the land mourn and the grass of all the
field wither?
Because those living in it are evil, beasts and birds
are swept away.
For they said, “He cannot see our end.”

5 “If you raced with those on foot and they wore you
out,
how can you compete with horses?
If you are secure in a land of peace, how will you do
in Jordan’s thickets?
6 For even your brothers—your father’s house— even
they will betray you,
even they will shout out after you.
Have no confidence in them,
even if they say nice words to you.”

7 “I have abandoned My House.
I have forsaken My inheritance.

I have given the beloved of My soul Into the hand of
her enemies.
8 My inheritance became to Me like a lion in the forest
— her voice roared against Me!
Therefore I despised her.
9 Is My inheritance a speckled vulture?
Are vultures circling all around her?
Go, gather all the wild beasts,
bring them for devouring!

Adonai's Vineyard in Ruins

10 "Many shepherds ruined My vineyard.
They trampled My property.
They made My pleasant portion a desolate
wilderness.
11 They made it a wasteland.
It mourns before Me, desolate.
The whole land will be laid waste,
because no one takes it to heart."
12 On all the bare hills in the wilderness destroyers have
come.
For the sword of Adonai is devouring from the one
end of the land to the other end of the land.
No flesh has shalom.
13 They sowed wheat but reaped thorns.
They wore themselves out, gaining nothing.
So be ashamed of your harvest,
because of Adonai's fierce anger.

14 Thus says Adonai, "As for all My evil neighbors who strike at the inheritance that I bequeathed to My people Israel—I am about to uproot them from their land and pluck the house of Judah from them. 15 Yet it will come to pass, after I have uprooted them, that I will again have compassion on them and I

will bring them back, each one to his inheritance and each one to his land.

16 “So it will come to pass, if they will diligently learn the ways of My people—to swear by My Name, ‘As ADONAI lives,’ just as they taught My people to swear by Baal—then they will be built up in the midst of My people. 17 But if they will not obey, then I will uproot that nation, plucking it up and destroying it.” It is a declaration of ADONAI.

Linen Waistband and Wine Jugs

Jeremiah 13 1 Thus ADONAI said to me: “Go, and buy yourself a
linen waistband and put it around your waist, and do not put it
in water.”
2 So I got a waistband in keeping with the word of ADONAI,
and put it on my waist. 3 Then the word of ADONAI came to me a
second time, saying: 4 “Take the waistband that you bought,
which is on your waist, and get up, go to Perath[13] and hide it
there in a cleft of the rock.”
5 So I went and hid it at Perath, as ADONAI commanded me.
6 Now it came to pass after many days that ADONAI said to me:
“Get up, go to Perath, and take the waistband that I
commanded you to hide there.” 7 So I went to Perath, dug it up
and took the waistband from the place where I had hidden it.
But to my surprise, the waistband was marred, worth nothing
at all.
8 Then the word of ADONAI came to me, saying, 9 thus says
ADONAI: “Just so I will mar the pride of Judah and the great
pride of Jerusalem. 10 This wicked people, who refuse to hear
My words, who walk in the stubbornness of their own heart,
and go after other gods to serve them and worship them, will
be just like this waistband—worth nothing at all. 11 For just as
the waistband clings to a man’s waist, so I will make the whole
house of Israel and the whole house of Judah cling to Me,”
declares ADONAI, “to be to Me a people, a name, a praise and a
glory. But they would not obey.”
12 Moreover, speak this word to them, thus says ADONAI, the
God of Israel: “Every jug should be filled with wine.” When they
say to you, ‘Don’t we know very well that every jug should be
filled with wine?’ 13 Then you will say to them, thus says ADONAI,
‘I am about to fill all the inhabitants of this land—even the
kings who sit on David’s throne, the kohanim, the prophets,
and all the inhabitants of Jerusalem—with drunkenness. 14 And I
will smash them against each other, even fathers and sons,’

says ADONAI. ‘I will show no pity, nor regret, nor compassion, to keep Me from destroying them.’”

Darkness and Downfall [15] Hear and give ear!

o not be haughty!
For ADONAI has spoken.
[16] Give glory to ADONAI your God, before it grows dark,

and before your feet stumble
on mountains at dusk.
When you look for light,
He turns it into the shadow of death, and turns it
into deep darkness.
17 But if you will not listen, my soul will sob in secret
before such pride,
and my eyes will weep bitterly
and overflow with tears,
for ADONAI'S flock will be taken captive.

18 Say to the king and the queen mother: "Sit down low,

for your glorious crown
has fallen from your head.”
19 The towns of the South will be shut up, with no one to
open them.
All Judah is taken into exile—
utterly swept into exile.
20 Lift up your eyes and see those coming from the
north.
Where is the flock given to you, Your beautiful
sheep?
21 What will you say, when He sets up the allies you
cultivated for yourself, over you as head?
Will not labor pains seize you, like a woman in
travail?
22 Suppose you say in your heart, “Why did these things
happen to me?”
Because of your great iniquity, your skirts are
uncovered
and your heels suffer violence.
23 Can the Ethiopian change his skin?
Or the leopard his spots?
So, could you do good,
that are accustomed to doing evil?
24 “Therefore I will scatter them like drifting straw in
the desert wind.
25 This is your lot, the portion measured for you from
Me.”
It is a declaration of ADONAI.
“For you have forgotten Me
and trusted in falsehood.
26 Therefore I will also uncover your skirts over your
face, expose your shame.
27 Your adulteries, your lustful neighings, the lewdness
of your prostitution— on the hills in the field

I have seen your loathsome acts.
Oy you, Jerusalem! You are unclean!
How much longer?”

Physical and Spiritual Drought

Jeremiah 14

1 The word of ADONAI that came to Jeremiah
concerning the droughts: 2 Judah will mourn, and
her gates languish.
They will bow in black to the ground And
Jerusalem's wail will go up.
3 Their nobles will send their lads for water.
They come to the cisterns,
but find no water.
Their jars return empty.
They are ashamed and humiliated;
they cover their heads.
4 Because the ground is cracked, since there has been
no rain in the land, the farmers are ashamed— they
cover their heads.
5 For even the doe in the field abandons her newborn
fawn,
because there is no grass.
6 Wild donkeys stand on the barren hills, as they pant
for air like jackals.
Their eyes fail,
since there is no foliage.
7 Though our iniquities testify against us, ADONAI, act
for Your Name's sake.
For our backslidings are many.
We have sinned against You.
8 O hope of Israel, Savior in time of trouble,
why are You like a stranger in the land, or like a
traveler who stays for a night?
9 Why are You like a man overcome, like a champion
who cannot save?

Yet you, ADONAI, are in our midst, and we are called
by Your Name.
Do not forsake us!

10 Thus says ADONAI to this people: How they loved to
wander.
They did not restrain their feet.
So ADONAI does not accept them.
Now will He remember their iniquity, and punish
their sins.

11 So ADONAI said to me: “Do not pray for the good of this
people. 12 If they fast, I will not hear their cry. If they offer
burnt offering or grain offering, I will not accept them. Instead
I will consume them with sword, with famine and with plague.”
13 Then I said: “Oh my Lord, ADONAI! The prophets keep
telling them: ‘You will not see the sword nor famine, but I will
give you true peace in this place.’”
14 Then ADONAI said to me: “The prophets prophesy lies in My
Name! I did not send them, nor commanded them, nor did I
speak to them. They are prophesying to you a lying vision,
divination, futility, a delusion of their heart.”
15 Therefore thus says ADONAI: “About the prophets who
prophesy in My Name, though I did not send them, yet keep
saying, ‘Sword and famine will never be in this land’—by sword
and famine will those prophets be consumed. 16 Also the people
to whom they prophesy will be thrown out into the streets of
Jerusalem, because of the famine and the sword. They will have
no one to bury them, their wives, their sons or their daughters.
For I will pour their disaster on them.”

17 You will say this word to them: “Let my eyes overflow
with tears.
Night and day, may they never stop.
For the virgin daughter of my people is crushed with
a great blow,
with a sorely infected wound.”

Intercessory Confession [18] **If I go out into the field, see, those slain by the sword!**

And if I enter into the city,
see, the sick with famine!
For both prophet and kohen will travel to a land
they do not know.

[19] Have You utterly rejected Judah?
Has Your soul loathed Zion?
Why have You smitten us,
and there is no healing for us?
We looked for shalom, but nothing good came,
and for a time of healing,
but suddenly, terror![14]

[20] We acknowledge our wickedness, ADONAI, the iniquity
of our fathers,
for we have sinned against You.

[21] Do not despise us, for Your Name's sake.
Do not dishonor Your glorious throne.
Remember Your covenant with us—
do not break it!

[22] Can any of the idols of the nations bring rain?
Or can the skies grant showers?
Is it not You, ADONAI our God?
Do we not wait for You?
For You have done all these things.

Who Grieves for Jerusalem?

Jeremiah 15 1 Then said ADONAI to me: “Even if Moses and Samuel
stood before Me, My soul could not be toward this people. Cast
them out of My presence, and let them go out!” 2 It will come to
pass, when they say to you, ‘Where should we go?’ Then You
will tell them, thus says ADONAI: “Those for death—to death!
Those for the sword—to the sword!
Those for famine—to famine!
Those for exile—to exile![15]
3 I have appointed over them four kinds”
—it is a declaration of ADONAI— “the sword to slay,
the dogs to drag, the birds of the sky and the
beasts of the earth to devour and to destroy.[16]
4 “So I will make them a horror to all the kingdoms of the
earth, because of Manasseh son of Hezekiah king of Judah, for
what he did in Jerusalem.
5 “Who will have pity on you, Jerusalem?
Or who will grieve for you?
Or who will turn aside to ask about your welfare?
6 You have cast Me off”
—it is a declaration of ADONAI— “You keep going
backward!
So I stretch out My hand against you
and will destroy you.
I am weary with relenting.
7 I will scatter them with a winnowing fork at the gates
of the land.
I will bereave them of children and destroy My
people, since they do not repent of their ways.
8 Their widows will increase before Me more than the
sand of the seas,
I will bring a destroyer at noonday
against the mother of a young man.

Suddenly I will bring down on her
anguish and terrors.
9 She who bore seven languishes.
She breathes out her soul.
Her sun sets while it is yet day.
She is shamed and humiliated.
Their survivors I give to the sword
before their enemies.”
It is a declaration of ADONAI.
10 Oy to me, my mother, that you gave birth to me— a man of strife and conflict to all the land!
I did not lend or borrow,
yet everyone curses me.

11 ADONAI said: “Surely I will release you for good.
Surely I will make the enemy appeal to you in a time of trouble, in a time of affliction.
12 Can anyone smash iron— iron and bronze from the north?
13 Your wealth and your treasures I will give as plunder without cost,
for all your sins, in all your borders.
14 I will take you away with your enemies into a land you do not know,
for a fire is kindled in My nostril,
which will burn against you.”

15 ADONAI, you know.
Remember me and think of me.
Avenge me against my persecutors.
Because of Your long-suffering,
do not take me away.
Know that for Your sake I endure scorn.
16 Your words were found, so I ate them.

Your words were a delight to me
and the joy of my heart.
For I am called by Your Name,
ADONAI-Elohei-Tzva'ot.
17 I never sat in the company of revelers nor made merry.
Because of Your hand I sat alone,
for You filled me with indignation.
18 Why is my pain unending and my wound incurable, refusing to be healed?
Will You be to me like a mirage
of water that is undependable?

19 Therefore thus says ADONAI: "If you return, I will restore you,
you will stand before Me.
If you extract the precious from the worthless, you will be as My mouth.
Let them turn to you,
but you must not turn to them.
20 I will make you a fortified bronze wall to this people.
They will fight against you,
but will not prevail against you,
for I am with you to save you
and deliver you."
It is a declaration of ADONAI.
21 "So I will deliver you out of the hand of the wicked, and I will redeem you out of the grasp of the ruthless."

Jeremiah's Way of Living

Jeremiah 16 1 The word of ADONAI came to me, saying: 2 "You will
not take a wife for yourself or have sons or daughters in this
place." 3 For thus says ADONAI about the sons and daughters
born in this place, and about their mothers who give birth to
them and about their fathers who father them in this land:
4 They will die of deadly diseases. They will not be lamented or
buried, but will be like dung on the surface of the ground. They
will be consumed by the sword and famine, and their carcasses
will be food for the birds of the sky and the beasts of the earth.
5 For thus says ADONAI: "Do not enter a house of mourning,
neither go to lament nor bemoan them. For I have taken away
My shalom from this people"—it is a declaration of ADONAI—"as
well as My mercy and compassion. 6 Both great and small will
die in this land; they will not be buried; neither will anyone
lament for them, or cut themselves or shave his head for them.
7 No one will break bread for them in mourning, to give comfort
for the dead. Nor will anyone offer a cup of consolation to drink
for anyone's father or for his mother.
8 "You must not go into the house of feasting to sit with them,
to eat and to drink" 9 For thus says ADONAI-Tzva'ot, the God of
Israel: "I am about to eliminate from this place, before your
eyes and in your days, the sound of joy and the sound of
gladness, the voice of the bridegroom and the voice of the
bride.
10 "Now it will come to pass, when You will tell this people all
these words, they will say to you: 'Why has ADONAI pronounced
all this great evil against us? So what is our iniquity? So what is
our sin that we have committed against ADONAI our God?'
11 Then will You say to them: 'Because your fathers have
forsaken Me,' says ADONAI, 'and have walked after other gods,
served them and worshipped them, and have forsaken Me and
have not kept My Torah. 12 Yes, you have done worse than your
fathers. For here you are, each of you walking after the
stubbornness of his evil heart, not listening to Me. 13 So I will

cast you out of this land into a land that you have not known—neither you nor your fathers—and there you will serve other gods day and night. For I will give you no grace.’

Returning From All Lands

14 “Therefore, the days are quickly coming,” declares Adonai,
“when it will no longer be said. ‘As Adonai lives, who brought
up the children of Israel out of the land of Egypt.’ 15 Rather, ‘As
Adonai lives, who brought up the children of Israel from the
land of the north and from all the lands where He had banished
them.’ So I will bring them back into their land that I gave to
their fathers.
16 “Behold, I will send for many fishers,” says Adonai, “and
they will fish for them. After that, I will send for many hunters,
and they will hunt them down from every mountain and from
every hill, and out of the clefts of the rocks. 17 For My eyes are
on all their ways. They are not hidden from My face, nor is
their iniquity concealed from My eyes. 18 First I will repay them
double for their iniquity and their sin, because they have
profaned My land, and they have filled My possession with the
carcasses of their vile things and their abominations.”

19 Adonai, my strength, my stronghold,
my refuge in the day of affliction,
to You will the nations come
from the ends of the earth and say:
“Our fathers have inherited nothing
but lies, futility and useless things.”
20 Will man make gods for himself?
Yet they are not gods.
21 “So I will surely make them know—
this time I make them know
My hand and My might—
they will know that My Name is Adonai.”

Hearts Engraved with Sin

Jeremiah 17

1 Judah’s sin is written with an iron pen and
with a point of a diamond,
engraved on the tablet of their heart
and on the horns of your altars.
2 So their children remember their altars and their
Asherah poles by leafy trees on the high hills.
3 My mountain in the country, your wealth and all your
treasures
I will give away as plunder,

along with your high places
for sin within all your borders.
4 So you, on your own, let go of your heritage that I gave you.
So I will make you serve your enemies
in a land that you do not know.
For you have kindled a fire in My nose
that will burn forever.”

Planted by the Water Without Fear 5 **Thus says *Adonai*: “Cursed is the one who trusts in man,**

and depends on flesh as his arm,
and whose heart turns from Adonai.
6 For he will be like a bush in the desert.
He cannot see goodness when it comes,
but will dwell in parched places in the wilderness—
a salt land where no one lives.
7 Blessed is the one who trusts in Adonai, whose confidence is in Adonai.
8 For he will be like a tree planted by the waters,
spreading out its roots by a stream.
It has no fear when heat comes,
but its leaves will be green.
It does not worry in a year of drought, nor depart
from yielding fruit.

A Deceitful Heart is Incurable 9 **“The heart is deceitful above all things, and incurable—who can know it?**

10 I Adonai search the heart, I try the mind,
to give every man according to his ways, according
to the fruit of his deeds.

11 As a partridge that broods over young that she did
not lay, so is one who gets wealth, unjustly.
In the middle of his days it will abandon him, so at
his end he will be a fool.[17]
12 Throne of glory on high from the beginning!
Place of our sanctuary,
13 ADONAI, You are the hope of Israel!
All who forsake You will be ashamed.

Those who depart from You
will be written in the dirt,
for they have forsaken ADONAI, the fountain of living waters.
14 Heal me, ADONAI, and I will be healed.
Save me, and I will be saved.
For You are my praise.
15 Look, they are saying to me, “Where is the word of ADONAI?
Let it come now!”[18]
16 As for me, I have not run away from being a shepherd after You, nor have I desired the woeful day.
What came out of my lips You know—it was before You.
17 Be not a ruin to me— You are my refuge in the evil day.
18 Let my persecutors be ashamed, yet let me not be ashamed.
Let them be dismayed,
but let me not be dismayed.
Bring on them the evil day,
Destroy them with double destruction.

Carry No Burdens on *Shabbat* 19 Thus said *ADONAI* to me: “Go, stand in the gate of the children of the people, through which the kings of Judah come in and go out, and in all the gates of Jerusalem, 20 and say to them: ‘Hear the word of *ADONAI*, kings of Judah, and all Judah and all inhabitants of Jerusalem who enter through these gates! 21 Thus says *ADONAI*, “Guard your souls! Carry no burden on the day of *Shabbat* or bring it in through the gates of Jerusalem. 22 Nor should you carry a burden out of your houses on *Yom Shabbat* or do any work, but keep *Yom Shabbat* holy—as I commanded your fathers.”

[23] Yet they did not listen or incline their ear, but stiffened their neck, not hearing or accepting correction.

[24] “However, if you listen attentively to Me,” says ADONAI, “to bring in no burden through the gates of this city on Yom Shabbat, but sanctify Yom Shabbat and do no work on it, [25] then there will enter in through the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses—with their princes, the people of Judah and those dwelling in Jerusalem—and this city will be inhabited forever. [26] They will come from the cities of Judah and from all around Jerusalem, from the land of Benjamin, from the lowland, from the hill country and from the South, bringing burnt offerings and sacrifices, grain offerings, frankincense, and sacrifices of thanksgiving to the House of ADONAI.

[27] “But if you do not listen to Me to keep Yom Shabbat holy, by not bearing a burden or entering through the gates of Jerusalem on Yom Shabbat, then I will set its gates on fire, and it will consume the citadels of Jerusalem, and not be quenched.’”

The Potter's House

Jeremiah 18 [1] The word came to Jeremiah from ADONAI, saying:
[2] "Arise, and go down to the potter's house, and there I will
cause you to hear My words."
[3] So I went down to the potter's house, and there he was
making a work on the wheels. [4] Whenever the pot that he was
making from the clay became flawed in the hand of the potter,
he remade it into another pot, as it pleased the potter to make.
[5] Then the word of ADONAI came to me, saying: [6] "O house of
Israel, can I not do with you as this potter does?" declares
ADONAI. "Behold, as the clay in the potter's hand, so are you in
My hand, O house of Israel. [7] At one moment I may speak about
a nation or about a kingdom, to uproot, to pull down or to
destroy it. [8] But if that nation turns from their evil, because of
what I have spoken against it, I will relent concerning the
calamity that I planned to do to it. [9] Or at another time I may
speak about a nation or about a kingdom, to build up or to
plant it. [10] But if it does evil in My sight, not listening to My
voice, then I will relent of the good that I had said I would do to
it."
[11] So now, speak to the people of Judah and to the inhabitants
of Jerusalem, saying, thus says ADONAI: "I am about to bring
calamity against you, and devise disaster against you. Turn
back now—everyone from his evil way—and amend your ways
and your doings.
[12] But they say: 'It's hopeless! So we will walk after our own
plans, and each of us will act in the stubbornness of his evil
heart.'"
[13] Therefore thus says ADONAI: "Ask now among the nations,
whoever has heard such things?
The virgin of Israel has done
a most terrible thing.
[14] Does the snow of Lebanon abandon the rock of the
field?

Or is the cold water flowing from afar pulled back?
15 Yet My people have forgotten Me.
They burn incense to a delusion

and stumble in their ways
—off the ancient paths—
to walk on side-tracks,
rather than a built-up highway.
16 Their land will become a horror, a perpetual hissing—
every one passing by will be stunned and shake his head.
17 Like an east wind, I will scatter them before the enemy.
I will see their back, not their face, in the day of their calamity.”

Plots Against Jeremiah **18 Then they said: “Come, let us devise plans against Jeremiah. Surely *Torah* from the *kohen* will not be lost, nor will counsel from the wise, nor will the word from the prophet. Come, let’s strike at him with the tongue, and pay no attention to any of his words.”**

19 Be attentive to me, ADONAI!
Listen to the voice of my opponents.
20 Will good be repaid for evil?
For they dug a pit for my soul.
Remember how I stood before You
to speak good on their behalf,
to turn Your wrath from them.
21 Therefore give their children to famine and pour out the power of the sword.
Let their wives be bereaved of children, and widows, and let their men be slain to death, and their young men struck down by the sword in battle.
22 Let a cry be heard from their houses when suddenly You bring a troop on them.
For they dug a pit to capture me,

and hid snares for my feet.
23 Yet You know their whole plot, ADONAI, against me to
slay me.

Do not forgive their iniquity
or blot out their sin before You.
But make them stumble before You.
Act against them in the time of Your anger.

Shattering a Clay Jar

Jeremiah 19 1 Thus said ADONAI: “Go, buy a potter’s clay jar, take
some elders of the people, some elders of the kohanim, 2 and go
out to the Valley of Ben-Hinnom, near the entrance of the
Potsherd Gate. Proclaim there the words that I will tell you,
3 and say, “Hear the word of ADONAI, kings of Judah and
inhabitants of Jerusalem. Thus says ADONAI-Tzva’ot, the God of
Israel: ‘I am about to bring such a catastrophe on this place
that whoever hears about it, his ears will tingle. 4 For they have
forsaken Me and have alienated this place, by burning
sacrifices in it to other gods, which neither they nor their
forefathers, nor the kings of Judah have known. They have also
filled this place with the blood of innocents. 5 They have built
high places for Baal, in order to burn their children in the fire
as burnt offerings to Baal—something I never commanded, nor
mentioned, nor did it ever come into My mind.’”

6 “Therefore behold, the days are coming”—it is a declaration
of ADONAI—“when this place will no longer be called Topheth or
The Valley of Ben-Hinnom, but the Valley of Slaughter. 7 So I
will make void the counsel of Judah and Jerusalem in this place.
I will have them fall by the sword before their enemies, by the
hand of them that seek their life. I will give their carcasses as
food for the birds of the sky and the beasts of the earth. 8 And I
will make this city a horror and a hissing—every one passing by
will be stunned and hiss because of all her wounds. 9 And I will
make them eat the flesh of their sons and their daughters, and
everyone will eat his companion’s flesh during the siege and
distress, which their enemies and those who seek their life will
inflict on them.

10 “Then you will shatter the jar in the presence of the people
who accompany you, 11 and say to them, thus says ADONAI-
Tzva’ot: ‘Even so I will shatter this people and this city, as one
shatters a potter’s jar, which can never be made whole again.
So they will be burying in Topheth, for there will be no other
place to bury.’”

12 “Thus I will do to this place”—it is a declaration of Adonai
—“and to its inhabitants, making this city as Topheth. 13 The
houses of Jerusalem and the houses of the kings of Judah will
be as defiled as the place Topheth—all the houses on whose
roofs they burned incense to the whole heavenly host and
poured out drink offerings to other gods.”
14 Then Jeremiah came from Topheth, where Adonai had sent
him to prophesy, and he stood in the court of Adonai’s House,
and said to all the people, 15 thus says Adonai-Tzva’ot, the God
of Israel: “I am about to bring on this city and on all her towns
the whole disaster that I pronounced against it, because they
stiffened their neck, rather than hearing My words.”

Confronting a False Prophet

Jeremiah 20 1 When Pashhur son of Immer the kohen, who was
chief officer in the House of ADONAI, heard Jeremiah
prophesying these things, 2 Pashhur had Jeremiah the prophet
beaten and put in the stocks[19] at the Upper Benjamin Gate by
the House of ADONAI. 3 The following morning, Pashhur released
Jeremiah from the stocks.

Then Jeremiah said to him, "ADONAI no longer calls your name
Pashhur, but Magormissabib[20]. 4 For thus says ADONAI:
'Behold, I will make you a terror both to yourself and to
everyone you love. They will fall by the sword of their enemies,
while your eyes look on. So I will give all Judah into the hand of
the king of Babylon, and he will carry them captive to Babylon
and will slay them with the sword.

5 "Moreover I will give away all the wealth of this city, and all
its produce and its precious things, even all the treasures of the
kings of Judah I will give over to the hand of their enemies, who
will plunder them, take them away, and bring them to Babylon.

6 "As for you, Pashhur, and all who live in your house, you will
go into captivity, and you will go to Babylon. So there you will
die, and there you will be buried—you and all your friends—to
whom you have prophesied falsely."

Fire Burning in My Bones 7 *ADONAI*, You enticed me, so I was enticed.

You overpowered me, and prevailed.
I am a laughingstock all day long.
Everyone mocks me.
8 For whenever I speak, I cry out, I proclaim, "Violence
and ruin!"
For the word of ADONAI is scorn and ridicule to me all
day long.
9 But if I say: "I won't mention Him, or speak any more
in His Name,"

then it is like fire burning in my heart —shut up in my
bones— I weary myself holding it in,
but I cannot.
10 For I heard the whispering of many: “‘Terror on every
side?’
Denounce him! Let’s denounce him!”

Even all my close friends
are watching for my fall:
"Perhaps he may be deceived,
so we'll get the better of him,
and we'll get our revenge on him."
11 But ADONAI is with me like a dreadful warrior.
Therefore my persecutors will stumble and will not prevail.
Since they are not insightful and not wise, they will be utterly shamed— an everlasting disgrace, never to be forgotten.
12 Yet, ADONAI–Tzva'ot—testing the righteous, seeing the mind and the heart,
let me see Your vengeance on them!
For to You have I presented my case.
13 Sing to ADONAI, praise ADONAI!
For He has delivered the soul of the needy one from the hand of evildoers.

14 Cursed be the day I was born!
The day that my mother bore me—
may it never be blessed!
15 Cursed be the one who brought the news to my father, saying, "A baby boy is born to you!"
making him so glad.
16 Now let that one be like the cities which ADONAI overturned, with no relenting— let him hear a cry in the morning and a shout of alarm at noon,
17 since he did not kill me in the womb, so my mother might have been my grave— her womb filled forever.
18 Why did I ever come forth out of the womb to see trouble and sorrow,
and my days end in shame?

Warning to King Zedekiah and Judah

Jeremiah 21 1 The word which came to Jeremiah from ADONAI,
when King Zedekiah sent to him Pashhur son of Malchiah and
Zephaniah son of Maaseiah the kohen, saying: 2 "Please inquire
of ADONAI for us, since Nebuchadrezzar king of Babylon is
making war against us. Perhaps ADONAI would deal with us
according to all His wondrous miracles—so that he would
withdraw from us?"

3 Then said Jeremiah to them, "Thus will you say to Zedekiah,
4 thus says ADONAI, the God of Israel: 'I will soon turn back the
weapons of war that are in your hands, which you use to fight
against the king of Babylon and against the Chaldeans, who are
besieging you outside the walls—I will assemble them in the
center of this city. 5 I myself will fight against you, with an
outstretched hand and with a strong arm, even with anger, fury
and in great wrath. 6 I will also strike down the inhabitants of
this city, both man and beast—they will die of a great
pestilence.'"

7 "Then afterward," declares ADONAI, "I will deliver King
Zedekiah of Judah and his servants, as well as the people—
those surviving in this city from the pestilence, the sword and
the famine—into the hand of Nebuchadnezzar king of Babylon,
into the hand of their foes, yes, into the hand of those who seek
their life. So he will smite them with the edge of the sword; he
will not spare them, nor have pity or compassion."

8 Now to this people you will say, thus says ADONAI: "Look, I
set before you the way of life and the way of death. 9 He who
remains in this city will die by the sword, by the famine, or by
the pestilence. But whoever goes out and surrenders to the
Chaldeans who are besieging you, he will live, and he will have
his life as prize."

10 "For I have set My face against this city for evil, not for
good." It is a declaration of ADONAI. "It will be given into the
hand of the king of Babylon, and he will burn it with fire."

11 Also to the house of the king of Judah, hear the word of
ADONAI, **12** O house of David, thus says ADONAI: “Render justice
by morning, and rescue the one who is robbed out of the hand
of the oppressor. Otherwise My fury will go forth like fire and
burn so none can extinguish it, because of their evil deeds.”
13 “Here I am, against you, situated in the valley, a rocky
plateau”—it is a declaration of ADONAI—“You are saying, ‘Who
would come down against us? Who would enter into our lairs?’
14 I will punish you according to the fruit of your deeds.” It is a
declaration of ADONAI.
“Also I will set fire to her forest, and it will consume all
around her.”

Warning to David's Heirs

Jeremiah 22 [1] Thus said ADONAI: "Go down to the palace of the
king of Judah and speak this word: [2] 'Hear the word of ADONAI,
O king of Judah, who sits on the throne of David—you, your
servants, and your people who enter by these gates.' [3] Thus
says ADONAI: 'Execute justice and righteousness. Rescue the
one who is robbed out of the hand of the oppressor. Do not
mistreat or do violence to the stranger, the fatherless or the
widow. Do not shed innocent blood in this place. [4] For if you
really carry out this word, then through the gates of this palace
will enter kings sitting on the throne of David, riding in
chariots and on horses—himself, his servants, and his people.
[5] But if you will not obey these words, I swear by Myself,'
declares ADONAI, 'that this palace will become a ruin.'"
[6] For thus says ADONAI concerning the house of the king of
Judah: "You are Gilead to Me— the summit of Lebanon,
yet I will surely make you into a wilderness,
uninhabited cities.
[7] I will consecrate destroyers against you, each with his
own weapons.
They will cut down your choice cedars and cast them
into the fire.

[8] Many nations will pass by this city, and they will say, each
to his neighbor, 'Why has ADONAI done such a thing to this
great city?' [9] Then they will answer: 'Because they abandoned
the covenant of ADONAI their God, and worshipped other gods
and served them.'"

[10] Weep not for the dead or bemoan him.
Weep bitterly for him who departs,
for he will never return,
or see his native country again.

11 For thus says ADONAI to Shallum, son of King Josiah of
Judah, who became king in place of his father Josiah: “He who
went forth from this place will never return there. 12 Instead, in
the place where they led him captive, there will he die—he will
see this land no more.”

13 Oy to him who builds his house by unrighteousness,
and his roof-chambers by injustice,
that makes his neighbor work without pay, never
giving him his wages,
14 who says: “I will build myself a big house with
spacious rooms and cut out my windows for it,
and panel it with cedar,
and paint it with vermilion!
15 Did you become king just to be striving with cedar?
Did your father not eat and drink,
and do justice and righteousness?
Then it went well with him.
16 He pled the case of the poor and weak, so it went
well.
Is not this knowledge of Me?”
It is a declaration of ADONAI.
17 “But your eyes and your heart are only on your unjust
gain,
and on shedding innocent blood,
and committing extortion and fraud.”

18 Therefore thus says ADONAI about Jehoiakim son of King
Josiah of Judah: “They will not lament for him,
‘Oy, my brother!’ or ‘Oy, sister!’
They will not lament for him,
‘Oy, master!’ or ‘Oy, his majesty!’
19 With a donkey’s burial will he be buried, dragged off
and thrown outside the gates of Jerusalem.

20 Go up to Lebanon and cry out, and lift up your voice
in Bashan,
and cry from Abarim—
for all your lovers are broken.
21 I spoke to you in your prosperity, but you said, ‘I
won’t listen!’
This has been your way since your youth— for you
never listened to My voice.
22 The wind will shepherd away all of your shepherds,
and your lovers will go into exile.
Surely then you will be ashamed
and humbled by all your wickedness.
23 O inhabitant of Lebanon, nestled in the cedars,
how you will groan when pangs come on you, pain
like a woman in travail!

24 “As I live,” declares ADONAI, “even if Coniah son of King Jehoiakim of Judah were a signet ring on My right hand, yet I would pull you off, 25 and give you over into the hand of those seeking your life, yes, into the hand of those whom you dread, even into the hand of King Nebuchadnezzar of Babylon and into the hand of the Chaldeans. 26 So I will cast you out, with your mother who bore you, into another country where you were not born—and there will you die. 27 But as for the land where they long to return, they will never return there.”

28 Is this man Coniah a despised, shattered pot— a jar
with no delight in it?
Why are he and his seed cast out
into the land they do not know?
29 O land, land, land, hear the word of ADONAI!
30 Thus says ADONAI: “Write this man childless,
a man who will not prosper in his days.
For no man of his seed will prosper, sitting on the
throne of David

and ruling again in Judah.”

Gathering His Flock

Jeremiah 23 1 “Woe to the shepherds who are destroying and
scattering the sheep of My pasture!” It is a declaration of
ADONAI.
2 Therefore thus says ADONAI, the God of Israel, about the
shepherds who feed My people: “You have scattered My flock,
driven them away, and have not taken care of them. I will soon
visit on you the evil of your deeds.” It is a declaration of ADONAI.
3 “I will gather the remnant of My flock out of all the
countries where I have driven them, and will bring them back
to their folds, and they will be fruitful and multiply. 4 I will raise
up shepherds over them who will feed them. They will no
longer be afraid or dismayed, nor will any be missing,” It is a
declaration of ADONAI.

The Righteous Branch

5 “Behold, days are coming”
—it is a declaration of Adonai— “when I will raise up
for David a righteous Branch, and He will reign as
king wisely[21], and execute justice and
righteousness in the land.
6 In His days Judah will be saved, and Israel will dwell
in safely;
and this is His Name by which He will be called:
Adonai our righteousness.
7 “Therefore behold, days are coming,” says Adonai, “when
they will no longer say: ‘As Adonai lives, who brought up the
children of Israel out of the land of Egypt.’ 8 Rather, ‘As Adonai
lives, who brought up and led the offspring of the house of
Israel out of the north country and from all the lands where He
had banished them.’ So they will dwell in their own soil.

Avoid Ungodly Prophets

9 As for the prophets: My heart within me is broken,
all my bones shake.
I am like a drunken man,
like a man overcome by wine
because of ADONAI, because of His holy words.
10 For the land is full of adulterers.
The land mourns because of a curse.
Pastures of the wilderness are dry.
Their running is evil,
and their might is not right.
11 For both prophet and kohen are ungodly.
Even in My House I found their evil.”
It is a declaration of ADONAI.
12 “Therefore their way will be for them like slippery
places in the gloom.
They will be driven away and fall there,
for I will bring calamity on them,
even the year of their visitation.”
It is a declaration of ADONAI.
13 Moreover, I have seen unseemliness in the prophets
of Samaria:
they prophesied by Baal,
and led My people Israel astray.
14 But in the prophets of Jerusalem I have seen a
horrible thing:
committing adultery and walking in lies.
They strengthen the hands of evildoers.
No one turns back from his evil.
They are all like Sodom to Me
and her inhabitants like Gomorrah.”

15 Therefore thus says ADONAI-Tzva'ot concerning the prophets: "I myself will feed them wormwood
and make them drink poisoned water.
For from the prophets of Jerusalem
pollution has spread into all the land."
16 Thus says ADONAI-Tzva'ot: "Do not listen to the words of prophets
who are prophesying to you.
They are leading you into illusion,
speaking a vision of their own heart
and not out of the mouth of ADONAI.
17 They keep saying to those who despise Me, 'ADONAI has said, you will have shalom.'
To everyone who walks in the stubbornness of his own heart they say: 'No evil will come on you.'"

18 For who has stood in the council of ADONAI, that he should see and hear His word?
Who has heard to His word and obeyed?
19 Look, a storm of ADONAI goes out in fury, yes, a whirling tempest will swirl down
on the head of the wicked.
20 The anger of ADONAI will not turn until He has executed and fulfilled
the purposes of His heart.
In the last days you will discern it clearly.

21 "I did not send those prophets, yet they ran.
I did not speak to them,
yet they prophesied.
22 If they have stood in My council, then they would have announced My words to My people, and turned them from their evil way,
and from the evil of their deeds."
23 "Am I God only when near"

—it is a declaration of ADONAI— “and not God when
far off?
24 Can anyone hide himself in places so secret that I will
not see him?
Do I not fill heaven and earth?”
It is a declaration of ADONAI.

25 “I have heard what the prophets said, who prophesy lies in My Name, saying: ‘I had a dream, I had a dream!’ 26 How long will this continue? Is there anything in the heart of such prophets prophesying lies? These prophets have deception in their heart. 27 Through their dreams that they each tell to his companion, that intend to make My people forget My Name—just as their fathers forgot My Name because of Baal.

28 “The prophet who has a dream may recount a dream,
but let the one who has My word speak My word in
truth.
For what is straw compared with wheat?”
It is a declaration of ADONAI.
29 “Is not My word like fire?” says ADONAI, “or like a
hammer that shatters rock?

30 “Therefore here I am against the prophets”—it is a declaration of ADONAI—“who steal My words from each other. 31 Indeed, I am against the prophets”, declares ADONAI, “who use their tongues to utter a prophecy, ‘It is a declaration!’ 32 Behold, I am against those who prophesy lying dreams,” declares ADONAI, “and tell them, and so lead My people astray with their lies and with their reckless boasts. Yet I never sent them or commanded them. Nor do they benefit this people at all.” It is a declaration of ADONAI.
33 “Now when this people or a prophet or a kohen is asking you: ‘What is the burden[22] of ADONAI?’ then you are to say to them, ‘What burden? I will cast you off!’” It is a declaration of ADONAI.

34 “As for the prophet or kohen or people who keep saying,
‘The burden of ADONAI!’—I will punish that man and his
household. 35 Thus each of you may say to his companion and
each one to his brother, ‘What has ADONAI answered?’ or ‘What
has ADONAI spoken?’ 36 But you should no longer remember ‘the
burden of ADONAI’—for to each one, his own word is becoming
‘the burden’! So you have perverted the words of the living
God, of ADONAI-Tzva’ot our God.
37 “So you are to say to such a prophet, ‘What has ADONAI
answered you?’ and ‘What has ADONAI spoken?’ 38 But if you say,
‘The burden of ADONAI,’” then surely ADONAI says, “because you
keep saying this word: ‘The burden of ADONAI,’ when I sent this
word to you, you are not to say ‘The burden of
ADONAI’—39 therefore, I will surely forget you when I will cast
you off, along with the city that I gave to you and to your
fathers, away from My presence. 40 Then I will bring everlasting
disgrace on you and everlasting shame that will not be
forgotten.”

Parable of the Baskets of Figs

Jeremiah 24 [1] ADONAI showed me, all of a sudden, there were two
baskets of figs set before the Temple of ADONAI. It was after
King Nebuchadnezzar of Babylon had taken away into exile
Jeconiah son of King Jehoiakim of Judah and the princes of
Judah, along with the craftsmen and smiths from Jerusalem,
and had brought them to Babylon.

[2] One basket had very good figs, like the figs that are first
ripe, but the other basket had very bad figs, which could not be
eaten, they were so bad. [3] Then ADONAI said to me, "What do
you see, Jeremiah?"

So I said, "Figs—the good figs are very good, but the bad are
very bad, and cannot be eaten, they are so bad."

[4] Then the word of ADONAI came to me, saying, [5] thus says
ADONAI, the God of Israel: "Like these good figs, so will I regard
the exiles of Judah, whom I have sent out of this place to the
land of the Chaldeans, as good. [6] I will set My eyes on them as
good. I will bring them back to this land, and I will build them
up and not pull them down; I will plant them and not uproot
them. [7] Then I will give them a heart to know Me—for I am
ADONAI—and they will be My people, and I will be their God.[23]
For they will return to Me with their whole heart.

[8] "Now as for the bad figs, which cannot be eaten they are so
bad"—surely thus says ADONAI—"so I will give up Zedekiah the
king of Judah, his princes and the remnant of Jerusalem who
remain in this land, as well as those dwelling in the land of
Egypt. [9] I will even give them as a horror, as an evil thing,
among all the kingdoms of the earth—as a disgrace and a
proverb, a taunt and a curse—in all places where I will drive
them. [10] I will also send the sword, famine and pestilence
among them, until they be consumed from off the land that I
gave to them and to their fathers."

Unheard Voice of the Prophets

Jeremiah 25 1 The word that came to Jeremiah concerning all the
people of Judah in the fourth year of Jehoiakim son of Josiah,
king of Judah (which was the first year of Nebuchadnezzar king
of Babylon). 2 Jeremiah the prophet spoke it to all the people of
Judah and to all the inhabitants of Jerusalem, saying: 3 “From
the thirteenth year of Josiah son of Amon, king of Judah, until
this day—these 23 years—the word of ADONAI has come to me.
So I have spoken to you, speaking early and often, but you have
not listened. 4 Moreover, ADONAI has sent to you all His servants
the prophets, sending them early and often—but you have not
listened or inclined your ear to hear—5 saying: ‘Turn, now,
everyone from his evil way, and from the evil of your deeds,
and dwell in the land that ADONAI has given to you and to your
fathers forever and ever. 6 Do not go after other gods to serve
them, to worship them, and so do not provoke Me with the
work of your hands, so I would do you no harm.’
7 “Yet you have not listened to Me,” declares ADONAI. “So you
are provoking Me with the work of your hands, to your own
hurt.”
8 Therefore thus says ADONAI-Tzva’ot: “Since you have not
heard My words, 9 I will soon send for and bring all the families
of the north”—it is a declaration of ADONAI—“and I will send for
King Nebuchadnezzar of Babylon, My servant, and will bring
them against this land, and against its inhabitants, and against
all these nations round about, and I will utterly destroy them,
and make them a horror, and a hissing, an enduring desolation.
10 “Moreover, I will silence among them the voice of joy and
the voice of gladness, the voice of the bridegroom and the voice
of the bride,[24] the sound of the millstones and the light of the
lamp.

Seventy Years of Desolation

11 “So this whole land will be a desolate ruin, and these
nations will serve the king of Babylon for 70 years. 12 Then it
will come to pass, when 70 years are completed, that I will
punish the king of Babylon and that nation,” declares Adonai,
“the land of the Chaldeans, for their iniquity, and I will make it
ruins forever. 13 I will bring on that land all My words which I
pronounced against it, even all that is written in this book
which Jeremiah has prophesied against all the nations. 14 For
many nations and great kings will make slaves of them also. So
I will repay them according to their deeds and according to the
work of their own hands.”

Cup of Fury and Reeling

15 For thus says Adonai, the God of Israel, to me: “Take this
cup of the wine of fury from My hand, and make all the nations
to whom I am sending you drink it. 16 They will drink, and reel
to and fro, and be like madmen, because of the sword that I will
send among them. 17 Then I took the cup from Adonai’s hand,
and made all the nations drink, to whom Adonai had sent me:
18 Jerusalem and the cities of Judah, with its kings and its
princes—to make them an appalling horror and hissing, a curse
as it is this day; 19 Pharaoh king of Egypt, with his servants, his
princes and all his people; 20 and all the mingled people, all the
kings of the land of Uz, all the kings of the land of the
Philistines, Ashkelon, Gaza, Ekron, and the remnant of Ashdod;
21 Edom, Moab, and Ammon’s children; 22 all the kings of Tyre,
all the kings of Zidon, and the kings of the coastland across the
sea; 23 Dedan, Tema, Buz, and all who shave the corners[25]; 24 all
the kings of Arabia and all the kings of the mixed people
dwelling in the wilderness; 25 all the kings of Zimri, all the kings
of Elam and all the kings of Media; 26 all the kings of the north,
either far or close to another; and all the kingdoms of the world
which are on the face of the earth. And the king of Sheshach[26]
will drink after them.”
27 And you will say to them, thus says Adonai-Tzva’ot, the God
of Israel: “Drink, be drunken, vomit, fall down and rise no
more, because of the sword that I will send among you.” 28 And
if they refuse to take the cup at your hand to drink, then here is
what you will say to them: “Thus says Adonai-Tzva’ot, you will
surely drink! 29 See, I am beginning to bring evil on the city
where My name is called, and should you go completely
unpunished? You will not go unpunished, for I am summoning a
sword against all the inhabitants of the earth.” It is a
declaration of Adonai-Tzva’ot.
30 Therefore you are to prophesy against them all these
words, and say to them:

“Adonai is roaring from on high,

giving voice from His holy dwelling.
He roars mightily over His sheepfold.
He shouts like those who tread grapes,
against all who dwell on the earth.
31 A noise has come to the end of the earth,
for ADONAI has a dispute with the nations.
He is passing judgment on all flesh.
As for the wicked, He has given them over to the sword.”
It is a declaration of ADONAI.

32 Thus says ADONAI-Tzva’ot:
“Evil will soon go forth from nation to nation. A great storm is being stirred up from the uttermost parts of the earth. 33 Those slain by ADONAI on that day will be from one end of the earth to the other end of the earth. They will not be lamented, gathered, or buried; they will be dung on the surface of the ground.”

34 Wail, you shepherds, and cry!
Wallow in the dust, you leaders of the flock!
For the days of your slaughter and your dispersions are full.
You will fall like a precious vase.
35 For the shepherds will have no way to flee,
nor the leaders of the flock to escape.
36 Hark! The outcry of the shepherds,
the wailing of the leaders of the flock!
For ADONAI is ravaging their pasture.
37 The peace of the pasture is stifled
because of the fierce anger of ADONAI.
38 He has left His lair, like a lion.
For their land has become a waste,
because of the fury of the oppressor
and because of His fierce anger.

Surviving a Death Sentence

Jeremiah 26 1 In the beginning of the reign of Jehoiakim son of
Josiah, king of Judah, this word came from ADONAI, saying,
2 thus says ADONAI: “Stand in the court of ADONAI’S House, and
speak to all the cities of Judah that come to worship in ADONAI’S
House all the words that I command you to speak to them. Do
not omit a word! 3 Perhaps they will listen, and turn every man
from his evil way, so I may relent of the calamity which I am
planning to do to them because of the evil of their deeds.”
4 Then you will say to them, thus says ADONAI: “If you will not
listen to Me, by walking in My Torah, which I have set before
you, 5 and by listening to the words of My servants the
prophets, whom I have been sending to you, early and often—
but you have not listened—6 then I will make this House like
Shiloh, and will make this city a curse to all the nations of the
earth.”
7 So the kohanim, the prophets and all the people heard
Jeremiah speaking these words in the House of ADONAI.
8 Now when Jeremiah finished speaking all that ADONAI had
commanded him to speak to all the people, the kohanim and
the prophets and all the people laid hold on him, saying: “You
will surely die! 9 Why have you prophesied in the Name of
ADONAI, saying, ‘This House will be like Shiloh, and this city will
be an uninhabited ruin?’” Then all the people gathered against
Jeremiah in the House of ADONAI.
10 When the princes of Judah heard these things, they came
up from the king’s palace to the House of ADONAI, and sat in the
entrance of the New Gate of ADONAI’S House. 11 The kohanim
and the prophets spoke to the princes and to all the people,
saying: “A death sentence for this man! For he has prophesied
against this city, as you have heard with your ears.”
12 Then Jeremiah spoke to all the princes and to all the
people, saying: “ADONAI sent me to prophesy all the words you
have heard against this House and against this city. 13 So now,
mend your ways and your deeds, and obey the voice of ADONAI

your God; so ADONAI will relent of the calamity that He has pronounced against you.
14 “But as for me, here I am in your hand; do with me as is
good and right in your eyes. 15 Only know for certain that, if you
put me to death, you will bring innocent blood on yourselves,
on this city, and on its inhabitants. For in truth ADONAI has sent
me to you to speak all these words in your ears.”
16 Then said the princes and all the people to the kohanim and
to the prophets: “No death sentence for this man! For he has
spoken to us in the Name of ADONAI our God.”
17 Then some of the elders of the land rose up and addressed
all the assembly of the people, saying: 18 “Micah the Morashtite
prophesied in the days of Hezekiah king of Judah; and he spoke
to all the people of Judah, saying, thus says ADONAI-Tzva’ot:
‘Zion will be plowed as a field, and Jerusalem will become
ruins, and the mountain of the House as the high places of a
forest.’
19 “Did King Hezekiah of Judah and all Judah put him to
death? Didn’t he fear ADONAI and plead for the favor of ADONAI,
and then ADONAI relented of the calamity that He had
pronounced against them? So we may be committing great evil
against our own souls.”
20 Now there was a man who had prophesied in the Name of
ADONAI, Uriah son of Shemaiah of Kiriath-jearim. He prophesied
against this city and against this land words like all those of
Jeremiah. 21 When King Jehoiakim with all his mighty men and
all the princes heard his words, the king sought to put him to
death. But when Uriah heard it, he was afraid and fled, and
went to Egypt. 22 So King Jehoiakim sent men to Egypt—
Elnathan son of Achbor and some others with him—23 and they
brought Uriah back from Egypt, and led him to King Jehoiakim,
who slew him with the sword and threw his corpse into the
burial place of the common people.
24 Nevertheless the hand of Ahikam son of Shaphan was with
Jeremiah, so that they did not give him into the hand of the
people to put him to death.

Jeremiah Wears a Yoke

Jeremiah 27 [1] In the beginning of the reign of Jehoiakim son of
Josiah, king of Judah, came this word to Jeremiah from ADONAI,
saying—[2] thus says ADONAI to me—"Make straps and yoke-bars,
and put them on your neck. [3] Then send such to the king of
Edom, to the king of Moab, to the king of Ammon's children, to
the king of Tyre and to the king of Zidon, by the hand of
messengers that come to Jerusalem to King Zedekiah of Judah.
[4] Charge them to their masters, saying, thus says ADONAI-
Tzva'ot, the God of Israel, thus will you say to your masters: [5] 'I
have made the earth, mankind and beast which are on the face
of the earth, by My great power and by My outstretched arm—
and I give it to whom it seems right to Me. [6] So now I have
given all these lands into the hand of King Nebuchadnezzar of
Babylon, My servant. I have even given the beasts of the field
to serve him. [7] All the nations will serve him—and his son, and
his grandson—until the time of his own land comes, and then
many nations and great kings will make him their slave.'

[8] "Now it will be, that the nation or the kingdom which will
not serve the same King Nebuchadnezzar of Babylon, and will
not put their neck under the yoke of the king of Babylon, that
nation I will punish with the sword, with famine, and with
pestilence," declares ADONAI, "until I have destroyed it by his
hand. [9] But as for you, do not listen to your prophets, your
diviners, your dreams, your soothsayers, or your sorcerers, who
speak to you, saying, 'You will not serve the king of Babylon.'
[10] For they prophesy a lie to you, in order to remove you far
from your land, so that I would drive you out and you would
perish.

[11] "But the nation that will bring their neck under the yoke of
the king of Babylon and serve him, that nation I will let remain
in its land, and they will till it and dwell in it." It is a
declaration of ADONAI.

[12] Then I spoke to King Zedekiah of Judah with all these same
words, saying: "Put your necks under the yoke of the king of

Babylon, serve him and his people—and live. 13 Why should you
die—you and your people—by the sword, by famine, or by
pestilence, as ADONAI has spoken against the nation that will
not serve the king of Babylon? 14 Do not listen to the words of
the prophets who speak to you, saying, 'You will not serve the
king of Babylon,' for they prophesy a lie to you."
15 "For I have not sent them," says ADONAI, "and they
prophesy falsely in My Name, with the result that I will drive
you out, and that you will perish—you and the prophets that
prophesy to you."
16 Then I spoke to the kohanim and to all this people, saying,
thus says ADONAI: "Do not listen to the words of your prophets
who prophesy to you, saying: 'See, the vessels of ADONAI'S
House will now shortly be brought back from Babylon'—for
they prophesy a lie to you. 17 Do not listen to them. Serve the
king of Babylon, and live. Why should this city become a ruin?
18 But if they are prophets, and if the word of ADONAI is with
them, let them now make intercession to ADONAI-Tzva'ot, that
the vessels that are left in the House of ADONAI, in the palace of
the king of Judah, and in Jerusalem, would not go to Babylon."
19 For thus says ADONAI-Tzva'ot concerning the pillars, the
sea, the bases, and the rest of the vessels that remain in this
city, 20 which King Nebuchadnezzar of Babylon has not taken,
when he carried away captive Jeconiah son of Jehoiakim, king
of Judah, from Jerusalem to Babylon, along with all the nobles
of Judah and Jerusalem, 21 yes, thus says ADONAI-Tzva'ot, the
God of Israel, concerning the vessels that remain in the House
of ADONAI, in the house of the king of Judah and at Jerusalem:
22 "They will be brought to Babylon, and there will they be until
the day that I take note of them"—it is a declaration of ADONAI
—"and bring them up and restore them to this place."

A False Prophecy, Too Soon

Jeremiah 28 [1] Now it was the same year, in the beginning of the
reign of Zedekiah king of Judah, in the fourth year, in the fifth
month, that Hananiah son of Azzur the prophet from Gibeon
spoke to me in the House of ADONAI, in the presence of the
kohanim and of all the people, saying, [2] thus says ADONAI-
Tzva'ot, the God of Israel, saying: "I have broken the yoke of
the king of Babylon! [3] Within two full years I will bring back to
this place all the vessels of ADONAI'S House that
Nebuchadnezzar king of Babylon took away from this place and
brought to Babylon. [4] I will also bring Jeconiah son of
Jehoiakim, king of Judah, back to this place with all the
captives of Judah that went to Babylon"—it is a declaration of
ADONAI—"for I will break the yoke of the king of Babylon."

[5] Then the prophet Jeremiah spoke to the prophet Hananiah
in the presence of the kohanim and in the presence of all the
people that stood in ADONAI'S House. [6] So the prophet Jeremiah
said: "Amen! May ADONAI do so! May ADONAI fulfill your words
that you have prophesied, bringing back the vessels of ADONAI'S
House and all those who are taken away captive, from Babylon
to this place! [7] Yet hear now this word that I am speaking in
your ears and in the ears of all the people. [8] The prophets who
have been before me and before you of ancient times
prophesied against many countries and against great kingdoms
—of war, catastrophe and plague. [9] The prophet who
prophesies shalom—when the word of the prophet has come to
pass, then will the prophet be known as one that ADONAI has
truly sent."

[10] Then Hananiah the prophet took the yoke-bar from off the
prophet Jeremiah's neck and broke it. [11] Hananiah proclaimed
in the presence of all the people, saying, thus says ADONAI: "Just
so I will break the yoke of King Nebuchadnezzar of Babylon
from off the neck of all the nations within two full years." So
the prophet Jeremiah went his way.

[12] Then the word of ADONAI came to Jeremiah after that
Hananiah the prophet had broken the yoke-bar from off the
neck of the prophet Jeremiah, saying: [13] “Go, tell Hananiah,
saying, thus says ADONAI: ‘You have broken the yoke-bars of
wood—but in its place you will make yoke-bars of iron.’” [14] For
thus says ADONAI-Tzva’ot, the God of Israel: “I have put a yoke
of iron on the neck of all these nations, so that they may serve
King Nebuchadnezzar of Babylon. They will serve him, and I
have also given him the beasts of the field.”
[15] Then said the prophet Jeremiah to the prophet Hananiah:
“Hear now, Hananiah! ADONAI has not sent you, yet you have
caused this people to trust in a lie. [16] Therefore thus says
ADONAI: I am about to send you away from off the face of the
earth. This year you will die, since you have spoken apostasy
against ADONAI.”
[17] So Hananiah the prophet died the same year in the seventh
month.

After Seventy Years, a Future Hope

Jeremiah 29 1 Now these are the words of the letter that the
prophet Jeremiah sent from Jerusalem to the elders remaining
in exile, as well as to the kohanim, the prophets and to all the
people Nebuchadnezzar had carried off captive from Jerusalem
to Babylon 2 (after Jeconiah the king, the queen-mother, the
officers, the princes of Judah and Jerusalem, and the craftsmen
and the smiths, had to leave Jerusalem). The letter was sent
3 by the hand of Elasah son of Shaphan, and Gemariah son of
Hilkiah, whom King Zedekiah of Judah sent to Babylon to
Nebuchadnezzar king of Babylon, saying, 4 thus says ADONAI-
Tzva'ot, the God of Israel, to all those in captivity, whom I
removed as captives into exile from Jerusalem to Babylon:
5 "Build houses and live in them; also plant gardens and eat
their fruit; 6 take wives and have sons and daughters; and take
wives for your sons and give your daughters to husbands, so
that they may bear sons and daughters; and multiply there, and
do not decrease. 7 Also seek the shalom of the city where I took
you as captives in exile, and pray to ADONAI for it—for in its
shalom will you have shalom."

8 For thus says ADONAI, the God of Israel: "Do not let your
prophets who are among you or your diviners beguile you, and
pay no attention to the dreams which you make them keep
dreaming. 9 For they prophesy falsely to you in My Name; I
have not sent them." It is a declaration of ADONAI.

10 For thus says ADONAI: "After 70 years for Babylon are
complete, I will visit you, and fulfill My good word toward you—
to bring you back to this place. 11 For I know the plans that I
have in mind for you," declares ADONAI, "plans for shalom and
not calamity—to give you a future and a hope.

12 "Then you will call on Me, and come and pray to Me, and I
will listen to you. 13 You will seek Me and find Me,[27] when you
will search for Me with all your heart. 14 Then I will be found by
you," says ADONAI, "and I will return you from exile, and gather
you from all the nations and from all the places where I have

driven you," says ADONAI, "and I will bring you back to the place from which I removed you as captives into exile."

15 For you have said: "ADONAI has raised up prophets for us in Babylon." 16 For thus says ADONAI about the king who sits on the throne of David and about all the people who dwell in this city, your kinsmen who did not go with you into captivity, 17 thus says ADONAI-Tzva'ot: "I am about to send on them the sword, famine and pestilence, and will make them like vile figs, that cannot be eaten, they are so bad. 18 I will pursue them with the sword, famine and pestilence, and will make them a horror to all the kingdoms of the earth—a curse and an astonishment, a hissing and a disgrace—among all the nations where I have driven them, 19 because they have not listened to My words," declares ADONAI, "which I sent to them by My servants the prophets, sending them early and often, but you would not hear." It is a declaration of ADONAI.

20 "But you, hear the word of ADONAI, all you of the exile whom I have sent from Jerusalem to Babylon," 21 thus says ADONAI-Tzva'ot, the God of Israel, "concerning Ahab son of Kolaiah, and concerning Zedekiah son of Maaseiah, who prophesy a lie to you in My name: I will soon deliver them into the hand of King Nebuchadnezzar of Babylon—and he will slay them before your eyes. 22 So a curse will be taken up by everyone in exile from Judah who are in Babylon, saying: 'May ADONAI make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire'—23 because they have been disgraceful in Israel, committing adultery with their neighbors' wives and speaking words in My Name falsely, which I did not command them. But I am the One who knows and I am witness." It is a declaration of ADONAI.

24 Now concerning Shemaiah the Nehelamite you will surely say, 25 thus declares ADONAI-Tzva'ot, the God of Israel, saying: "Because you have sent letters in your own name to all the people who are at Jerusalem, to Zephaniah son of Maaseiah the kohen, and to all the kohanim, saying: 26 'ADONAI has made you kohen instead of Jehoiada the kohen, so that there should be officers in the House of ADONAI for every madman prophesying

and so that you will put him in the stocks and iron collar. 27 So
now, why haven't you rebuked Jeremiah of Anathoth, who
makes himself out to be a prophet to you? 28 For he has sent
word to us in Babylon, saying: "The exile will be long—build
houses and live in them; plant gardens and eat their fruit.'"
29 So Zephaniah the kohen read this letter in the ears of the
prophet Jeremiah. 30 Then the word of ADONAI came to Jeremiah,
saying: 31 Send word to all of the captivity, saying, thus says
ADONAI concerning Shemaiah the Nehelamite: "Because
Shemaiah has prophesied to you, though I did not send him,
and he has caused you to trust in a lie," 32 therefore thus says
ADONAI, "I will indeed punish Shemaiah the Nehelamite and his
offspring. There will be none living among this people, and he
will not see the good that I will do to My people," declares
ADONAI, "because he has spoken rebellion against ADONAI."

Return From Exile

Jeremiah 30 1 The word came to Jeremiah from ADONAI, saying:
2 thus says ADONAI, the God of Israel: “Write all the words that I
have spoken to you in a scroll. 3 For behold, the days are
coming,” declares ADONAI, “when I will return My people Israel
and Judah from exile,” declares ADONAI. “I will bring them back
to the land that I gave to their fathers, and they will possess it.”

Dread of Jacob’s Trouble 4 Now these are the words that *ADONAI* spoke to Israel and to Judah. 5 For thus says *ADONAI*: “We heard a sound of trembling,

of dread—there is no shalom.
6 Ask now, and see whether a man can give birth.
Why do I see every man
with his hands on his loins, like a woman giving
birth?
Why have all faces turned pale?
7 Oy! For that day is monumental.
There will be none like it—
a time of trouble for Jacob!
Yet out of it he will be saved.

A Davidic King Brings Healing 8 It will be in that day”

—it is a declaration of ADONAI-Tzva’ot— “that I will
break his yoke from off your neck, and will tear off
your bonds.
Foreigners will no longer enslave him.
9 Instead they will serve ADONAI their God and David
their king,
whom I will raise up for them.
10 So now, do not fear, Jacob My servant,”

says ADONAI, “nor be dismayed, O Israel, for behold, I
will save you from afar, your seed from the land of
their exile.
Jacob will again be quiet and at ease, and no one will
make him afraid.
11 For I am with you,” declares ADONAI, “to save you,
for I will make a full end of all the nations where I
scatter you.
but I will not make a full end of you.
For I will discipline you justly,
but will not leave you unpunished.”
12 For thus says ADONAI: “Your hurt is incurable,
and your wound is severe.
13 No one pleads your cause, for there is no remedy for
your wound, no healing for you.
14 All your lovers have forgotten you.
They are not looking for you.
For I wounded you as an enemy—
with cruel punishment—
because your iniquity is vast,
your sins innumerable.
15 Why cry about your fracture?
Your pain has no cure.
Because your iniquity is vast,
your sins innumerable,
I did these things to you.
16 Yet all who devour you will be devoured, and all your
foes—all of them— will go into captivity.
Those plundering you will be plundered, and all
preying on you I give as prey.
17 For I will restore health to you and will heal you of
your wounds.”
It is a declaration of ADONAI.
“For they called you an outcast:

‘Zion—no one cares about her.’”
18 Thus says Adonai, “Indeed, I will return Jacob’s tents
from exile, and have compassion on his dwellings.
The city will be rebuilt on her mound[28].
The citadel will stand in its rightful place.
19 Out of them will come thanksgiving and the sound of
celebration.
I will multiply them,
so they will not decrease.
I will also honor them,
so they will not be insignificant.
20 His children also will be as formerly —his community
set up before Me— and I will punish all his
oppressors.
21 His noble one will be one of His own.
His ruler will come forth from among His own.
I will bring Him near, and He will approach Me.
For who is he who will pledge his heart to approach
Me?”
It is a declaration of Adonai.
22 “So you will be My people, and I will be your God.”

23 Look! A storm of Adonai!
Fury has burst out as a churning storm, whirling
about the head of the wicked.
24 Adonai’s fierce anger will not turn back until He has
done it,
until He fulfills the purposes of His heart.
in the last days you will understand it.
25 “At that time,” declares Adonai, “I will be God to all
families of Israel, and they will be My people.”

Saving the Remnant

Jeremiah 31

1 Thus says ADONAI: “The people surviving the sword
found grace in the wilderness—
where I gave Israel rest.”[29]

2 “From afar ADONAI appeared to me.”
“Yes, I have loved you with an everlasting love.
Therefore I have drawn you with lovingkindness.
3 Again I will build you, so you will be rebuilt, virgin Israel!
Again you will take up your tambourines as ornaments, and go out to dances of merrymakers.
4 Again you will plant vineyards on the hills of Samaria — planters will plant and use them.
5 For there will be a day when watchmen will call out in the hill country of Ephraim,
‘Arise, let us go up to Zion,
to ADONAI our God.’”
6 For thus says ADONAI: “Sing aloud with joy for Jacob!
Shout with the chief of the nations!
Proclaim, give praise, and say:
‘ADONAI, save your people, the remnant of Israel!’[30]
7 Behold, I will bring them from the north country, and I will gather them from the ends of the earth— among them the blind and the lame,
the pregnant together with she who is in labor with child.
A great throng will return here.
8 With weeping and supplications they will come.
I will bring them,
leading them to walk by streams of water

on a straight path where they will not stumble.
For I am Israel’s father,
and Ephraim is My firstborn.”
9 Hear the word of Adonai, O nations, and declare it in the distant islands,
and say: ‘He who scattered Israel will gather
and watch over him, as a shepherd does his flock.’
10 For Adonai has ransomed Jacob.
He redeemed him from the hand of one stronger than he.
11 They will come and sing on Zion’s height, radiant over the bounty of Adonai— over the grain, the wine, the oil,
and the young of the flock.
Their life will be like a watered garden,
and they will never languish again.
12 Then will the virgin rejoice in the dance, both young men and old men together.
For I will turn their mourning into joy,
and I will comfort them, and make them rejoice out of their sorrow.
13 I will fill the soul of the kohanim with fatness and My people will be satisfied with My goodness.”
It is a declaration of Adonai.

Grief Turned to Joy

14 Thus says ADONAI: “A voice is heard in Ramah
—lamentation and bitter weeping—
Rachel weeping for her children,
refusing to be comforted for her children,
because they are no more.”[31]
15 Thus says ADONAI: “Restrain your voice from weeping
and your eyes from tears.
For your work will be rewarded”
—it is declaration of ADONAI— “when they will return
from the land of the enemy.
16 So there is hope for your future”
—it is declaration of ADONAI— “when your children
will return to their own territory.
17 I indeed heard Ephraim grieving: ‘You have
disciplined me— I was disciplined like an untrained
calf.
Restore me, and I will return,
for you are ADONAI my God.
18 For after I returned, I repented, and after that I was
instructed,
I struck my thigh—
I was ashamed and also humiliated,
for I bore the disgrace of my youth.’

19 Is Ephraim a precious son to Me?
Is he a delightful child?
For as often as I spoke against him,
I still certainly remember him.
Therefore My heart yearns for him.
I will surely have compassion on him.”
It is a declaration of ADONAI.

20 Erect road markers, set up signposts!
Set your heart toward the highway,
the way by which you traveled!
Return, O virgin Israel,
return to your cities.
21 How long will you waver, O backsliding daughter?
For ADONAI has created a new thing on earth: a
woman surrounds a man.

22 Thus says ADONAI-Tzva'ot, the God of Israel: "Yet again will they use this expression in the land of Judah and in its cities, when I will return them from exile: 'ADONAI bless you, O dwelling of righteousness,
O mountain of holiness.'
23 Judah and all its cities will dwell there together—the farmer and those who go about with flocks. 24 For I will satisfy the weary soul, and every languishing soul will refresh."
25 At this point I awoke, and looked around, and my sleep was sweet to me.
26 "Behold, days are coming"—it is a declaration of ADONAI —"when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. 27 Now just as I have watched over them to uproot and to pull down, to overthrow, to destroy, and to bring disaster, then I will watch over them to build and to plant," says ADONAI. 28 "In those days they will no longer say: 'The fathers have eaten sour grapes,
and the children's teeth are blunted.'
29 Rather each will die for his own iniquity: if anyone
eats the sour grapes,
his own teeth will be blunted."

New Covenant Foretold

30 “Behold, days are coming”
—it is a declaration of Adonai— “when I will make a
new covenant[32]

with the house of Israel
and with the house of Judah—
31 not like the covenant I made with their fathers
in the day I took them by the hand
to bring them out of the land of Egypt.
For they broke My covenant,
though I was a husband to them.”
it is a declaration of ADONAI.
32 “But this is the covenant I will make with the house of Israel after those days”
—it is a declaration of ADONAI— “I will put My Torah within them.
Yes, I will write it on their heart.[33]

I will be their God
and they will be My people.
33 No longer will each teach his neighbor or each his brother, saying: ‘Know ADONAI,’
for they will all know Me,
from the least of them to the greatest.”
it is a declaration of ADONAI.
“For I will forgive their iniquity,
their sin I will remember no more.”[34]
34 Thus says ADONAI, who gives the sun as a light by day
and the fixed order of the moon
and the stars as a light by night,
who stirs up the sea so its waves roar,
ADONAI-Tzva’ot is His Name: 35 “Only if this fixed order departs from before Me”
—it is a declaration of ADONAI— “then also might Israel’s offspring cease

from being a nation
before Me—for all time.”
36 Thus says Adonai: “Only if heaven above can be measured
and the foundations of the earth searched out beneath, then also I will cast off the offspring of Israel —for all they have done.”[35]
It is a declaration of Adonai.

37 “Behold, days are coming”—it is a declaration of Adonai —“when the city will be rebuilt for Adonai, from the tower of Hananel to the Corner Gate. 38 The measuring line will go out farther, straight to the Gareb Hill, then turn to Goah. 39 Then the whole valley—the dead bodies and the ashes, and all the fields up to the Kidron Valley to the corner of the Horse Gate toward the east—will be holy to Adonai. It will never be uprooted or thrown down again—forever.”

Why Jeremiah Bought Property

Jeremiah 32 [1] The word that came to Jeremiah from ADONAI, in the
tenth year of King Zedekiah of Judah, which was the eighteenth
year of Nebuchadnezzar. [2] Now at the time the king of
Babylon's army was besieging Jerusalem, and Jeremiah the
prophet was shut up in the court of the guard, which was in the
palace of the king of Judah. [3] For King Zedekiah of Judah had
shut him up, saying: "Why do you prophesy and say, thus says
ADONAI: 'I will soon give this city into the hand of the king of
Babylon, and he will take it; [4] and King Zedekiah of Judah will
not escape out of the hand of the Chaldeans, but will surely be
given into the hand of the king of Babylon, and will speak with
him mouth to mouth and his eyes will behold his eyes; [5] and he
will lead Zedekiah to Babylon, and there will he remain until I
take note of him,' says ADONAI—though you fight with the
Chaldeans, you will not succeed?"

[6] So Jeremiah said: "The word of ADONAI came to me, saying:
[7] 'Hanamel, son of Shallum your uncle, will soon come to you
saying: 'Buy for yourself my field in Anathoth, for the right of
redemption is yours to buy it.'" [8] So my uncle's son Hanamel
came to me in the court of the guard as was the word of
ADONAI, and said to me: "Buy my field, please, which is in
Anathoth in the land of Benjamin; for the right of inheritance is
yours and the redemption is yours; buy it for yourself." Then I
knew that this was the word of ADONAI. [9] So I bought the field
that was in Anathoth from the son of my uncle Hanamel, and
weighed him the money—seventeen shekels of silver. [10] I signed
and sealed the deed, called in witnesses, and weighed the
money on the scales. [11] Then I took the purchase deed, both the
sealed copy, containing the terms and conditions, and the open
copy, [12] and I gave the purchase deed to Baruch son of Neriah
son of Mahseiah, in the presence of my uncle's son Hanamel
and in the presence of the witnesses that subscribed the
purchase deed, before all the Jews that sat in the court of the
guard. [13] Then I charged Baruch before them, saying, [14] thus

says ADONAI-Tzva'ot, the God of Israel, "Take these deeds—this purchase deed, both the sealed copy and the open copy—and put them in a clay jar, so they may last many days." 15 For thus says ADONAI-Tzva'ot, the God of Israel: "Houses and fields and vineyards will yet again be bought in this land."

16 After I had given the purchase deed to Baruch son of Neriah, I prayed to ADONAI, saying: 17 "Ah, my Lord ADONAI! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm—nothing is too hard for You![36] 18 You are the One doing mercy to thousands, but repaying the iniquity of the fathers into the lap of their children after them. Great, mighty God, ADONAI-Tzva'ot is His Name! 19 Great in counsel and mighty in deed, whose eyes are open to all the ways of the children of men, to give each one according to his ways and according to the fruit of his deeds.[37] 20 You set signs and wonders in the land of Egypt, and even to this day in Israel and among mankind, and made Yourself a Name, as to this day. 21 You brought your people Israel out of the land of Egypt with signs and wonders, with a strong hand and an outstretched arm, and with great terror. 22 You gave them this land, which you swore to their fathers to give them, a land flowing with milk and honey. 23 They came in and possessed it. But they did not obey your voice nor walk in your Torah. They have done nothing of all you commanded them to do. Therefore you caused all this evil to fall on them. 24 Look, the siege ramps have just come up to the city to take it. The city has been handed over to the Chaldeans fighting against it, because of the sword, the famine and the pestilence. What You have spoken has happened. Here it is, You see it. 25 Yet You said to me, my Lord ADONAI: 'Buy for yourself the field for money and call in witnesses'—even as the city is handed over to the Chaldeans."

26 Then came the word of ADONAI to Jeremiah, saying: 27 "Behold, I am ADONAI, the God of all flesh; is there anything too hard for Me?" 28 Therefore thus says ADONAI: "I am about to give this city into the hand of the Chaldeans and Nebuchadnezzar king of Babylon, and he will take it. 29 Then

the Chaldeans fighting against this city will come and set this city on fire and burn it, with the houses—where they burned incense to Baal on their roofs and poured out drink-offerings to other gods, to provoke Me. 30 For the children of Israel and the children of Judah have done nothing but evil in My sight from their youth; indeed, the children of Israel have done nothing but provoke Me with the work of their hands," declares ADONAI.

31 "Indeed this city has caused My anger and of My fury from the day that they built it up to this day,[38] so that I will remove it from before My face, 32 because of all the evil the children of Israel and the children of Judah have done to provoke Me—they, their kings, their princes, their kohanim, their prophets, the men of Judah, and the inhabitants of Jerusalem.

33 "They have turned their back to Me and not their face. Though I taught them early and often, they have not listened to receive instruction. 34 Instead they set up their abominations in the House where My Name is called, to defile it. 35 They built the high places of Baal in the Valley of Ben-Hinnom, to make their sons and their daughters pass through fire to Molech—something I never commanded them, nor did it enter My mind that they would do this loathsome thing, causing Judah to sin."

36 Now therefore thus says ADONAI, the God of Israel, concerning this city, about which you say, "It is handed over to the king of Babylon by the sword, famine, and pestilence.

37 "See, I will gather them out of all the countries, where I have driven them in My anger, My fury, and great wrath, and I will bring them back to this place and cause them to dwell securely. 38 They will be My people, and I will be their God. 39 I will give them one heart[39] and one way, so they may fear Me forever; for their good and for their children after them.

40 I will make an everlasting covenant with them: I will never turn away from doing good for them. I will put My fear in their hearts, so that they will not depart from Me.

41 "Yes, I will delight in doing good for them, and with all My heart and all My soul I will in truth plant them in this land."

42 For thus says ADONAI: "Just as I have brought all this great evil on this people, so I will bring on them all the good that I

have promised them. 43 So fields will be bought in this land,
about which you are saying: ‘It will be a desolation, without
man or beast; it is handed over to the Chaldeans.’ 44 Men will
buy fields for money and sign and seal the deeds and call
witnesses in the land of Benjamin and in the areas around
Jerusalem, and in the towns of Judah, in the towns of the hill-
country, in the towns of the foothills, and in the cities of the
South—because I will bring them back from exile.” It is a
declaration of ADONAI.

The Secret of Redemption

Jeremiah 33 [1] Then the word of ADONAI came to Jeremiah a second
time, while he was still confined in the guard's courtyard,
saying: [2] Thus says ADONAI the Maker, ADONAI who formed it to
make it firm —ADONAI is His Name.

[3] "Call to Me, and I will answer you— I will tell you
great and hidden things, which you do not know."[40]

[4] For thus says ADONAI, the God of Israel: "Concerning the
houses of this city and concerning the houses of the kings of
Judah, which are torn down against the siege ramps and
against the sword, [5] they are coming to fight with the
Chaldeans, but they are about to fill them with the dead bodies
of the people whom I will slay in My anger and in My fury. I
have hidden My face from this city because of all their
wickedness.

[6] "Indeed, I will bring it health and healing, and I will surely
heal them. I will reveal to them an abundance of shalom and
truth. [7] I will restore Judah from exile and Israel from exile, and
will rebuild them, as in former times. [8] I will also cleanse them
from all their iniquity[41] in which they have sinned against Me,
and I will pardon all their wrongs in which they have sinned
against Me and in which they have rebelled against Me.

[9] "Then this city will be to Me for a name of joy, praise and
glory before all the nations of the earth, which will hear all the
good that I do for them, so they will fear and tremble because
of all the good and for all the shalom that I do for it."

**Voice of the Bridegroom [10] Thus says *ADONAI*: "Yet again in this place—
which you are saying is a waste without man or beast, in the cities of
Judah and in the streets of Jerusalem the desolate, without man,
without inhabitant and without beast—there will be heard [11] the
voice of joy and the voice of gladness, the voice of the bridegroom**

and the voice of the bride, the voice of them who say: 'Give thanks to *Adonai-Tzva'ot*, for *Adonai* is good, for His love endures forever!'

as they bring offerings of thanksgiving into the House of Adonai. For I will restore the land from the exile as it was at first," declares Adonai.

12 Thus says Adonai-Tzva'ot: "Yet again will there be in this
place, which is waste, without man and without beast, and in
all its cities, a pasture of shepherds making their flocks lie
down. 13 In the towns of the hill country, in the towns of the
foothills, in the towns of the South, in the land of Benjamin, in
the places around Jerusalem and in the towns of Judah, will the
flocks again pass under the hands of one who counts them,"
declares Adonai.

Righteous Branch of David 14 "Behold, days are coming"

—it is a declaration of Adonai— "when I will fulfill the
good word I spoke concerning the house of Israel
and concerning the house of Judah.
15 In those days and at that time, I will cause a Branch
of Righteousness to spring up for David, and He will
execute justice and righteousness in the land.
16 In those days will Judah be saved, and Jerusalem will
dwell safely.
And this is the Name by which He will be called:
Adonai our Righteousness."
17 For thus says Adonai: "For David, there will not be cut off a
man sitting on the throne of the house of Israel, 18 nor will the
Levitical kohanim ever lack a man before Me to offer burnt
offering, to burn grain offerings and to make sacrifices
continually."
19 And the word of Adonai came to Jeremiah, saying, 20 thus
says Adonai: "If you can break My covenant with the day and
My covenant with the night, so that day and night would not be
at in their appointed time, 21 only then may My covenant be
broken with My servant David, that he would not have a son to

reign on his throne, and the Levitical kohanim would not be My ministers. 22 As the host of heaven cannot be numbered, nor the sand of the sea measured, so I will multiply the offspring of David My servant, and the Levites who minister to Me.”

23 The word of ADONAI came to Jeremiah, saying: 24 “Have you not noticed what this people have spoken, saying: ‘The two families which ADONAI did choose, He has rejected them’? Thus they despise My people—no longer a nation before them.” 25 Thus says ADONAI: “If I have not made My covenant of day and night firm, and the fixed patterns ordering the heavens and earth, 26 only then would I reject the offspring of Jacob,[42] and of My servant David so that I would not take from his offspring rulers over the offspring of Abraham, Isaac, and Jacob. For I will restore them from their exile, and have compassion on them.”

Warning to Zedekiah

Jeremiah 34 **1** The word which came to Jeremiah from ADONAI,
when King Nebuchadnezzar of Babylon and all his army, and all
the kingdoms of the earth of his dominion and all the peoples
were warring against Jerusalem and its towns, saying, **2** thus
says ADONAI, the God of Israel: “Go, speak to King Zedekiah of
Judah and tell him, thus says ADONAI: ‘I am about to give this
city into the hand of the king of Babylon, and he will burn it
with fire, **3** and you will not escape out of his hand, but will
surely be captured and given into his hand. Your eyes will
behold the eyes of the king of Babylon, and he will speak with
you mouth to mouth, and you will go to Babylon.”
4 Yet hear the word of ADONAI, O Zedekiah king of Judah, thus
says ADONAI concerning you: “You will not die by the sword;
5 you will die in peace. As there were burning ceremonies for
your fathers, the former kings who were before you, so they
will burn spices for you, and they will lament for you: ‘Oy,
lord!’ For it is a word I have spoken,” declares ADONAI.

Covenant Breaking With Slaves

6 Then the prophet Jeremiah spoke all these words to King
Zedekiah of Judah in Jerusalem, 7 when the army of the king of
Babylon was warring against Jerusalem and against all the
cities of Judah that were left—against Lachish and against
Azekah, for these alone remained of the cities of Judah as
fortified cities. 8 The word that came to Jeremiah from ADONAI,
after King Zedekiah had made a covenant with all the people
that were at Jerusalem, to proclaim liberty to them, 9 so that
everyone should let his manservant and his maidservant—
Hebrew man or Hebrew woman—go free, so that no one should
make a slave of a Jew, his brother. 10 So all the princes and all
the people obeyed, who had entered into the covenant, that
everyone would free his manservant and his maidservant and
not make them slaves any more—they obeyed, and freed them.
11 But afterward they turned around and made the servants and
the handmaids, whom they had let go free, return, and brought
them back into subjection as servants and as handmaids."
12 So the word of ADONAI came to Jeremiah from ADONAI,
saying, 13 thus says ADONAI, the God of Israel: "I made a
covenant with your fathers in the day that I brought them out
of the land of Egypt, out of the house of bondage, saying: 14 'At
the end of seven years you are to set free every man his
brother that is a Hebrew who has been sold to you and has
served you six years; you are let him go free from you.' But
your fathers did not obey Me, nor inclined their ear. 15 Now you
had repented, and had done that which is right in My eyes, by
proclaiming liberty everyone to his neighbor. You even had
made a covenant before Me in the House where My Name is
called. 16 But you turned around and profaned My Name, and
made everyone his servant and his handmaid, whom you had
let go free at their will, return, and you brought them back into
subjection, to be your servants and handmaids."
17 Therefore thus says ADONAI: "You have not obeyed Me, to
proclaim liberty, everyone to his brother and everyone to his

neighbor. Behold, I proclaim for you a liberty,” declares ADONAI,
“to the sword, to plague and to famine! So I will make you a
horror to all the kingdoms of the earth. 18 I will give the men
who have transgressed My covenant, who have not performed
the words of the covenant which they made before Me, when
they cut the calf in two and passed between its parts19—the
princes of Judah and the princes of Jerusalem, the officers, the
kohanim, and all the people of the land who passed between
the parts of the calf—20 I will even give them into the hand of
their enemies and into the hand of them who seek their life,
and their dead bodies will be for food to the birds of the sky
and to the beasts of the earth. 21 King Zedekiah of Judah and his
princes I will give into the hand of their enemies and into the
hand of them who seek their life, and into the hand of the king
of Babylon’s army, who were withdrawing from you. 22 Indeed, I
will command,” declares ADONAI, “and cause them to return to
this city. They will fight against it, capture it, and burn it down
with fire; and I will make the cities of Judah a wasteland, with
no one living.”

Obedience of Rechabites

Jeremiah 35 [1] The word that came to Jeremiah from ADONAI in the
days of Jehoiakim son of Josiah, king of Judah, saying: [2] “Go to
the house of the Rechabites, speak to them, and bring them
into one of the chambers of the House of ADONAI, and give them
wine to drink.”
[3] So I took Jaazaniah son of Jeremiah, son of Habazziniah, his
brothers and all his sons, and the whole house of the
Rechabites, [4] and I brought them into the House of ADONAI to
the chamber of the sons of Hanan son of Igdaliah the man of
God, which was by the chamber of the princes, which was
above the chamber of Maaseiah son of Shallum, the
doorkeeper. [5] I set jars full of wine and cups before the sons of
the house of the Rechabites, and said to them: “Drink wine!”
[6] But they said: “We drink no wine, for Jonadab son of Rechab
our father commanded us: ‘You will drink no wine, not you nor
your sons, forever. [7] Also you are not to build a house, or sow
seed, or plant a vineyard or own one. Instead all your days you
are to dwell in tents, so that you may live many days in the land
where you sojourn.’ [8] So we obeyed the voice of Jonadab son of
Rechab our father in all that he charged us, to drink no wine all
our days, we, our wives, our sons, nor our daughters, [9] nor to
build houses for us to dwell in, nor to own a vineyard, field or
seed, [10] and we have dwelt in tents, and have obeyed and done
according to all that Jonadab our father commanded us. [11] But
when King Nebuchadnezzar of Babylon came up against the
land, we said: ‘Come, let us go to Jerusalem for fear of the
army of the Chaldeans and for fear of the army of the
Arameans. So we are dwelling in Jerusalem.”
[12] Then came the word of ADONAI to Jeremiah, saying, [13] thus
says ADONAI-Tzva’ot, the God of Israel: “Go, say to the men of
Judah and the inhabitants of Jerusalem, ‘Will you not receive
instruction by listening to My words?’” says ADONAI. [14] “The
words of Jonadab son of Rechab, that he commanded his sons,
not to drink wine, are observed, and to this day they drink

none, for they listen to their father’s commandment. Yet I have spoken to you, early and often, and you have not obeyed Me.
15 “I have sent also to you all My servants the prophets,
sending them early and often, saying: ‘Return you now every
man from his evil way, and amend your doings, and go not after
other gods to serve them, and you will dwell in the land which I
have given to you and to your fathers; but you have not inclined
your ear, nor listened to Me. 16 For the sons of Jonadab son of
Rechab have kept the commandment of their father which he
commanded them, but this people have not obeyed Me.’”
17 Therefore thus says ADONAI Elohei-Tzva’ot, the God of
Israel: “I am about to bring on Judah and all the inhabitants of
Jerusalem all the evil that I have pronounced against them,
because I spoke to them but they have not heard, and I have
called to them but they have not answered.”
18 Now Jeremiah said to the house of the Rechabites, thus
says ADONAI-Tzva’ot, the God of Israel: “Because you have
obeyed the commandment of Jonadab your father, and kept all
his precepts, and done according to all that he commanded
you,” 19 therefore thus says ADONAI-Tzva’ot, the God of Israel:
“There will never be cut off for Jonadab son of Rechab a man to
stand before Me forever.”

Baruch Reads Jeremiah's Scroll

Jeremiah 36 [1] Now it happened in the fourth year of Jehoiakim son
of King Josiah of Judah, that this word came to Jeremiah from
ADONAI, saying: [2] "Take a megillah scroll, and write in it all the
words that I have spoken to you about Israel, about Judah, and
about all the nations from the day I spoke to you—from the
days of Josiah until this day. [3] Perhaps the house of Judah will
hear all the calamity that I am planning to do to them, in order
that they may turn, each one from his evil way. Then I would
forgive their iniquity and their sin."

[4] So Jeremiah called Baruch son of Neriah, and Baruch wrote
from Jeremiah's mouth, all the words that ADONAI had spoken to
him, into a megillah scroll. [5] Then Jeremiah commanded
Baruch, saying: "I am detained; I cannot go into the House of
ADONAI. [6] So you go and read in the megillah—which you have
written from my mouth, the words of ADONAI—in the ears of the
people, in the House of ADONAI, on a fast day. You should also
read them in the ears of all Judah coming from their towns.
[7] Perhaps they will present their supplication before ADONAI,
and each one will turn from his wicked way. For great is the
anger and fury that ADONAI has pronounced against this
people."

[8] So Baruch son of Neriah did according to all that the
prophet Jeremiah commanded him, reading from the book the
words of ADONAI in the House of ADONAI.

[9] Now it came to pass in the fifth year of Jehoiakim son of
King Josiah of Judah, in the ninth month, that they proclaimed a
fast before ADONAI—all the people in Jerusalem and all the
people that came from the cities of Judah to Jerusalem. [10] Then
Baruch read from the scroll the words of Jeremiah in the House
of ADONAI, in the chamber of Gemariah son of the scribe
Shaphan, in the upper court at the entry of the New Gate of the
House of ADONAI, in the ears of all the people.

[11] Now when Micaiah son of Gemariah son of Shaphan, had
heard from the scroll all the words of ADONAI, [12] he went down

to the scribe’s chamber of the king’s palace. All the officials sat there—the scribe Elishama, Delaiah son of Shemaiah, Elnathan son of Achbor, Gemariah son of Shaphan, Zedekiah son of Hananiah, and all the officials. 13 Then Micaiah reported to them all the words that he had heard Baruch reading out of the scroll in the ears of the people.

14 All the officials sent Jehudi son of Nethaniah son of Shelemiah son of Cushi, to Baruch, saying: “Bring in your hand the megillah which you read in the ears of the people and come.”

So Baruch son of Neriah brought the megillah in his hand and went to them. 15 Then they said to him: “Sit down now, and read it in our ears.” So Baruch read it in their ears.

16 After they had heard all the words, they turned to each other in fear, then said to Baruch: “We will surely report all these words to the king.” 17 They also asked Baruch, saying: “Tell us now, how did you write all these words? At his dictation?”

18 Then Baruch answered them: “He pronounced all these words to me with his mouth, and I wrote them with ink into the scroll.”

19 Then the officials said to Baruch: “Go, hide yourself—you and Jeremiah—and let no one know where you are.”

20 Then they went to the king in the courtyard, after they had deposited the megillah in the chamber of the scribe Elishama. They reported all the words in the ears of the king.

21 So the king sent Jehudi to fetch the megillah, and he brought it out of the chamber of the scribe Elishama. Jehudi read it in the ears of the king and all the officials who were standing by the king.

22 Since it was the ninth month, the king was residing in the winter house, with a fireplace burning before him. 23 Now as soon as Jehudi had read three or four columns, he cut it with the scribe’s knife and tossed it into the fire that was in the fireplace, until the whole megillah was consumed in the fire in the fireplace. 24 Yet neither the king, nor any of his servants who heard all these words were afraid, nor tore their clothes.

25 Moreover Elnatan, Delaiah and Gemariah entreated the king
not to burn the megillah, but he would not listen to them.
26 Then the king commanded Jerahmeel the king's son, along
with Seraiah son of Azriel and Shelemiah son of Abdeel, to
seize the scribe Baruch and the prophet Jeremiah—but ADONAI
hid them.
27 Then the word of ADONAI came to Jeremiah, after the king
had burned the megillah with the words that Baruch had
written at the mouth of Jeremiah, saying: 28 "Take yet another
megillah, and write in it all the original words that were in the
first roll, which Jehoiakim the king of Judah burned up. 29 About
King Jehoiakim of Judah you will say, thus says ADONAI: 'You
have burned this megillah, saying, "Why have you written in it,
saying the king of Babylon will surely come and destroy this
land and will bring an end to both man and beast from it?" '"
30 Therefore thus says ADONAI about King Jehoiakim of Judah:
"He will have no one to sit on the throne of David. Moreover,
his dead body will be tossed out to the heat of the day and the
frost of the night. 31 I will also punish him and his offspring and
his servants for their iniquity, and I will bring on them, and on
the inhabitants of Jerusalem and the people of Judah all the
calamity that I have pronounced against them—but they did not
listen."
32 Then Jeremiah took another megillah and gave it to the
scribe Baruch son of Neriah, who wrote in it from the mouth of
Jeremiah all the words of the scroll which King Jehoiakim of
Judah had burned up in the fire—and added to them many
similar words.

Imprisoned for the Word

Jeremiah 37 1 Now Zedekiah son of Josiah reigned as king, instead
of Coniah son of Jehoiakim, whom King Nebuchadnezzar of
Babylon made king in the land of Judah. 2 But neither he nor his
servants, nor the people of the land, paid attention to the words
of ADONAI which He spoke by the prophet Jeremiah.
3 Yet King Zedekiah sent Jehucal son of Shelemiah and
Zephaniah son of Maaseiah the priest to the prophet Jeremiah,
saying: “Pray now to ADONAI our God for us.”
4 Now Jeremiah was coming in and going out among the
people, for they had not put him into prison. 5 Meanwhile
Pharaoh’s army had set out of Egypt, and when the Chaldeans
besieging Jerusalem heard the report about them, they lifted
the siege from Jerusalem.
6 Then came the word of ADONAI to the prophet Jeremiah,
saying. thus says ADONAI, the God of Israel, thus will you say to
the king of Judah, who sent you to Me to inquire of Me: “Now,
Pharaoh’s army, which is come forth to help you, will return to
Egypt into their own land. 8 The Chaldeans will return and fight
against this city. Then they will capture it and burn it with
fire.”
9 Thus says ADONAI: “Do not deceive yourselves, saying: ‘The
Chaldeans will surely depart from us’—for they will not depart.
10 For even if you had struck down the entire Chaldean army
fighting against you, and there were left among them only
wounded men, each in his tent, they would get up and burn this
city down with fire.”
11 So it came to pass, when the army of the Chaldeans went
up from Jerusalem for fear of Pharaoh’s army, 12 that Jeremiah
went out of Jerusalem to go to the land of Benjamin to claim his
property there among the people. 13 But when he was at the
Benjamin Gate, a captain of the guard was there, whose name
was Irijah son of Shelemiah son of Hananiah, who arrested the
prophet Jeremiah, saying: “You are deserting to the
Chaldeans!”

14 But Jeremiah said, “That’s a lie! I am not deserting to the
Chaldeans!” But Irijah would not listen to him, but arrested
Jeremiah and brought him to the officials. 15 The officials were
angry with Jeremiah, had him beaten, and put him in prison in
the house of Jonathan the scribe, for they had made that the
prison.
16 For Jeremiah went into a vaulted cell in the dungeon pit,
and Jeremiah remained there many days. 17 Then King Zedekiah
sent for him and received him in his palace secretly, and the
king asked him: “Is there any word from Adonai?”
“There is,” Jeremiah said, and he also said, “You shall be
given into the hand of the king of Babylon.” 18 Moreover
Jeremiah said to King Zedekiah: “How have I sinned against
you or against your servants or against this people, that you
have put me in prison? 19 Where now are your prophets who
prophesied to you, saying: ‘The king of Babylon will not come
against you or against this land?’ 20 So now please listen, my
lord the king! Please let my petition come before you and do
not make me return to the house of Jonathan the scribe, so I
will not die there.”
21 Then Zedekiah the king gave a command, and they
committed Jeremiah into the courtyard of the guard. They gave
him a loaf of bread from the bakers’ street daily, until all the
bread in the city was spent. So Jeremiah stayed in the guard’s
courtyard.

In a Miry Cistern-Pit

Jeremiah 38 1 Now Shephatiah son of Mattan, Gedaliah son of
Pashhur, Jucal son of Shelemiah, and Pashhur son of Malchiah
heard the words that Jeremiah spoke to all the people,
saying,2 thus says ADONAI: “He that remains in this city will die
by the sword, by famine, and by plague, but anyone who goes
out to the Chaldeans will live—so he will keep his life like the
spoils of war, and will live.” 3 Thus says ADONAI: “This city will
surely be given into the hand of the army of the king of
Babylon, and he will capture it.”
4 Then the officials said to the king: “This man should now be
put to death, since he demoralizes the men of war remaining in
this city as well as all the people, by speaking such words to
them. For this man is not seeking the shalom of this people, but
calamity.”
5 Then King Zedekiah said: “Here he is in your hand. For the
king cannot do anything against you.”
6 So they took Jeremiah and cast him into the cistern-pit of
Malchiah the king’s son, which was in the courtyard of the
guard, lowering Jeremiah down with ropes. Now in the pit
there was no water, but only mud, and Jeremiah sank into the
mud.
7 Now Ebed-melech[43]—an Ethiopian official in the king’s
palace—heard they had put Jeremiah in the pit. While the king
was sitting in the Benjamin Gate, 8 Ebed-melech went out from
the king’s palace and spoke to the king, saying: 9 “My lord the
king, these men have done evil in all that they have done to
Jeremiah the prophet, whom they cast into the pit. He is likely
to die right where he is from hunger, for there is no more
bread in the city.”
10 Then the king commanded Ebed-melech the Ethiopian,
saying: “Take thirty men from here with you, and bring the
prophet Jeremiah up out of the cistern, before he dies.”
11 So Ebed-melech took the men with him and went into the
king’s palace under the storehouse, from there he took worn-

out clothes and worn-out rags, and lowered them by ropes into the cistern-pit to Jeremiah. 12 And Ebed-melech the Ethiopian said to Jeremiah: “Now put these worn-out clothes and rags under your armpits under the ropes.”

Jeremiah did so. 13 Then they pulled Jeremiah up with the ropes, and lifted him up out of the pit. But Jeremiah remained in the courtyard of the guard.

14 Then Zedekiah the king sent for the prophet Jeremiah and received him at the third entrance in the House of Adonai. The king said to Jeremiah: “I am going to ask you something—hide nothing from me.”

15 Jeremiah said to Zedekiah: “If I tell you, won’t you surely put me to death? Besides, if I give you counsel, you won’t listen to me.”

16 So Zedekiah the king swore secretly to Jeremiah, saying: “As Adonai lives, that gave us life, I will not put you to death, nor will I give you into the hand of these men seeking your life.”

17 Then Jeremiah said to Zedekiah: Thus says Adonai, Elohim-Tzva’ot, the God of Israel: “If you will go out to the officers of the king of Babylon, then your soul will live, this city will not be burned with fire; and you and your household will survive.
18 But if you do not go out to the officers of the king of Babylon, then this city will be handed over to the Chaldeans; they will burn it with fire, and you will not escape out of their hand.”

19 Zedekiah the king said to Jeremiah: “I am afraid of the Judeans who have deserted to the Chaldeans, lest they hand me over to them and they abuse me.”

20 But Jeremiah said: “They will not hand you over. Please, obey the voice of Adonai, in what I am speaking to you, so it will go well for you, and your soul will live! 21 But if you keep refusing to go out, this is the word that Adonai has shown me:
22 ‘Soon, all the women who are left in the palace of the king of Judah will be brought out to the officers of the king of Babylon, and those women will say:

“Your close friends have misled you,
and prevailed over you.

Your feet are sunk in the mire,
and they deserted you.’”
23 “Then they will bring out all your wives and your children
to the Chaldeans, and you shall not escape out of their hand,
but shall be seized by the hand of the king of Babylon, and this
city will be burned down with fire.”
24 Then said Zedekiah to Jeremiah: “Let no one know of these
words, and you will not die.
25 “But if the officials hear that I have talked with you, and
they come to you and say to you: ‘Tell us now what you have
said to the king—hide nothing from us and we will not put you
to death. And what did the king say to you?’ 26 Then you will tell
them, ‘I was presenting my petition before the king, not to
make me return to Jonathan’s house to die there.’”
27 When all the officials came to Jeremiah and questioned
him, he told them with just these words that the king had
commanded. So they stopped speaking with him, since the
matter was not overheard.
28 Then Jeremiah stayed in the guard’s courtyard until the day
that Jerusalem was captured.

Judgment on Zedekiah and Jerusalem

Jeremiah 39 [1] Now when Jerusalem was captured, in the ninth
year of King Zedekiah of Judah, in the tenth month, King
Nebuchadnezzar of Babylon and all his army advanced against
Jerusalem, and besieged it. [2] On the ninth day of the fourth
month of the eleventh year of Zedekiah, the city wall was
broken through. [3] Then all the officials of the king of Babylon
came in and sat in the Middle Gate: Nergal-sarezer, Samgar-
nebo, Sarsechim the Rab-saris, Nergal-sarezer the Rab-mag,
and all the rest of the officials of Babylon's king.

[4] Now when King Zedekiah of Judah and all the men of war
saw them, they fled. They went out of the city at night, by way
of the king's garden, through the gate between the two walls,
heading out toward the way of the Arabah. [5] But the Chaldean
army pursued them and overtook Zedekiah in the plains of
Jericho. When they captured him, they brought him up to King
Nebuchadnezzar of Babylon at Riblah in the land of Hamath,
where he passed judgment on him. [6] The king of Babylon slew
the sons of Zedekiah in Riblah before his eyes. Moreover, the
king of Babylon slew all the nobles of Judah. [7] Then he blinded
Zedekiah's eyes, and he bound him in shackles to carry him off
to Babylon.

[8] Then the Chaldeans burned the king's palace and the
houses of the people with fire, and broke down the walls of
Jerusalem. [9] Nebuzaradan the captain of the guard carried
away into exile the rest of the people—those who remained in
the city and also the deserters who had defected to him, and
the rest of the people remaining. [10] But Nebuzaradan the
captain of the guard left some of the poorest of the people, who
had nothing, behind in the land of Judah, and gave them
vineyards and fields in that day.

Vindication of Jeremiah

11 Now King Nebuchadrezzar of Babylon gave orders about
Jeremiah to Nebuzaradan the captain of the guard, saying:
12 “Take him, and look after him, and do no harm to him; rather,
do to him just as he tells you.”
13 So Nebuzaradan the captain of the guard sent word, so
Nebushazban the Rab-saris, Nergal-sarezer the Rab-mag and
all the chief officers of the king of Babylon 14 sent and brought
Jeremiah out of the guard’s courtyard, and gave him to
Gedaliah son of Ahikam son of Shaphan, to take him home. So
he dwelt among the people.
15 Now the word of Adonai came to Jeremiah, while he was
shut up in the guard’s courtyard, saying, 16 “Go, speak to Eved-
melech the Ethiopian, saying, thus says Adonai-Tzva’ot, the God
of Israel: ‘Listen, I will bring about My words on this city for
evil and not for good. They will happen before you in that day.
17 But I will deliver you in that day—it is a declaration of Adonai
—and you will not be given into the hand of the men whom you
dread.
18 “For I will surely rescue you, so you will not fall by the
sword. But you will keep your life as spoils, because you put
your trust in Me.” It is a declaration of Adonai.

Jeremiah Returns to Judah

Jeremiah 40 [1] The word which came to Jeremiah from ADONAI,
after Nebuzaradan the captain of the guard had released him
from Ramah. He had taken him bound in chains among all the
captives of Jerusalem and Judah, who were being exiled to
Babylon. [2] Now the captain of the guard had taken Jeremiah
and said to him: "ADONAI your God pronounced this evil against
this place, [3] and ADONAI brought it about and did just as He
said. Because you have sinned against ADONAI and have not
listened to His voice, this thing has happened to you.[44] [4] But
now behold, I am freeing you this day from the chains that are
on your hand. If it is good in your eyes to come with me to
Babylon, come, and I will look after you. But if it is evil in your
eyes to come with me to Babylon, stop. Look, the whole land is
before you—wherever it seems good and right to you to go,
there go."
[5] But he would not turn back. "Go back then to Gedaliah son
of Ahikam son of Shaphan, whom the king of Babylon has made
governor over the cities of Judah, and dwell with him among
the people; or go anywhere it seems right in your eyes to go."
Then the captain of the guard gave him a ration and a gift,
and let him go. [6] So Jeremiah went to the son of Ahikam to
Mizpah, and dwelt with him among the people that were left in
the land.

Gedaliah Appointed Governor

7 Now all the commanders of the forces that were in the field
—they and their men—heard that the king of Babylon had
appointed Gedaliah son of Ahikam over the land, and had put
him in charge of the men, and women and children, the poorest
of the land who were not carried away captive to Babylon. 8 So
they came to Gedaliah at Mizpah—including Ishmael son of
Nethaniah, Johanan and Jonathan sons of Kareah, Seraiah son
of Tanhumeth, the sons of Ephai the Netophathite, and
Jezaniah son of the Maacathite—they and their men. 9 Then
Gedaliah son of Ahikam son of Shaphan swore to them and to
their men, saying: “Do not be afraid to serve the Chaldeans.
Stay in the land and serve the king of Babylon, and it will go
well for you. 10 As for me, look, I will dwell at Mizpah, to stand
before the Chaldeans who come to us. But as for you, gather
wine, summer fruit and oil, and put them in your jars, and
dwell in your cities that you have taken over.”

11 Also when all the Jews who were in Moab, among Ammon’s
children, in Edom, and in all the countries, heard that the king
of Babylon had left a remnant of Judah, and that he had
appointed over them Gedaliah son of Ahikam son of Shaphan,
12 then all the Jews returned out of all places where they had
been driven, and came back to the land of Judah, to Gedaliah at
Mizpah, and gathered wine and summer fruit in great
abundance.

13 Then Johanan son of Kareah and all the commanders of the
forces that were in the field came to Gedaliah to Mizpah 14 and
said to him, “Are you aware that Baalis the king of Ammon’s
children has sent Ishmael son of Nethaniah to take your life?”
But Gedaliah son of Ahikam did not believe them.

15 Then Johanan son of Kareah spoke privately to Gedaliah at
Mizpah, saying, “Let me go now, and I will slay Ishmael son of
Nethaniah, and no one will know it. Why should he take your
life, so that all the Jews that are gathered to you would be
scattered, and the remnant of Judah perish?’

16 But Gedaliah son of Ahikam said to Johanan son of Kareah,
“Don’t do this thing! For what you are saying about Ishmael is
a lie.”

Gedaliah Assassinated

Jeremiah 41 [1] Now it was in the seventh month, that Ishmael son
of Nethaniah son of Elishama—of royal descent and one of the
chief officers of the king, along with ten men—came to
Gedaliah son of Ahikam to Mizpah. While they were eating
bread there together in Mizpah, [2] Ishmael son of Nethaniah
rose up with the ten men that were with him and struck down
Gedaliah son of Ahikam son of Shaphan with the sword—
putting to death the one whom the king of Babylon had
appointed over the land. [3] Ishmael also slew all the Jews who
were with Gedaliah at Mizpah, as well as the Chaldean soldiers
who were found there.

[4] Now it was the next day after he had slain Gedaliah, when
no one knew about it, [5] that 80 men came from Shechem, from
Shiloh, and from Samaria, with their beards shaved off, their
clothes rent, and having gashed themselves, with grain
offerings and frankincense in their hand to bring to the House
of ADONAI. [6] So Ishmael son of Nethaniah went out from Mizpah
to meet them, weeping all along as he went, and as he came to
meet them, he said to them: “Come to Gedaliah son of Ahikam.”

[7] Yet it was that as soon as they came within of the city that
Ishmael son of Nethaniah and the men with him slaughtered
them within the cistern-pit. [8] However ten men were found
among them that said to Ishmael: “Don’t kill us! For we have
hidden stores in the field—wheat, barley, oil and honey!” So he
held off and did not kill them along with their companions.

[9] Now the cistern where Ishmael cast all the corpses of the
men whom he killed, because they were on Gedaliah’s side,
was the one which King Asa had made for fear of King Baasa of
Israel. Ishmael son of Nethaniah filled it with the slain.

[10] Then Ishmael carried away captive all the rest of the people
that were in Mizpah, including the king’s daughters—all the
people who were left in Mizpah over whom Nebuzaradan the
captain of the guard had put under the charge of Gedaliah son

of Ahikam. Ishmael son of Nethaniah carried them away captive, and set off to cross over to Ammon’s children.
11 But Johanan son of Kareah, and all the commanders of the forces that were with him heard about all the evil that Ishmael son of Nethaniah had done. 12 So they took all the men and went to fight with Ishmael son of Nethaniah, and found him by the great pool in Gibeon.
13 Now when all the people who were with Ishmael saw Johanan son of Kareah and all the commanders of the forces that were with him, they were glad. 14 So all the people that Ishmael had carried away captive from Mizpah turned around and came back, and went over to Johanan son of Kareah. 15 But Ishmael son of Nethaniah escaped from Johanan with eight men and went to Ammon’s children. 16 Then Johanan son of Kareah and all the commanders of the forces that were with him took all the remnant of the people whom he had rescued from Ishmael son of Nethaniah from Mizpah, after he had murdered Gedaliah son of Ahikam—the men, the soldiers, women, children, and court officials whom he had brought back from Gibeon—17 and they left and stayed at Chimham’s lodge, which is near Beth-lehem, in order to go on to enter Egypt, 18 away from the Chaldeans. For they were afraid of them, since Ishmael son of Nethaniah had killed Gedaliah son of Ahikam, whom the king of Babylon had appointed over the land.

Warning Against Flight to Egypt

Jeremiah 42 1 Then all the commanders of the forces, Johanan son
of Kareah, Jezaniah son of Hoshaiah, and all the people from
the least to the greatest, approached 2 and said to the prophet
Jeremiah, “Please, let our petition be presented before you, and
pray to Adonai your God on our behalf,[45] for all this remnant—
for we who are left are but a few out of many, as you are seeing
with your own eyes—3 that Adonai your God may tell us the way
we should go and what we should do.”
4 Then Jeremiah the prophet said to them: “I have heard you.
Agreed: I will pray to Adonai your God according to your words,
and it will be that every word Adonai will answer you, I will
declare it to you—I will not keep a word from you.”
5 Then they said to Jeremiah: “Let Adonai be a true and
faithful witness against us if we do not act in accord with every
word that Adonai your God sends you to us. 6 Whether it be
good or evil, we will obey the voice of Adonai our God, to whom
we are sending you, so that it may go well with us, when we
obey the voice of Adonai our God.”
7 Now it was at the end of ten days that the word of Adonai
came to Jeremiah. 8 Then he called Johanan son of Kareah, and
all the commanders of the forces that were with him, and all
the people from the least to the greatest, 9 and said to them,
“Thus says Adonai, the God of Israel, to whom you sent me to
present your supplication before Him: 10 ‘If you will still stay in
this land, then will I build you up and not tear you down, and I
will plant you and not uproot you. For I will relent concerning
the calamity that I have done to you. 11 Do not be not afraid of
the king of Babylon, whom you dread—do not be afraid of
him”—it is a declaration of Adonai—“for I am with you to save
you, and deliver you from his hand. 12 I will also show you
compassion and he will have compassion on you, and restore
you to your own soil. 13 But if you say, ‘We will not stay in this
land,’ so that you do not obey the voice of Adonai your God,
14 saying: ‘No, instead we’ll go into the land of Egypt, where we

will see no war or hear the sound of a shofar or hunger for food, and live there’ 15 now therefore hear the word of ADONAI, O remnant of Judah, thus says ADONAI-Tzva’ot, the God of Israel: If you really set your faces to enter Egypt, and go to sojourn there, 16 then it will come to pass that the sword, which you fear will overtake you there in the land of Egypt, and the famine about which you are anxious will follow hard after you there in Egypt—and there you will die. 17 So will it be for all the people who set their faces to enter Egypt to sojourn there—they will die by the sword, by famine and by plague. So none of them will remain or escape from the calamity that I will bring on them.’”

18 For thus says ADONAI-Tzva’ot, the God of Israel: “As My anger and My fury were poured out on the inhabitants of Jerusalem, so will My fury be poured out on you, if you will enter Egypt. You will be an execration, a horror, a curse, and a disgrace, and you will never see this place again.”

19 ADONAI has spoken concerning you, O remnant of Judah: “Do not go to Egypt. Know for sure that I have forewarned you this day! 20 For you have led your own souls in error, since it was you who sent me to ADONAI your God, saying: ‘Pray to ADONAI our God on our behalf, and in accord with all that ADONAI our God will say, so declare to us, and we will do it. 21 So I have this day declared it to you, but you will not obey the voice of ADONAI your God in anything for which He has sent me to you. 22 Now therefore know for sure that you will die by the sword, by famine, and by plague, in the place whither you desired to go to sojourn there.”

Chaldeans Invade Egypt

Jeremiah 43 1 But when Jeremiah had made an end of telling all
the people all the words of ADONAI their God—all these words
for which ADONAI their God had sent him to them—2 then
Azariah son of Hoshaiah, Johanan son of Kareah, and all the
insolent men responded, saying to Jeremiah: “You are telling a
lie! ADONAI our God has not sent you to say. ‘You must not go to
Egypt to sojourn there.’ 3 Rather, Baruch son of Neriah is
inciting you against us, to give us over into the hand of the
Chaldeans, so they may put us to death or carry us away as
captives to Babylon!”

4 So Johanan son of Kareah, all the commanders of the forces
and all the people, did not obey the voice of ADONAI, to stay in
the land of Judah. 5 But Johanan son of Kareah and all the
commanders of the forces took the entire remnant of Judah
who had returned from all the nations where they had been
driven to dwell in the land of Judah—6 the men, the women, the
children, the king’s daughters, everyone that Nebuzaradan the
captain of the guard had left with Gedaliah son of Ahikam son
of Shaphan, as well as Jeremiah the prophet and Baruch son of
Neriah—7 and they went to the land of Egypt. For they did not
obey the voice of ADONAI.

When they arrived at Tahpanhes 8 the word of ADONAI came to
Jeremiah in Tahpanhes, saying, 9 “Take some large stones in
your hand and hide them in the mortar in the brickwork at the
entrance of Pharaoh’s palace in Tahpanhes, in the sight of the
men of Judah.

10 Then say to them, thus says ADONAI-Tzva’ot, the God of
Israel: “I am about to send for and bring King Nebuchadnezzar
king of Babylon, My servant, and I will set his throne over
these stones where I have hid, and he will spread his royal
pavilion over them. 11 Yes, he will come, and will strike the land
of Egypt.

Those for death—to death!

Those for exile—to exile!

Those for the sword—to the sword!

12 “I will also set fire to the houses of Egypt’s gods. He will
burn them and carry them off. He will wrap himself up with the
land of Egypt as a shepherd wraps himself up with his garment.
Then he will depart from there victoriously.

13 “He will also shatter the pillars of the temple of the sun[46]
in the land of Egypt, while houses of the gods of Egypt He will
burn with fire.”

Calamity in Egypt

Jeremiah 44 1 The word that came to Jeremiah concerning all the
Jews dwelling in the land of Egypt—at Migdol, at Tahpanhes, at
Noph, and in the region of Pathros[47], saying, 2 thus says
ADONAI-Tzva'ot, the God of Israel: "You have seen all the
calamity that I brought on Jerusalem and on all the cities of
Judah. Behold, today they are a ruin, and no one lives in them,
3 because of their wickedness which they committed to provoke
Me, by continuing to burn sacrifices for and serve other gods,
whom they had not known—not they, nor you, nor your fathers.
4 Yet I sent you all My servants the prophets, sending them
early and often, saying: 'Oh, do not do this loathsome thing that
I hate.' 5 But they did not listen or incline their ear to turn from
their wickedness, to stop making offering to other gods.

6 "Therefore My fury and Mine anger was poured out and
blazed in the cities of Judah and in the streets of Jerusalem. So
they are waste and a ruin, as it is today. 7 So now, thus says
ADONAI, Elohim-Tzva'ot, the God of Israel: "Why are you
committing this great evil against your own souls? You cut off
from yourselves man and woman, infant and nursing child,
from the midst of Judah, to leave yourself without a remnant.
8 You are provoking Me with the works of your hands, burning
incense to other gods in the land of Egypt, where you have
come to dwell, so that you will be cut off and become a curse
and a disgrace among all the nations of the earth. 9 Have you
forgotten the evils of your fathers, the evils of the kings of
Judah, the evils of their wives, and your own evils and the evils
of your wives, which were committed in the land of Judah and
in the streets of Jerusalem? 10 They have not become contrite
even to this day, nor have they feared nor walked in My Torah,
My statutes, that I set before you and before your fathers."

11 Therefore thus says ADONAI-Tzva'ot, the God of Israel: "I
will soon set My face against you for calamity, to cut off all
Judah. 12 I will take the remnant of Judah who set their faces to
enter the land of Egypt to sojourn there, and they will all be

consumed, falling in the land of Egypt by the sword and by famine. They will die, from the least to the greatest, by the sword and by famine, and they will be an execration, and a horror, a curse, and a disgrace.

13 So I will punish those dwelling in the land of Egypt, as I have punished Jerusalem, by the sword, by famine, and by plague. 14 So none of the remnant of Judah entering the land of Egypt to sojourn there will escape or remain, to return to the land of Judah, when they are longing with their soul to return to live there; for none will return except as refugees."

15 Then all the men who knew that their wives were burning incense to other gods, along with all the women that stood by—a large assembly—with all the people dwelling in Pathros in the land of Egypt, responded to Jeremiah, saying: 16 "As for the word that you spoke to us in the Name of ADONAI, we are not going to listen to you! 17 Instead we will definitely do every word as went out of our mouth—burning incense to the queen of heaven and pouring out drink offerings to her, just as we did, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem—for then we had plenty of food, were well off, and saw no calamity. 18 But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine. 19 Moreover, when we were burning incense to the queen of heaven and pouring out drink offerings to her, when we made cakes for her in her image and poured out drink offerings to her, were we without our husbands?"

20 Then Jeremiah said to all the people, to the men and the women, to all the people that were giving him such an answer, saying: 21 "The incense-burning that you offered in the cities of Judah and in the streets of Jerusalem—you and your fathers, your kings, your officials, and the people of the land—ADONAI did remember them, they did come into His heart. 22 Then ADONAI could no longer endure it, because of the evil of your deeds, because of the abominations that you committed! So your land has become a wasteland, a desolation and a curse,

without inhabitant, as it is this day. 23 Because you have burned incense, because you have sinned against ADONAI and have not listened to the voice of ADONAI, nor walked in His Torah, nor in His statutes, nor in His testimonies—that is why this calamity has befallen you, as it is this day."

24 Moreover Jeremiah said to all the people and to all the women: "Hear the word of ADONAI, all Judah that are in the land of Egypt. 25 Thus says ADONAI-Tzva'ot, the God of Israel, saying: 'You and your wives have both spoken with your mouths and fulfilled it with your hands, saying: "We will definitely perform our vows that we have vowed, to burn incense to the queen of heaven and to pour out drink-offerings to her." You surely will confirm your vows and surely will perform your vows!'"

26 Therefore hear the word of ADONAI, all Judah dwelling in the land of Egypt: "Behold, I have sworn by My great Name,"[48] declares ADONAI, "never more will My Name be invoked in the mouth of anyone of Judah in all the land of Egypt saying: 'As my Lord ADONAI lives.' 27 Here I am, watching over them for evil, and not for good. All the people of Judah who are in the land of Egypt will be consumed by the sword and by famine, until there is an end of them. 28 Those escaping the sword will return out of the land of Egypt into the land of Judah only few in number. Then the remnant of Judah who entered the land of Egypt to sojourn there, will know whose word stands up—Mine or theirs!" It is a declaration of ADONAI.

29 "Moreover, this will be the sign to you: I will visit punishment on you in this place, so that you may know that My words will surely stand against you as calamity."

30 Thus says ADONAI: "Soon, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them who seek his life, just as I gave King Zedekiah of Judah into the hand of King Nebuchadnezzar of Babylon, his enemy who was seeking his life."

Message for Baruch

Jeremiah 45 [1] The word that Jeremiah the prophet spoke to
Baruch son of Neriah, when he wrote these words in a scroll
from the mouth of Jeremiah, in the fourth year of Jehoiakim son
of Josiah, king of Judah, saying, [2] thus says ADONAI, the God of
Israel, concerning you, Baruch: "you said: [3] 'Oy to me now! For
ADONAI has added sorrow to my pain. I am worn out with my
groaning, and I find no rest.'"

[4] Thus shall you say to him, thus says ADONAI: "Behold, what I
have built I will tear down, and what I have planted I will
uproot—the whole land. [5] But you, are you expecting great
things for yourself? Seek no more! For I am about to bring
calamity on all flesh"—it is a declaration of ADONAI—"but I will
grant you your soul as spoil in all places where you may go."

Prophecy Against Egypt

Jeremiah 46 1 The word of ADONAI that came to the prophet
Jeremiah concerning the nations.
2 For Egypt: concerning the army of Pharaoh Neco king of
Egypt, which was by the river Euphrates in Carchemish, which
Nebuchadnezzar king of Babylon defeated in the fourth year of
Jehoiakim son of Josiah, king of Judah.
3 "Arrange breastplate and shield!
Advance to battle!
4 Harness the horses and mount, O horsemen!
Take your position,
with helmets!
Polish the spears!
Put on armor!
5 Why have I seen them?
They are shattered, retreating,
their warriors beaten,
fleeing for cover, no turning back,
terror on every side!"
It is a declaration of ADONAI.
6 "The swift cannot flee, nor the warrior escape.
In the north by the river Euphrates
they stumbled and fell.
7 Who is this, rising like the Nile, like the rivers whose
waters churn?
8 Egypt rises like the Nile, like the rivers whose waters
churn.
He says: 'I will rise up,
I will cover the earth,

I will destroy the city
and its inhabitants!’
9 Prance, you horses, and rush madly, you chariots.
Let the warriors go out—
Cush and Put grasping the shield,
Lydians grasping and bending the bow!
10 For that day belongs to my Lord Adonai-Tzva’ot, as a day of vengeance, to avenge Himself against His foes.
The sword will devour and be satisfied and will drink its fill of their blood.
For it will be a sacrifice for my Lord Adonai-Tzva’ot, in the northern land by the river Euphrates.
11 Go up into Gilead and get balm, O virgin daughter of Egypt.
In vain you use many medicines—
there is no cure for you.
12 Nations have heard of your shame, and your outcry fills the earth.
For warrior stumbles over warrior—
both fall down together.”

13 The word that Adonai spoke to Jeremiah the prophet about the coming of King Nebuchadnezzar of Babylon to strike the land of Egypt: 14 “Declare it in Egypt, proclaim in Migdol, and announce in Noph and Tahpanhes.
Say: ‘Stand up and get ready!
For the sword has devoured all around you.
15 Why are your strong ones swept away?
They did not stand up,
because Adonai thrust him down.
16 They keep stumbling, yes, falling over each other.
Then they said: ‘Get up!
Let’s return to our own people,

to the land of our birth,
away from the oppressor’s sword.’
17 They cried there: ‘Pharaoh king of Egypt is but a noise!
He let the opportune time pass.’
18 As I live,” declares the King —whose Name is Adonai-Tzva’ot— “like Tabor among the mountains,
or like Carmel by the sea,
so surely he will come.”
19 O daughter dwelling in Egypt, get your bags ready for exile!
For Noph will become a ruin
laid waste, uninhabited.
20 Egypt is a beautiful heifer— but a biting fly is coming —
from the north it is coming!
21 Even her mercenaries among her are like stall-fed calves,
for they also will turn back—
they will flee away together,
they will not stand up—
for the day of their calamity has come upon them, the time of their visitation.
22 Its sound will hiss like a snake, as they march with an army,
and come against her as woodcutters with axes.
23 They cut down her forest”
—it is a declaration of Adonai— “though it was impenetrable,
for they are worse than the locust
—they are without number.
24 The daughter of Egypt is disgraced, handed over to people of the north.”

25 ADONAI-Tzva’ot, the God of Israel, says: “Behold, I will
punish Amon of No, Pharaoh, Egypt, with her gods and her
kings—even Pharaoh, and them that trust in him. 26 I will hand
them over to those seeking their lives, into the hand of King
Nebuchadnezzar of Babylon and his servants. Yet afterwards it
will be inhabited, as in the days of old.” It is a declaration of
ADONAI.

27 “But you, fear not, Jacob My servant, nor be
dismayed, O Israel.
For behold, I will save you from afar, your offspring
from the land of their exile.
And Jacob will return and be at peace and secure, no
one frightening him.
28 Fear not, Jacob My servant”
—it is a declaration of ADONAI— “for I am with you.
I will make a full end of all the nations where I have
driven you,
but I will not make a full end of you.
I will discipline you with justice,
but will not utterly destroy you.”

Prophecy Against the Philistines

Jeremiah 47 1 The word of ADONAI that came to the prophet
Jeremiah concerning the Philistines, before Pharaoh struck
Gaza. 2 Thus says ADONAI: “Look, waters rising from the north
will become an overflowing torrent, and overflow the land and
all in it, the city and those dwelling in it and the men will cry,
and every inhabitant of the land wail.
3 The noise— the stomping hooves of his stallions, the
rumbling of his chariots,
the reverberation of his wheels!
Fathers will not turn back for their children because
of their limp hands.
4 For the day is coming to devastate all the Philistines,
to cut off from Tyre and Sidon every remaining ally.
For ADONAI will destroy the Philistines, the rest of the
island of Caphtor.
5 Baldness has come upon Gaza, Ashkelon is ruined.
O remnant of their valley,
how long will you gash yourself?
6 O sword of ADONAI, how long until you are quiet?
Go back into your sheath,
rest and be still.
7 How can you be quiet when ADONAI has commanded?
He has assigned it against Ashkelon and against the
coast of the sea.

Prophecy Against Moab

Jeremiah 48

1 Concerning Moab, thus says ADONAI-Tzva'ot,
the God of Israel: "Oy to Nebo! For it will be
ravaged.
Kiriathaim will be disgraced and captured.
The fortress will be shamed, shattered.
2 There is no more praise for Moab.
In Heshbon they plotted evil against her: 'Come, let's
cut her off as a nation.'
You too, Madmen, will be silenced—
the sword will chase you.
3 The sound of outcry from Horonaim, devastation and
great destruction!
4 Moab is shattered— her little ones have raised a cry
to be heard.
5 For at the ascent of Luhith they go up with continual
weeping.
For on the descent to Horonaim
they heard the foe's shattering cry.
6 Flee! Escape with your lives!
Be like a tamarisk in the wilderness.
7 For because of your trust in your works and your
treasures, you will be captured, too.
Chemosh will go into exile,
together with his priests and princes.
8 The destroyer will come to every town.
No town will escape.

The valley will perish
and the plain will be destroyed,
as ADONAI has said.
9 Give wings to Moab, for she must fly and get away.
Her cities will become a wasteland,
with no one living in them.
10 Cursed is the one who does the work of ADONAI with slackness, and cursed is the one who withholds his sword from blood.
11 Moab has been at ease since his youth.
He has settled like wine on its dregs.
He has not been emptied from jar to jar, nor gone into exile.
Therefore he retains his flavor,
and his aroma has not changed.
12 Therefore behold, days are coming”
—it is a declaration of ADONAI— “when I will send to him those who will tip him up and over, and they will empty his vessels,
and smash his jars in pieces.
13 So Moab will be ashamed of Chemosh just as the house of Israel was ashamed
of Bethel their confidence.
14 How can you say: ‘We are warriors and men valiant for battle’?
15 Moab is ravaged, its towns entered, its choice young men gone down to slaughter”
—It is a declaration of the King, whose Name is ADONAI-Tzva’ot.
16 “Moab’s calamity will come soon, and his downfall hastens swiftly.
17 Mourn for him, all who are around him,
all who know his name.
Say: ‘How the mighty scepter,

the splendid rod, is broken!’
18 O daughter dwelling in Dibon come down from your glory
and sit in thirst!
For Moab’s destroyer has come to you.
He has devastated your strongholds.
19 O inhabitant of Aroer, stand by the road and watch—
ask him fleeing and her escaping,
‘What has happened?’
20 Moab is disgraced, indeed shattered.
Wail and shriek!
Declare by the Arnon, Moab is ruined!
21 Judgment has come on the tableland —on Holon, Jahzah, Mephaath,
22 on Dibon, Nebo, Beth-diblathaim, 23 on Kiriathaim, Beth-gamul, Beth-meon, 24 on Kerioth, Bozrah, and all the towns of the land of Moab, far and near.
25 The horn of Moab is cut off and his arm is broken!”
It is a declaration of ADONAI.
26 “Make him drunk, for he exalted himself against ADONAI.
So Moab will wallow in his vomit
and also become a laughingstock.
27 After all, Israel is a laughingstock to you.
Was he ever found among thieves,
that whenever you speak of him,
you should wag the head?
28 Inhabitants of Moab, leave the towns and dwell in crags— like a dove nesting in a cave’s mouth.
29 We have heard of the pride of Moab —very proud he is—his haughtiness,
his arrogance, his insolence,
and his self-exalted heart.

30 I know his arrogance,” says Adonai, “but it is
dishonest— his boasts really accomplish nothing.
31 Therefore I wail for Moab!
Yes, I cry out for all Moab,
for the men of Kir-heres I moan.
32 More than weeping of Jazer will I weep for you, vine
of Sibmah!
Your branches spread to the sea,
reached as far as the sea of Jazer.
On your summer fruits and your vintage
the destroyer has fallen.
33 So joy and gladness are taken away from the fruitful
field and from the land of Moab.
I stopped wine from the winepresses.
No one will tread with shouting—
any shouting is not a shout of joy.”
34 “From the outcry of Heshbon to Elealeh, as far as Jahaz
they will raise their voice—from Zoar to Horonaim and a 3-year
old heifer[49]—for the Waters of Nimrim also will be waste.
35 Moreover I will make an end in Moab”—it is a declaration of
Adonai—“of the one offering on the high place and the one
burning incense to his gods.”
36 “That is why my heart is moaning like funeral flutes
for Moab, and my heart moans like flutes
for the people of Kir-heres.
Thus the wealth he made is lost.
37 For every head is bald, every beard clipped,
on all the hands are gashes,
and around the waist sackcloth.
38 On all the housetops of Moab and in its squares—
lamentation everywhere!
For I have broken Moab like a jar
In which no one delights”

—it is a declaration of ADONAI— 39 “‘How shattered it
is!’ they wailed!
‘How Moab turned his back in shame!’
So Moab will become a laughingstock
and a horror to all around him.”
40 For thus says ADONAI: “Behold, he will swoop down
like a vulture
and spread out his wings against Moab.
41 The towns are captured, the strongholds seized.
The hearts of Moab’s warriors in that day will be like
the heart of a woman in labor.
42 Moab will be destroyed as a people, because he
boasted against ADONAI.
43 Panic, pit and trap, are upon you, inhabitant of
Moab,” declares ADONAI.
44 “The one who flees from panic will fall into the pit,
and one who climbs out of the pit
will be caught in the trap.
For I will bring on Moab
the year of their visitation.”
It is a declaration of ADONAI.
45 “In the shadow of Heshbon the fugitives stop,
exhausted,
for fire breaks out of Heshbon
flame from within Sihon,

and it singes the foreheads
and the scalps of Moab’s noisy sons.
46 Oy to you, Moab!
The people of Chemosh have perished!
For your sons are taken away captive
and your daughters into exile.
47 Yet I will restore Moab from exile in the end of days.”
It is a declaration of ADONAI.
“Until then this is the judgment of Moab.”

Against Surrounding Nations

Jeremiah 49

1 About Ammon’s children, thus says Adonai:
“Has Israel no sons?
Has he no heir?
Why then did Malcam dispossess Gad
and his people settled in its towns?
2 Therefore behold, days are coming”
—it is a declaration of Adonai— “when I will sound an
alarm of war
heard against Rabbah of Ammon!
It will become a mound of ruins.
Her villages will be burned with fire.

Then Israel will dispossess those
who dispossessed him.”
it is a declaration of Adonai.
3 “Wail, Heshbon, for Ai is devastated!
Cry, daughters of Rabbah!
Wear sackcloth, lament,
and run to and fro within the walls,
for Malcam will go into captivity
together with his priests and princes.
4 Why do you brag about valleys— your flowing valley,
faithless daughter?
Trusting in your treasures:
‘Who will come against me?’
5 I am about to bring terror on you”
—a declaration of my Lord Adonai-Tzva’ot— “from all
those around you.
Each of you will be banished headlong,
with no one to gather the fugitives.
6 Yet afterward I will restore Ammon’s children from
exile.”
It is a declaration of Adonai.

7 About Edom, thus says Adonai-Tzva’ot: “Is there no
longer wisdom in Teman?
Is counsel lost to the prudent?
Has their wisdom vanished?
8 Flee! Turn back!
Stay low, inhabitants of Dedan,
for I will bring Esau’s calamity on him
at the time that I punish him.
9 If grape gatherers came to you, would they not leave
gleanings?
If thieves came at night,
would they not destroy only enough for themselves?

10 But I will strip Esau bare.
I will uncover his hiding places,
so he will not be able to hide himself.
His offspring has been destroyed with his kinsmen
and neighbors.
So he is nothing.
11 Leave your orphans—I will keep them alive, and let
your widows trust in Me.”
12 For thus says ADONAI: “Behold, if those who do not
deserve to drink the cup must surely drink, can you
go utterly unpunished?
You will not go unpunished,
for you shall surely drink!
13 For I have sworn by Myself”
—it is a declaration of ADONAI— “that Bozrah will
become a horror,
a disgrace, a waste and a curse.
All its towns will be ruins forever.”
14 I heard a message from ADONAI.
An ambassador is sent to the nations:
‘Gather together, come against her,
and rise up for war!’
15 For see, I made you least among nations, despised
among men.
16 Your terrorism has deceived you, so that your heart is
arrogant.
You who live in the clefts of the rock,
who occupy the height of the hill.
Though you make your nest as high as an eagle’s, I
will bring you down from there.”
It is a declaration of ADONAI.
17 “Edom will become a desolation.
Everyone passing by will be appalled
and hiss at all its plagues.

18 Like the overthrow of Sodom, Gomorrah and their
neighbors," says ADONAI, "no one will live there,
nor any son of man dwell there.
19 Look, it is like a lion coming up from the thickets of
the Jordan to a secure pasture— for abruptly I will
make him run away from it.
I appoint over it whomever I choose.
For who is like Me?
Who will summon me to court?
What shepherd stands up to Me?"
20 Therefore hear the plan that ADONAI has drawn up
against Edom, and His strategies that He designed
against the inhabitants of Teman.
Surely the least of the flock will be dragged away,
Surely He will make their pasture desolate
because of them.
21 The earth will tremble at the noise of their downfall.
The sound of their outcry will be heard at the Sea of
Reeds.
22 Behold, he will mount up and swoop down like an
eagle, and spread out his wings against Bozrah.
The hearts of Edom's warriors in that day will be like
a woman's heart in her pangs.

23 About Damascus: Hamath and Arpad are ashamed,
for they heard bad news,
They melt away;
in the sea there is trouble that cannot be quiet.
24 Damascus has become feeble.
She turns away to flee,
panic grips her,
anguish and pangs have seized her,
like a woman in travail.
25 How is the city of praise deserted— the city of my
joy?

26 Therefore her young men will fall in her squares— all
the warriors will be silenced in that day.
It is a declaration of ADONAI-Tzva’ot.
27 “I will set fire to the wall of Damascus— it will devour
Ben-hadad’s palaces.”

28 About Kedar and of the kingdoms of Hazor, which
Nebuchadnezzar king of Babylon struck. Thus says ADONAI:
“Arise, go up against Kedar
and devastate the children of the east.
29 They will take away their tents and their flocks.
They will carry away their curtains,
all their gear and their camels.
They will cry out against them,
‘Terror on every side!’
30 Flee! Scatter far!
Stay low, inhabitants of Hazor!”
It is a declaration of ADONAI.
“For King Nebuchadnezzar of Babylon has taken
counsel against you, and devised a plan against
you.
31 Arise, go up against a nation at ease, dwelling
securely,” says ADONAI.
“They have no gates or bars;
they dwell alone.
32 Their camels will become plunder, their many cattle a
spoil.
I will scatter to all the winds those who shave the
edges.
I bring their calamity from every side.”
It is a declaration of ADONAI.
33 “Hazor will be a lair of jackals, a desolation forever—
no one will abide there,
nor any son of man dwell there.”

[34] The word of ADONAI that came to the prophet Jeremiah
about Elam, at the beginning of the reign of King Zedekiah of
Judah, saying, [35] thus says ADONAI-Tzva'ot: "Behold, I will break
Elam's bow— the source of their might.
[36] I will bring upon Elam the four winds from the four
quarters of heaven,
and will scatter them to all those winds.

There will be no nation
where the dispersed of Elam will not go.
37 I will shatter Elam before their enemies and before
those seeking their soul.
I will bring calamity on them—
My burning anger!”
It is a declaration of Adonai, “I will send the sword
after them
until I have consumed them.
38 Then I will put My throne in Elam and destroy from it
king and princes.”
It is a declaration of Adonai.
39 “Yet it will be in the end of days, that I will restore
Elam from exile.”
It is a declaration of Adonai.

Against Babylon

Jeremiah 50

1 The word that ADONAI spoke about Babylon,
about the land of the Chaldeans, through Jeremiah
the prophet: 2 “Declare it among the nations and
proclaim!
Raise a banner, announce, hide nothing!
Say: ‘Babylon will be captured,
Bel put to shame,
Merodach dismayed,
her images disgraced,
her idols shattered!’
3 For a nation comes up against her out of the land of
the north
—it will desolate her land.
No one will dwell there—
they have fled, gone, both man and beast.”

Declaration of Restoration

4 “In those days and at that time”
—it is a declaration of Adonai— “the children of Israel
will come,
together with the children of Judah,
weeping as they come,
and will seek Adonai their God.
5 They will ask about Zion, the way— here are their
faces! Come!
They will join themselves to Adonai

in an everlasting covenant
that will never be forgotten.[50]
6 My people have been lost sheep.[51]
Their shepherds led them astray.
Turning around in the mountains,
they went from mountain to hill,
and forgot their resting place.
7 Everyone finding them devoured them.
Their foes said: ‘We’re not guilty!’
Instead, they sinned against Adonai, the habitation of
justice— Adonai, the hope of their fathers.”

Doom of Babylon

8 “Flee from within Babylon,[52]
get out of the land of the Chaldeans,
and be like he-goats before the flock.
9 For I will soon stir up and bring against Babylon an
alliance of great nations from the north.
They will form battle lines against her,
from there she will be captured.
Their arrows will be like a warrior who bereaves, not
returning empty.
10 Chaldea will be a spoil— all who plunder her will be
satisfied.”
It is a declaration of Adonai.
11 “Because you rejoice, because you exult— you who
plunder My inheritance—
because you frolic like a trampling heifer
and neigh like stallions,
12 your mother will be utterly ashamed, she who bore
you will be humiliated.
Behold, the least of the nations will be a wilderness, a
dry land, a desert.”
13 Because of Adonai’s wrath, it will be uninhabited, all
waste.
Everyone who passes by Babylon will be appalled,
hissing at all her wounds.
14 Array against Babylon all around, all you who bend
the bow.
Shoot at her! Spare no arrows—
for she has sinned against Adonai.
15 Raise a war cry against her all around!
She has thrown up her hands,
her bulwarks are fallen,

her walls thrown down.
For it is ADONAI'S vengeance: take vengeance on her,
as she has done, do to her![53]
16 Cut off the sower from Babylon and the one who
wields a sickle in the time of harvest.
Before the sword of the oppressor
they will each turn to his people,
each will flee to his own land.
17 Israel is a scattered flock— lions have driven them
away.
First, Assyria's king devoured him.
This last one who broke his bones
was King Nebuchadnezzar of Babylon.
18 Therefore thus says ADONAI-Tzva'ot, the God of Israel:
"Indeed, I will punish Babylon's king and his land,
just as I punished Assyria's king.
19 I will bring Israel back to his pasture.
He will feed on Carmel and Bashan,
and his soul will be satisfied on the hills of Ephraim
and Gilead.
20 In those days and in that time"
—it is a declaration of ADONAI— "Israel's guilt will be
sought,
but there will be none,
also for the sins of Judah,
but they will not be found.
For I will pardon those whom I leave as a remnant.
21 Go up against the land of Merathaim, against the
inhabitants of Pekod.

Put them to the sword
and utterly destroy them”
—it is a declaration of ADONAI— “and do all that I commanded you.”
22 The noise of battle is in the land and great crashing.
23 How the hammer of the whole earth has been cut down and smashed!
How Babylon has become a horror
among the nations!
24 I set a snare for you, so you were caught, O Babylon, when you were unaware.
You were found and also caught,
because you challenged ADONAI.
25 ADONAI has opened His armory and brought out the weapons of His indignation.
For it is a work that my Lord ADONAI-Tzva’ot has to do in the land of Chaldea.
26 Come against her from afar, open her granaries,

pile her up like heaps
and utterly destroy her!
Let nothing be left to her.
27 To the sword with all her bulls, going down to the slaughter!
Oy to them! Their day has come— the time of their visitation.
28 The sound of fugitives, escaping out of the land of Babylon— declaring in Zion the vengeance of ADONAI our God, vengeance for His Temple.
29 Summon archers to Babylon, all who bend the bow.
Encamp against her all around,
let no one there escape.
Repay her for her deed.
As all she has done, do to her.[54]
For she was arrogant against ADONAI, against the Holy One of Israel.
30 Therefore her young men will fall in her squares, all her warriors silenced in that day."
It is a declaration of ADONAI.
31 "Look, I am against you, arrogant one"
—declares my Lord ADONAI-Tzva'ot— "for your day has come,
the time when I will punish you.
32 The arrogant will stumble and fall, and no one will lift him up.
I will kindle fire in his cities,
and it will devour all who are round about him."
33 Thus says ADONAI-Tzva'ot: "The children of Israel and the children of Judah are oppressed together.
All their captors hold them fast.
They refused to let them go.
34 Their Redeemer is strong —ADONAI-Tzva'ot is His Name— He will vigorously plead their case,

so He may give rest to the earth,
but trembling to the Babylonians.
35 “A sword is on the Chaldeans”
—it is a declaration of Adonai— “and on Babylon’s inhabitants,
and her officials and wise men.
36 A sword on the diviners—fools!
A sword on her warriors—shattered!
37 A sword on their horses, their chariots, on all the mixed people within her,
so they will become like women!
A sword on her treasures—
so they may be plundered.
38 A drought is on her waters, so they will be dried up.
For it is a land of idols—
they are mad about horrible things.
39 So wildcats and hyenas will live there and ostriches settle there.
It will never again be inhabited
or dwelt in from generation to generation.[55]
40 As when Elohim overthrew Sodom, Gomorrah and their neighbor towns”
—it is a declaration of Adonai— so no man will live there,
nor any son of man dwell in it.[56]
41 Look! A people coming from the north, a great nation and many kings
will rise up from the ends of the earth.
42 They grasp bow and javelin.
They are cruel, with no compassion.
Their voice roars like the sea,
as they ride on horses,
arranged as warriors for battle,

against you, daughter of Babylon.
43 Babylon’s king heard news of them.
His hands droop;
anguish grabs him,
agony like a woman in labor.
44 Look, it is like a lion coming up from the thickets of the Jordan to a secure pasture— for abruptly I will make him run away from it.
I appoint over it whomever I choose.
For who is like Me?
Who will summon Me to court?
What shepherd stands up to Me?”
45 Therefore hear the plan that ADONAI has drawn up against Babylon, and His strategies that He designed against the land of the Chaldeans.
Surely the least of the flock will be dragged away,
Surely He will make their pasture desolate because of them.
46 The earth will tremble at the noise of Babylon’s capture.
The sound of their outcry will be heard among the nations.

Apocalyptic Vengeance

Jeremiah 51

1 Thus says ADONAI: “Look!
Stirring up against Babylon and those living in Leb-
kamai, a spirit of destruction.
2 I will send strangers to Babylon to scatter her and
empty her land.
For in the day of trouble
they will be against her all around.
3 Let the archer bend his bow at her.
Let him rise up at her in his armor.
Do not spare her young men.
Destroy her whole army.
4 They will fall down slain in the land of Chaldea, thrust
through in her streets.
5 For neither Israel nor Judah will be widowed by his
God, ADONAI-Tzva’ot, though their land is full of guilt
before the Holy One of Israel.
6 Flee from within Babylon!
Each one, escape with his soul!
Be not silenced in her iniquity!
For it is a time of vengeance for ADONAI.
He will repay her recompense.[57]
7 Babylon has been a golden cup in ADONAI’S hand,
intoxicating the whole earth.
The nations drunk her wine—
so the nations are going crazy.
8 Suddenly Babylon is fallen![58]
Shattered! Howl over her!
Bring balm for her wound.
Perhaps she may be healed?
9 We would have healed Babylon, but she cannot be
healed.

Abandon her!
Let’s go, each one to his own country,
for her judgment has reached up to the heavens[59]
and has risen beyond the skies.
10 ADONAI has brought forth our vindication!
Come, let us declare in Zion
the work of ADONAI Eloheinu!
11 Sharpen the arrows.
Fill the quivers!
ADONAI has roused the spirit of the kings of the Medes.
For His plan is against Babylon, to destroy it.
For it is ADONAI’S vengeance, vengeance for His Temple.
12 Raise a banner at Babylon’s walls!
Strengthen the guard.
Station watchmen.
Prepare ambushes.
For ADONAI has both planned and accomplished what He spoke about the Babylonians.
13 You dwelling by many waters, rich in treasures, your end has come,
the measure of your covetousness.
14 ADONAI-Tzva’ot has sworn by Himself: “Surely I will fill you with men like a locust swarm, and they will shout cheers over you.”

Creator of All, Judge of All

15 One made the earth by His power, set up the world by His wisdom,
and spread out the heavens by His knowledge.[60]
16 At His giving voice— tumult of waters in the skies!
He causes clouds to rise from the ends of the earth.

He makes lightning for the rain
and brings forth wind from His storehouses.
17 All mankind is stupid, ignorant.
Every goldsmith is disgraced by an idol,
for his molten image is a lie—
there is no breath in them.
18 They are futile, a work of delusion.
In the time of their visitation they will perish.
19 Jacob’s Portion is not like these, for He is the former of all things,
including the tribe of His heritage
—ADONAI-Tzva’ot is His Name.

20 “You are My club, a war weapon— with you I shatter nations,
with you I destroy kingdoms.
21 With you I wreck horse and rider, with you I wreck chariot and rider,
22 with you I break man and woman, with you I break elder and youth,
with you I break young man and maid,
23 with you I scatter shepherd and flock, with you I scatter plowman and ox-team,
with you I scatter governors and officials.
24 I will repay Babylon and all living in Chaldea for all their evil that they did in Zion,
before your eyes.”
It is a declaration of ADONAI.
25 “Beware! I am against you, destroyer of the Mount!”
—it is a declaration of ADONAI— “Destroyer of all the land—
I will stretch out My hand at you,
roll you down from the cliffs,
and make you a burning hill.

[26] They will not even take from you a cornerstone or foundation stone,
for you will be desolate forever.”
It is a declaration of ADONAI.
[27] Raise a banner in the land!
Blow a shofar among the nations!
Consecrate the nations against her.
Summon against her the kingdoms—
Ararat, Minni and Ashkenaz.
Appoint a marshal against her.
Bring horses up like rough locusts.
[28] Consecrate the nations against her, the kings of the Medes,
its governors and all its deputies,
and all the land of his dominion.
[29] Now the land shakes and writhes, for ADONAI’S plans against Babylon arise— to make the land of Babylon
a desolation without inhabitant.
[30] Babylon’s warriors ceased fighting.
They stay in their strongholds.
Their might is exhausted.
They have become like women.
Her dwellings are set ablaze,
her gate-bars are broken.
[31] One runner runs to meet another, and one messenger to meet another,
to tell Babylon’s king that his city
has been taken from end to end.
[32] The fords have also been seized and the marshes burned with fire,
so the warriors are in panic.
[33] For thus says ADONAI-Tzva’ot, the God of Israel: “The daughter of Babylon is like a threshing floor
at treading time.

A little longer,
and the time of harvest for her will come.”

34 “Nebuchadnezzar king of Babylon has devoured me,
crushed me, set me aside like an empty dish,
swallowed me up like a dragon,
filled his belly with my delicacies,
rinsed me away.”
35 The one dwelling in Zion says: “Let the violence done
to me and my flesh be upon Babylon!”
Jerusalem says:
“My blood be on the Chaldeans!”

36 Therefore thus says Adonai: “Yes, I will uphold your
cause
and take vengeance for you.
I will dry up her sea,
and make her fountain dry.
37 Babylon will become heaps, a dwelling for jackals,
a horror and a hissing, uninhabited.
38 They roar together like young lions, growl like lions
cubs.
39 When they become hot, I will set out a banquet for
them
and will make them so drunk
that they become merry—
and then sleep a perpetual sleep and never awake.”
It is a declaration of Adonai.
40 “I will drag them down like lambs to the slaughter,
like rams with he-goats.
41 How has Sheshach[61] been taken, the praise of the
whole earth seized?

How has Babylon become
a horror among the nations!
42 The sea has risen over Babylon— she is covered with its roaring waves.
43 Her cities became desolation, a dry land, desert, uninhabited land,
through which no son of man passes.
44 I will punish Bel in Babylon— What he swallowed I will make him disgorge out of his mouth.
Nations will no longer stream to him.
Yes, the wall of Babylon has fallen!
45 Come out of her, My people!
Each of you,
save your soul from the fierce anger of ADONAI.
46 Do not be faint-hearted, or be intimidated by the rumor heard in the land— one year one rumor comes,
next year, another rumor.
Yet violence will be in the land,
with ruler against ruler.
47 Therefore behold, days are coming when I will punish Babylon's idols.
Her entire land will be disgraced
and all her slain will fall in her midst.
48 Then heaven and the earth and all that is in them
will sing for joy over Babylon,[62]
for the destroyers from the north will come to her."
It is a declaration of ADONAI.
49 Yes, Babylon is to fall for the slain of Israel, even as the slain of all the earth fell to Babylon.
50 Escapees from the sword, go!
Do not stand still!
Remember ADONAI from afar— and make aliyah to Jerusalem in your heart.

51 “We were shamed when we heard reproach.
Disgrace has covered our faces,

for foreigners entered
the holy places of ADONAI'S House."

52 "Therefore behold, days are coming"
—it is a declaration of ADONAI— "when I will punish
her idols,

and the wounded will groan
throughout all her land.
53 Even if Babylon went up to heaven and even if she
fortified the height of her stronghold, from Me
destroyers will come to her.”
It is a declaration of ADONAI.

54 The sound of an outcry from Babylon!
Great ruin from the land of Chaldea!
55 For ADONAI is devastating Babylon, and will silence
her loud voice.
Their waves will roar like many waters.
The noise of their voices will resound.
56 For a destroyer is coming against her, against
Babylon, and her warriors will be captured,
their bows broken.
For ADONAI is a God of restitution, He will fully repay.

57 “I will intoxicate her officials and sages, her
governors, deputies, and warriors,
and they will sleep a perpetual sleep,
and not awake.”
It is a declaration of the King,
whose Name is ADONAI-Tzva’ot.
58 Thus says ADONAI-Tzva’ot: “Babylon’s thick wall will
be totally razed
and her high gates burned with fire.
So the peoples are toiling for nothing,
and nations weary themselves for fire.”

59 The word which Jeremiah the prophet commanded Seraiah
son of Neriah, son of Mahseiah, when he went with King
Zedekiah of Judah to Babylon in the fourth year of his reign.
Now Seraiah was quartermaster. 60 And Jeremiah wrote in a

single scroll all the evil that would come upon Babylon, including all these words that were written about Babylon.
61 Then Jeremiah said to Seraiah: “When you arrive in Babylon, then see that you read all these words, 62 and say: ‘ADONAI, you have spoken concerning this place, to cut it off, that nothing will dwell there, neither man nor beast, but that it will be desolate forever.’
63 “Now when you have finished reading this scroll, you will tie a stone to it and throw it into the middle of the Euphrates. 64 Then you will say: ‘Thus will Babylon sink, and not rise again, because of the calamity that I will bring on her. So they will weary themselves.’”
Thus far are the words of Jeremiah.

Babylon Destroys Jerusalem

Jeremiah 52 [1] Zedekiah was 21 years old when he became king
and he reigned 11 years in Jerusalem. His mother's name was
Hamutal the daughter of Jeremiah of Libnah. [2] And he did what
was evil in ADONAI'S eyes, just like all Jehoiakim had done.
[3] Because of ADONAI'S anger it came to the point in Jerusalem
and Judah that He had them cast out of His presence.

So Zedekiah rebelled against the king of Babylon. [4] It came to
pass in the ninth year of his reign in the tenth month, the tenth
day of the month, that King Nebuchadnezzar of Babylon came
—he and all his army—against Jerusalem, and besieged it. They
built a siege wall all around it. [5] So the city was besieged until
the eleventh year of King Zedekiah.

[6] In the fourth month, the ninth day of the month, the famine
was so severe in the city, that there was no food for the people
of the land. [7] Then the city was broken into, and all the men of
war fled, going out of the city by night by the way of the gate
between the two walls, which was near the king's garden—
even though the Chaldeans were all around the city. They were
heading along the way of the Arabah.

[8] But the Chaldean army pursued the king and overtook
Zedekiah in the desert plains of Jericho. Then all his army was
scattered from him. [9] Then they took the king and brought him
up to the king of Babylon at Riblah in the land of Hamath. He
passed judgment on him.

[10] At Riblah, the king of Babylon slaughtered Zedekiah's sons
before his eyes, and also all the Judean leaders. [11] Then he put
out Zedekiah's eyes. Then the king of Babylon bound him in
bronze chains, and brought him to Babylon, where he put him
in prison until the day of his death.

[12] Now in the fifth month, the tenth day of the month—which
was the nineteenth year of King Nebuchadnezzar, king of
Babylon—Nebuzaradan the captain of the guard came into
Jerusalem to represent the king of Babylon. [13] Then he burned
the House of ADONAI, the king's house, and all the houses of

Jerusalem. He burned every large house with fire. 14 Then all
the Chaldean army, which was with the captain of the guard,
broke down all the walls of Jerusalem all around.
15 Then Nebuzaradan the captain of the guard carried into
exile some of the poorest of the people, the rest of the people
who were left in the city, the deserters who had defected to the
king of Babylon, and what remained of the craftsmen. 16 But
Nebuzaradan the captain of the guard left some of the poorest
of the land to be vinedressers and plowmen.
17 The Chaldeans smashed the bronze pillars of the House of
ADONAI, the stands and the bronze sea that were in the House
of ADONAI, and carried all the bronze to Babylon. 18 The pots, the
shovels, the wick trimmers, the basins, the pans, and all the
bronze articles for Temple service, they also took away. 19 The
cups, the fire-pans, the basins, the pots, the menorot, the pans,
and the drink offering bowls—whatever was gold or silver—the
captain of the guard took away.
20 As for the two pillars, one sea, and twelve bronze bulls that
were under the stands that King Solomon had made for the
House of ADONAI—all these articles had bronze beyond
weighing. 21 The height of one pillar was 18 cubits and it was
twelve cubits in circumference and four fingers in its thickness
—it was hollow. 22 There was a bronze capital on it—the height
of one capital was five cubits, with latticework and
pomegranates upon the capital all around, all of bronze. The
second pillar was the same, with pomegranates. 23 There were
96 pomegranates on the outside; including all the
pomegranates around the lattice, there were 100.
24 Then the captain of the guard took Seraiah the kohen
gadol, and Zephaniah the second kohen, and the three
doorkeepers. 25 From the city he took an officer who had been
appointed over the men of war as well as seven men who saw
the king’s face, who were found in the city, the scribe of the
commander of the army, who enlisted people of the land, and
60 men of the people of the land who were found within the
city. 26 Nebuzaradan the captain of the guard took them and
brought them to the king of Babylon to Riblah.

[27] The king of Babylon struck them down and put them to death at Riblah in the land of Hamath. Then Judah was led away into exile from its land.

[28] These are the people whom Nebuchadnez-zar carried away captive: in the seventh year 3,023 Jews; [29] in Nebuchadnezzar's eighteenth year, 832 people from Jerusalem; [30] in the Nebuchadnezzar's twenty-third year, Nebuzaradan the captain of the guard exiled 745 of the Jews—all together 4,600 people.

Release of King Jehoiachin

31 Now it came to pass on the twenty-fifth day of the twelfth
month of the thirty-seventh year of the captivity of Judah's King
Jehoiachin, that King Evil-merodach of Babylon, in the first
year of his reign, lifted up the head of Judah's King Jehoiachin,
and released him out of prison. 32 He spoke kindly to him and
gave him a throne above the throne of the kings who were with
him in Babylon. 33 Then he changed out of his prison garments,
dined regularly before him all the days of his life. 34 As for his
allowance, a regular allowance was given to him by the king of
Babylon, a portion for each day until the day of his death, all
the days of his life.

Ezekiel

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10

11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20

21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30

31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40

41 | 42 | 43 | 44 | 45 | 46 | 47 | 48

Ezekiel 1 [1] In the thirtieth year on the fifth day of the fourth month, as I was among the exiles by the river Chebar, the heavens opened, and I saw visions of God. [2] In the fifth day of the month, which was the fifth year of King Jehoiachin's captivity, [3] the word of ADONAI came to Ezekiel the kohen, son of Buzi, in the land of the Chaldeans by the river Chebar. (The hand of ADONAI was upon him there.)

Vision of Supernatural Beings

4 I looked, and behold, a storm wind came from the north, a
great cloud with flashing fire and brightness all around it, and
something like a glowing alloy[1] out of the fire. 5 From within it
came the likeness of four living creatures. This was their
appearance: they had a likeness of a human, 6 but each one had
four faces and each one of them had four wings. 7 Their legs
were straight and the soles of their feet were like the hoof of a
calf. They sparkled like the color of burnished bronze. 8 They
had human hands under their wings on their four sides. The
four of them had faces and wings: 9 their wings touched one
another; they did not turn when they moved; each could move
in the direction of any of its faces. 10 As for the form of their
faces, each had a human face, the four had the face of a lion on
the right side, the four had the face of an ox on the left side
and the four had the face of an eagle. 11 Such were their faces.
Their wings were spread out above. Each creature had two
wings touching the wing of another, while another two were
covering their bodies. 12 Now each being could move in the
direction of any of its faces; wherever the Ruach would go, they
went, without turning as they went.

13 As for the form of the living creatures, their appearance
was like burning coals of fire, resembling torches moving
between the living creatures. There was brightness to the fire,
and lightning went forth from the fire. 14 The living creatures
were running back and forth like flashes of lightning. 15 As I
looked at the living creatures, behold, one wheel was on the
ground next to each of the four-faced creatures. 16 The
appearance and structure of the wheels was like the gleaming
of beryl. The four had the same likeness, their appearance and
their structure seemed to be a wheel within a wheel.

17 When they went, they went in any of their four directions
without pivoting as they went. 18 Their rims were high and
awesome—all four rims were full of eyes all around. 19 When the
living creatures went, the wheels went beside them. When the

living creatures rose from the earth, the wheels rose.
20 Wherever the Ruach wanted to go, they went, in the direction
the Ruach wanted to go. The wheels rose along with them, for
the spirit of the living creatures was in the wheels. 21 Whenever
the creatures went, the wheels went. When the creatures stood
still, these wheels stood still. When the creatures rose from the
earth, the wheels rose with them, for the spirit of the living
creatures was in the wheels.
22 Now over the heads of the living creatures there was
something like an expanse, shining like the color of ice,
stretched forth over their heads. 23 Under the expanse, their
wings were stretched out straight, one toward the other. Each
had another pair covering its body.
24 When they moved, I could hear the sound of their wings
like the sound of rushing waters, like the voice of Shaddai, a
noise of tumult like the noise of an army. Whenever they stood
still, they let down their wings. 25 There came a voice from
above the expanse over their heads. Whenever they stood still,
they let down their wings.
26 Above the expanse over their heads was something like a
throne, resembling a sapphire stone. Above the shape of the
throne was a figure of human appearance. 27 From what
appeared as his waist upward, I saw a glowing metal, looking
like a fire encased in a frame. From what was like his waist
down, I saw the appearance of fire radiating around him. 28 Like
the appearance of the rainbow[2] in the cloud on a rainy day, so
was the appearance of the radiance. It was the appearance of
the likeness of the glory of ADONAI. I saw it, fell upon my face,
and heard the voice of the One who was speaking.

A Rebellious House

Ezekiel 2 [1] Then He said to me: “Son of man, stand on your feet,
and I will speak with you.” [2] As He spoke to me, the Ruach
came upon me and stood me up on my feet. I heard Him
speaking to me again.
[3] He said to me, “Son of man, I send you to Bnei-Yisrael, to
rebellious nations that have been rebelling against Me. They
and their fathers have rebelled against Me to this very day.
[4] The children have hard faces and stubborn hearts. I am
sending you to them, and you are to tell them, ‘Thus says
Adonai Elohim.’ [5] Whether they listen, or whether they will
refuse to listen—for they are a rebellious house—they will know
that a prophet was among them.
[6] “But you, son of man, do not be afraid of them. Do not fear
their words, though thistles and thorns are beside you and you
sit among scorpions. Do not be afraid of their words or be
dismayed by their looks—for they are a rebellious house. [7] You
will speak My words to them, whether they will listen or
whether they will refuse to listen—for they are rebellious.
[8] Now you, son of man, hear what I say to you: do not be
rebellious like that rebellious house. Open your mouth, and eat
what I am giving to you.”
[9] I looked, and behold, a hand was stretched out to me,
holding a written scroll. [10] He spread it out before me. It was
written on, front and back. Written on it were lamentations,
dirges and woe.

Eat the Scroll

Ezekiel 3 [1] Then He said to me, “Son of man, eat what you find—
eat this scroll. Then go, speak to the house of Israel.” [2] So I
opened my mouth, and He gave me that scroll to eat, [3] as He
said to me, “Son of man, feed your belly with this scroll that I
am giving you and fill your stomach with it.” I ate it and it
tasted as sweet as honey.

[4] Then He said to me, “Son of man, go to the house of Israel
and speak My words to them. [5] For you are not sent to a people
of unintelligible speech and difficult tongue, but to the house of
Israel, [6] nor to many peoples of unintelligible speech or difficult
tongue, whose words you cannot understand. Surely, if I sent
you to such, they would listen to you. [7] But the house of Israel
will not be willing to listen to you, for they are not willing to
listen to Me. Surely the whole house of Israel has a hard
forehead and a stubborn heart. [8] Look, I have made your face
as hard as their faces, and your forehead as hard as their
foreheads. [9] I will make your forehead like adamant, harder
than flint. Do not fear them. Do not be dismayed by their faces,
for they are a rebellious house.”

[10] Furthermore, He said to me: “Son of man, receive in your
heart and hear with your ears all My words that I will speak to
you. [11] Go to the exiles, to the children of your people. Speak to
them. Tell them, ‘Thus says Adonai Elohim.’ Whether they will
listen or whether they will refuse to listen.”

[12] Then the Ruach lifted me up. I heard behind me the sound
of a great earthquake—“Blessed is the glory of Adonai from His
place!”—[13] also the sound of the wings of the living creatures as
they touched one another, the sound of the wheels beside them
and the sound of a great earthquake. [14] The Ruach lifted me up
and took me away. I went in bitterness, in the heat of my spirit.
The hand of Adonai was strong upon me. [15] I came to the exiles
at Tel-Abib who lived by the river Chebar. I sat where they
were dwelling. I sat there overwhelmed among them for seven
days.

Watchman Must Warn

16 Now at the end of seven days, the word of ADONAI came to
me saying: 17 “Son of man, I have appointed you as a watchman
for the house of Israel. When you hear a word from My mouth,
give them a warning from Me. 18 When I say to the wicked, ‘You
will surely die,’ and you do not warn him or speak to warn the
wicked of his wicked way, to save his life, that wicked person
will die in his iniquity, but I will require his blood from your
hand. 19 Yet you, if you warn the wicked, and he does not turn
from his wickedness or from his wicked way, he will die in his
iniquity, but you have delivered your soul. 20 When a righteous
person turns from his righteousness and acts perversely, I will
lay a stumbling block before him and he will die. Because you
have not warned him, he will die in his sin. His righteous deeds
that he has done will not be remembered—but I will require his
blood at your hand. 21 If you warn the righteous person not to
sin and the righteous person does not sin, he will surely live,
because he took warning. You will have delivered your soul.”
22 The hand of ADONAI came upon me there. He said to me:
“Arise, go out to the valley. I will speak with you there.” 23 So I
arose, and went out to the valley. Behold, the glory of ADONAI
stood there—like the glory that I saw by the River Chebar—and
I fell on my face. 24 The Ruach came into me, and stood me
upon my feet. Then He spoke with me and said to me: “Go, shut
yourself in your house. 25 You, son of man, behold, ropes will be
put on you. You will be bound with them, so that you cannot go
out among the people. 26 I will make your tongue cling to the
roof of your mouth. You will be mute and unable to reprove
them, for they are a rebellious house. 27 But when I speak with
you, I will open your mouth. You will say to them: ‘Thus says
ADONAI Elohim.’ he that hears, let him hear. He that refuses to
hear, let him refuse—for they are a rebellious house.”

Ezekiel Portrays the Siege of Jerusalem

Ezekiel 4 [1] “Now you, son of man, take a brick and lay it before
you. Engrave on it a city, Jerusalem. [2] Lay siege against it, build
earthworks against it, raise an assault ramp against it; pitch
camps against it and place battering rams all around it. [3] Then
take an iron plate and set it up as an iron wall between you and
the city. Set your face toward it so that it is under siege. So you
will lay siege against it. This will be a sign to the house of
Israel.

[4] “Then you are to lie on your left side, and set on it the
punishment of the house of Israel; according to the number of
days that you lie on it, you will bear their iniquity. [5] I have
appointed the years of their punishment to you as a number of
days—390 days. So you will bear the iniquity of the house of
Israel. [6] When you have completed these, you will lie on your
right side and bear the iniquity of the house of Judah—40 days
—a day for each year, I have appointed to you. [7] You will set
your face toward the siege of Jerusalem, with your arm bared,
and prophesy against it.

[8] “Behold, I will put ropes upon you. You will not be able to
turn from side to side until you have completed the days of
your siege. [9] Take wheat and barley, beans and lentils, millet
and rye, and put them in one bowl. You will make bread from
them for the number of days that you will lie on your side; for
390 days, you will eat it. [10] The food that you will eat will be 20
shekels a day by weight[3]. You may eat from it from time to
time. [11] You are also to drink water by measure, a sixth of a
hin[4]. You may drink it from time to time. [12] Eat it as barley
cakes. Bake it on human dung before their eyes.”

[13] Then ADONAI said, “This is how Bnei-Yisrael will eat their
bread—unclean, among the nations where I will scatter them.”

[14] Then I said, “Ah, ADONAI Elohim! Behold, I have never
defiled myself. From my youth up until now have I not eaten
what died of itself or was torn by beasts. Tainted meat has
never come into my mouth.”

15 He said to me, “See, I have given you cow dung instead of
human dung. So you will prepare your bread on it.” 16 Then he
said to me, “Son of man, I will break the staff of bread in
Jerusalem. They will eat bread by weight, in anxiety, and they
will drink water by measure, in horror. 17 On account of their
lack of bread and water they will be appalled at one another
and waste away in their iniquity.

Sign of a Shaved Head

Ezekiel 5 [1] “Now you, son of man, take a sharp sword. Use it as a
barber’s razor to shave your head and your beard. Then take
balances to weigh and divide the hair. [2] A third you will burn in
fire in the midst of the city, when the days of the siege are
complete. Take a third and strike it with the sword all around
the city. Scatter a third to the wind, and I will draw out a sword
after them. [3] Take a few from there and tie them up in your
garment. [4] Again take some of them, throw them into the midst
of the fire and burn them in the fire. A fire will spread from it
into all the house of Israel.”

[5] Thus says ADONAI Elohim: “This is Jerusalem! I have set her
in the midst of the nations, with countries all around her. [6] She
has rebelled against My ordinances by doing wickedness worse
than the nations, and against My decrees worse than the
surrounding countries. For they have rejected My ordinances
and as for My decrees, they have not walked in them.”

[7] Therefore thus says ADONAI Elohim: “Because you are more
turbulent than the surrounding nations, in that you have not
walked in My decrees or followed my ordinances, nor have you
observed the ordinances of the surrounding nations, [8] therefore
thus says ADONAI Elohim: Behold, I in turn am against you. I will
execute judgments among you in the sight of the nations. [9] On
account of your abominations I will do with you that which I
have never done, and the like of which I would never do
again.[10] Therefore the fathers will eat the sons in your midst,
and sons will eat their fathers. I will execute judgments on you
and I will scatter the remainder of you to all the winds.

[11] “Therefore, as I live, says ADONAI Elohim, surely, because
you have defiled My Sanctuary with all your detestable things
and with all your abominations, therefore I will shave you off.
My eye will not spare, and I will have no pity.[12] A third of you
will die with the plague and will be consumed with famine in
your midst. A third will fall by the sword all around you. A third
I will scatter to all the winds, and draw out a sword after them.

13 I will vent all My anger and satisfy My fury on them. Then I
will rest. So they will know that I, ADONAI, have spoken in My
zeal, when I have satisfied My fury on them.
14 "Moreover I will make you a ruin and a mockery among the
surrounding nations and in the sight of all who pass by. 15 When
I execute judgment upon you in anger, rage and furious
chastisement, you will be a mockery and a taunt, a warning and
a horror to the surrounding nations: I, ADONAI, have spoken it.
16 When I send evil arrows of famine upon them, for destruction
I will send them to destroy you, and I will intensify the famine
upon you and will break your staff of bread. 17 I will send on you
famine and evil beasts, and they will make you childless.
Plague and blood will sweep through you. I will bring the sword
upon you. I, ADONAI, have spoken."

Woe to the Mountains

Ezekiel 6 [1] The word of ADONAI came to me saying: [2] “Son of man, set your face toward the mountains of Israel and prophesy to them. [3] Say: mountains of Israel, hear the word of ADONAI!” Thus says ADONAI Elohim concerning the mountains and concerning the hills, concerning the wadis and concerning the valleys: “Behold, I will bring a sword on you. I will destroy your high places. [4] Your altars will become desolate. Your sun pillars will be broken. I will cast down your slain men before your idols. [5] I will lay the corpses of Bnei-Yisrael before their idols. I will scatter your bones around your altars. [6] In all your dwellings the cities will be desolate. The high places will be deserted. Your altars will be laid waste and made desolate, your idols broken and destroyed, your sun pillars cut down and your works blotted out. [7] The slain will fall in your midst. Then you will know that I am ADONAI.

[8] “Yet I will leave a remnant, some that escape the sword among the nations, when you have been scattered through the countries. [9] The survivors will remember Me among the nations where they are carried captive, how I was crushed by their adulterous heart that has strayed from Me and their eyes which have lusted after their idols. They will loathe themselves in their own sight for the evils that they committed in all their abominations. [10] They will know that I am ADONAI. I have not warned in vain that I would do this evil to them.”

[11] Thus says ADONAI Elohim: “Clap your hands, stamp your foot and cry, ‘Alas!’ because of all the vile abominations of the house of Israel who will fall by the sword, by famine and by plague. [12] The one who is far off will die of the plague; the one who is near will fall by the sword. Whoever remains and is spared will die by the famine; this is how I will spend My fury on them. [13] You will know that I am ADONAI, when your slain lie among their idols surrounding their altars, on every high hill, on all the mountaintops, under every green tree and under every leafy oak—the places where they offer sweet aroma to all

their idols. 14 I will stretch out My hand over them and make
the land desolate and waste, more than the wilderness of
Diblah, wherever they live. Then they will know that I am
ADONAI.”

A Singular Evil Comes

Ezekiel 7 [1] The word of ADONAI came to me saying: [2] “You, son of
man, thus says ADONAI Elohim concerning the land of Israel:
An end! The end has come on the four corners of the land.
[3] The end is upon you. I will send My anger on you. I will judge
you according to your ways. I will bring all your abominations
on you. [4] My eyes will not spare you nor will I have pity, but I
will bring your ways upon you, for your abominations in your
midst. Then you will know that I am ADONAI.”
[5] Thus says ADONAI Elohim:
An evil, a singular evil, behold, it comes. [6] An end has come,
the end has come! It has awakened against you. Look, it is
coming! [7] Doom has come upon you, inhabitant of the land! The
time has come, the day is near—panic, not joyful shouting on
the hills. [8] Now, soon, I am about to pour out My fury on you. I
will exhaust My anger on you. I will judge you according to
your ways. I will bring all your abominations on you. [9] My eye
will not spare you nor will I have pity—I will repay you for your
ways—your abominations are in your midst. Then you will know
that it is I, ADONAI, who strikes. [10] Behold, the day! Look, it is
coming! Doom has gone out. The rod has budded, arrogance
has blossomed. [11] Violence grows into a rod of wickedness.
Nothing will come from them, nothing from their crowd,
nothing from their tumult, nothing distinctive among them.
[12] The time has come—the day draws near. The buyer will not
rejoice, the seller will not play the mourner, for wrath is on the
entire crowd. [13] For a seller will not regain what he sold, as
long as they are alive. For the vision against her whole crowd
will not be revoked. No one will preserve his life, because of his
iniquity.

[14] “They have blown the horn. They have made everyone
ready. Yet no one goes to the battle. Surely My wrath is on her
whole crowd. [15] Outside is the sword, inside plague and famine.
Whoever is in the field will die by the sword. Whoever is in the

city will be devoured by famine and plague. [16] Those survivors who escape will head for the mountains like doves of the valleys, all of them moaning, each one over his iniquity. [17] All hands will be feeble. All knees will turn to water. [18] They will also gird on sackcloth. Horror will cover them. Shame will be upon all faces. Baldness will be upon all their heads. [19] They will throw their silver in the streets. Their gold will be as garbage. Their silver and their gold cannot deliver them in the day of ADONAI'S wrath. They will not satisfy their appetite or fill their bellies, for their iniquity is a stumbling block. [20] They took pride in their beautiful jewelry and made images of their abominations and their detestable idols. Therefore I made it niddah to them. [21] I will give it into the hands of the strangers as plunder and to the wicked of the earth as spoil, and they will profane it. [22] I will turn My face from them, as they will profane the place I treasure. Robbers will enter it and profane it.

[23] "Forge the chain! For the land is full of bloodshed. The city is full of violence. [24] I will bring the wicked of the nations. They will possess their houses. So I will end the pride of the strong, when their holy places are profaned. [25] Shuddering comes. They will seek peace but there will be none. [26] Disaster upon disaster will come, and rumor upon rumor. They will seek a vision from a prophet, but Torah will perish from the kohen and counsel from the elders. [27] The king will mourn. The prince will be clothed with despair. The hands of the people of the land will tremble. By their conduct I will deal with them. By their own standards I will judge them. Then they will know that I am ADONAI."

Abomination in the Temple

Ezekiel 8 [1] In the sixth year, on the fifth day of the sixth month, I
was sitting in my house. The elders of Judah were sitting before
me. There the hand of ADONAI fell on me. [2] I looked, and behold,
a form resembling fire—from the appearance of his waist
downward, fire; and from his loins and waist upward,
something like the appearance of brightness, as glowing metal.
[3] Something like the form of a hand stretched out, and took me
by the hair of my head. The Ruach lifted me up between the
earth and the heaven. He brought me in the visions of God to
Jerusalem, to the door of the gate of the inner court facing
north—where the idol that provokes furious jealousy was.
[4] Behold, the glory of the God of Israel was there, like the
vision that I saw in the valley. [5] He said to me: “Son of man, lift
your eyes toward the north.” So I lifted up my eyes toward the
north. Behold, north of the gate of the altar, was this image
provoking jealousy in the entrance.
[6] He said to me: “Son of man, do you see what they are doing,
the great abominations that the house of Israel is committing
here, that drives me far off from My own Sanctuary? But you
will see even greater abominations.”
[7] He brought me to the door of the court. When I looked,
behold, a hole in the wall. [8] Then He said to me, “Son of man,
now dig through the wall.” When I had dug through the wall,
there was a door. [9] He said to me: “Go and see the wicked
abominations that they do here.” [10] So I went in and saw,
behold, every detestable image of creeping things and beasts
and all the idols of the house of Israel, engraved on the
surrounding walls. [11] Standing there before them were 70 men
of the elders of the house of Israel, Jaazaniah son of Shaphan
standing in their midst, each man with his censer in his hand. A
thick cloud of incense went up.
[12] Then He said to me: “Son of man, do you see what the
elders of the house of Israel do in the dark, every man in his

chamber of his carved idol? For they say, ‘ADONAI does not see us. ADONAI has forsaken the land.’”

13 He said further to me, “You will see still greater abominations that they are doing.” 14 He brought me to the door of the gate of ADONAI’S House, which was toward the north. Behold, the women sat there weeping for Tammuz. 15 He said to me, “Have you seen this, son of man? You will again see even greater abominations than these.”

16 So He brought me into the inner court of ADONAI’S House. Behold, at the door of the Temple of ADONAI, between the porch and the altar, were about 25 men, with their backs toward the Temple of ADONAI and their faces toward the east—and they were bowing in worship eastward toward the sun.

17 He said to me, “Have you seen this, son of man? Is it too light a thing to the house of Judah that they commit the abominations they practice here, that they must also fill the land with violence and provoke Me still more? Look, they are putting the twig to My nose! 18 Therefore I will indeed act in fury. My eye will not spare you nor will I have pity. Though they cry into My ears with a loud voice, I will not hear them.”

Wrath Upon Jerusalem

Ezekiel 9 [1] Then He called into my ears in a loud voice saying:
“Bring near the executioners of the city, each with his weapon
of destruction in his hand.” [2] Behold, six men came from the
direction of the upper gate, facing north, each with his war
club in his hand. One man among them, clothed in linen, had a
scribe’s writing case at his side. They went in and stood beside
the bronze altar.

[3] Then the glory of the God of Israel went up from above the
cheruv, where it had been, to the threshold of the House. He
called to the man clothed in linen, who had the scribe’s inkhorn
at his side. [4] ADONAI said to him, “Go throughout the city,
through the midst of Jerusalem. Make a mark on the foreheads
of the people[5] who sigh and moan over all the abominations
that are committed in it.” [5] To the others He said in my hearing:
“Go through the city after him and strike. Show no pity or
compassion; [6] kill off old men, young men and girls, little
children and women. But touch no one who has the mark.
Begin at My Sanctuary.” Then they began with the elders who
were before the House.

[7] He said to them, “Defile the House and fill the courts with
the slain. Go out!” So they went out and began to kill in the
city.

[8] While they were out killing, and I was left alone, I fell on my
face and cried out saying, “Alas, ADONAI Elohim! Are you going
to destroy all the remnant of Israel by pouring out Your wrath
upon Jerusalem?”

[9] He said to me, “The iniquity of the house of Israel and Judah
is very, very great; the land is full of blood and the city is full of
corruption. For they say, ‘ADONAI has forsaken the land, ADONAI
does not see!’ [10] As for Me, my eye will not show pity nor will I
spare. I will bring their conduct upon their head.”

[11] Behold, the man clothed in linen, who had the inkhorn at
his side, reported saying, “I have done just as You have
commanded me.”

The Glory Arises

Ezekiel 10 [1] Then I looked, and behold, above the expanse over
the heads of the cheruvim, there appeared above them
something like a sapphire stone, resembling a throne. [2] He
spoke to the man clothed in linen and said, “Go in between the
whirling wheels underneath the cheruvim. Fill your hands with
glowing coals from between the cheruvim and scatter them
over the city.” So he went in before my eyes.

[3] Now the cheruvim stood on the right side of the House
when the man went in. The cloud filled the inner court. [4] Then
the glory of ADONAI rose up from above the cheruv to the
threshold of the House. The House was filled with the cloud
and the court was full of the brilliance of ADONAI’S glory. [5] The
sound of the wings of the cheruvim was heard as far as the
outer court, as the voice of El Shaddai when He speaks.

[6] After He commanded the man clothed in linen saying: “Take
fire from between the whirling wheels, from between the
cheruvim,” he went in and stood beside a wheel. [7] The cheruv
reached out his hand from between the cheruvim into the fire
that was between the cheruvim and took some of it. He put it
into the hands of the man clothed in linen, who took it and
went out. [8] The cheruvim appeared to have the form of a human
hand under their wings.

[9] Then I looked, and behold, four wheels beside the cheruvim,
one wheel beside one cheruv, and another wheel beside
another cheruv. The appearance of the wheels was like the
sparkling of a beryl stone. [10] As for their appearance, the four
had one form—like a wheel within a wheel. [11] When they went,
they would go in any of their four directions, without pivoting
as they went. So to whatever place the head faced, they
followed, without turning as they went. [12] Their whole body,
their backs, their hands, their wings, and their wheels, the
wheels of the four of them, were full of eyes all around.[6] [13] As
for the wheels, they were called in my hearing “the whirling
wheels.” [14] Each one had four faces: the first face was the face

of the cheruv, the second face was the face of a man, the third the face of a lion and the fourth the face of an eagle.[7]
15 The cheruvim arose—these were the living creatures that I saw by the river Chebar. 16 As the cheruvim went, the wheels would go beside them. When the cheruvim lifted up their wings to rise from the earth, the wheels would not turn from beside them. 17 When they stood still, these stood still. When they rose up, these rose up with them; for the spirit of the living creatures was in them.
18 Then the glory of Adonai went forth from above the threshold of the House and stood above the cheruvim. 19 The cheruvim lifted up their wings and arose from the earth in my sight. When they went out, the wheels went with them. They stood still at the door of the east gate of Adonai's House. The glory of the God of Israel was over them from above. 20 They were the living creatures that I saw under the God of Israel by the river Chebar. I knew that they were cheruvim. 21 Each of them had four faces and each one four wings. The appearance of human hands was under their wings. 22 As for the appearance of their faces, they were the same faces whose appearance I saw by the river Chebar. Each could move in the direction of any of its faces.

Ezekiel 11 1 Then the Ruach lifted me up and brought me to the east gate of ADONAI'S House, facing east. Behold, at the door of the gate, were 25 men. I saw among them Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people. 2 He said to me, "Son of man, these are the men that devise sin and give wicked counsel in this city, 3 who say, 'This is not the time to build houses! This city is the cooking pot and we are the meat!' 4 Therefore, prophesy against them, prophesy, son of man."

5 Then the Ruach ADONAI fell upon me and said to me, "Speak! Thus ADONAI says: So you are thinking, house of Israel—for I know the thoughts that come into your mind. 6 You have multiplied your slain in this city and you filled the streets with corpses."

7 Therefore, thus says ADONAI Elohim, "Your corpses you have laid in the midst of it, they are the meat and this city is the cooking pot! But I will bring you out of it. 8 You feared the sword, so I will bring the sword against you." It is a declaration of ADONAI Elohim.

9 "I will bring you out of the midst of it, give you into the hands of strangers and execute judgments against you. 10 You will fall by the sword. I will judge you at the border of Israel. So you will know that I am ADONAI. 11 This city will not be your cooking pot nor will you be the meat in the midst of it—I will judge you at Israel's border. 12 So you will know that I am ADONAI, whose laws you did not follow and whose ordinances you did not obey. Instead, you have acted in accord with the ordinances of the nations around you."

13 As I prophesied, Pelatiah son of Benaiah dropped dead. I fell upon my face and cried out with a loud voice and said, "Ah, ADONAI! Are you going to completely eradicate the remnant of Israel?"

14 The word of ADONAI came to me saying: 15 "Son of man, as for your kinsmen, your kinsmen, fellow exiles and the whole house of Israel—all of them—are those about whom the inhabitants of Jerusalem said, 'Keep far away from ADONAI! This land has been given to us for a possession!'" 16 Therefore say,

thus says ADONAI Elohim, “Though I removed them far away, among the nations, though I scattered them among the countries, yet for a little while I was a sanctuary for them in the countries where they have gone.”

Heart of Stone to Heart of Flesh

17 Therefore say, thus says ADONAI Elohim, “I will gather you
from the peoples and collect you out of the countries where you
have been scattered, and I will give you the land of Israel.
18 When they come there, they will remove all of its detestable
things and all of its abominations. **19** Then I will give them one
heart. I will put a new Spirit within them. I will remove the
heart of stone from their flesh and give them a heart of flesh,
20 so that they may follow My laws, keep My ordinances and
practice them. They will be My people and I will be their God.
21 As for those whose heart walks after the heart of their
detestable things and abominations, I will bring their ways
upon their heads.” It is a declaration of ADONAI Elohim.

The Glory Departs Jerusalem

22 Then the cheruvim lifted up their wings. The wheels were
beside them. The glory of the God of Israel was over them from
above. 23 The glory of ADONAI went up from within the city and
then stood still on the mountain that is to the east of the city.
24 The Ruach lifted me and brought me in the vision by the
Ruach Elohim to Chaldea, to the exiles. Then the vision that I
had seen left me. 25 So I told the exiles all the things that
ADONAI had shown me.

Baggage for Exile

Ezekiel 12 1 The word of ADONAI came to me saying: 2 “Son of
man, you live in the midst of the rebellious house. They have
eyes to see, but do not see, ears to hear, but do not hear, for
they are a rebellious house. 3 You, son of man, prepare supplies
for exile. Go into exile by day in their sight, go away as if into
exile from your home to another place in their sight—perhaps
they will recognize that they are a rebellious house. 4 You will
bring out your baggage by day in their sight, as baggage for
exile. You will go out at evening in their sight, like those going
into exile. 5 As they watch, dig through the wall and go out
through it. 6 Bear the burden on your shoulder in their sight.
Carry it out in the darkness; cover your face so that you cannot
see the ground. For I have made you a sign for the house of
Israel.” 7 I did just as I was commanded: I brought out my
baggage by day, as baggage for exile. In the evening, I dug
through the wall with my hand. I carried it out in the darkness
and bore it on my shoulder, as they watched.

8 In the morning, the word of ADONAI came to me saying,
9 “Son of man, has the house of Israel, the rebellious house,
said to you, ‘What are you doing?’ 10 Say to them, ‘Thus says
ADONAI Elohim: this burden concerns the prince in Jerusalem
and all the house of Israel there.’ 11 Say, ‘I am a sign for you.
Just as I have done, so it will be done to them—they will go into
exile, into captivity. 12 The prince who is among them will bear
a burden on his shoulder, and go out in the darkness. They will
dig through the wall to get out; he will cover his face so that he
cannot see the land with his eyes. 13 I will spread out My net
upon him, so he will be caught in My net. I will bring him to
Babylon, to the land of the Chaldeans. He will not see it,
though he will die there. 14 I will disperse toward every wind all
that surround him to help him and all his troops. I will draw out
the sword after them. 15 So they will know that I am ADONAI
when I scatter them among the nations and disperse them
among the countries. 16 But I will let a few of them escape the

sword, the famine and the pestilence, so they may tell about all their detestable practices among the nations where they go. And they will know that I am ADONAI."

17 The word of ADONAI came to me saying: 18 "Son of man, eat your bread with quaking and drink your water with trembling and anxiety. 19 Say to the people of the land, this is what ADONAI says concerning the inhabitants of Jerusalem in the land of Israel: They will eat their bread with anxiety and drink their water with horror, because her land will be stripped of all that is in it, because of the violence of all who live there. 20 The inhabited cities will be deserted and the land will become desolate. And you will know that I am ADONAI."

21 The word of ADONAI came to me saying: 22 "Son of man, what is that proverb you people have in the land of Israel saying, 'The days are prolonged and every vision fails?' 23 Tell them therefore, thus says ADONAI Elohim, 'I will put an end to this proverb. They will not use it anymore as a proverb in Israel.' Say to them, 'The days are at hand as well as the fulfillment of every vision. 24 For no longer will every vision be deceitful and every oracle false in the house of Israel. 25 For I am ADONAI. I will speak whatever word I will speak and it will happen. It will not be delayed anymore; for in your days, rebellious house, I will speak the word and perform it.'" It is a declaration of ADONAI.

26 The word of ADONAI came to me saying: 27 "Son of man, behold, the house of Israel says, 'The vision that he sees is for many days from now. He prophesies about times that are far off.' 28 Therefore say to them, thus says ADONAI Elohim, 'None of My words will be delayed anymore, but the word that I speak will be fulfilled.'" It is a declaration of ADONAI.

False Prophets

Ezekiel 13 [1] The word of ADONAI came to me saying: [2] “Son of
man, prophesy concerning the prophets of Israel, who are
prophesying, say to those who prophesy out of their own heart,
hear the word of ADONAI, [3] thus says ADONAI Elohim: ‘Woe to the
foolish prophets who follow their own spirit—except they have
seen nothing! [4] O Israel, your prophets have been like jackals
among ruins. [5] You have not gone up into the breaches and
repaired the walls for the house of Israel, to stand in the battle
in the day of ADONAI. [6] They have prophesied emptiness and
predicted falsely, who say, “ADONAI says.” ADONAI has not sent
them, yet they hope for confirmation of their word. [7] Did you
not see an empty vision and speak a false omen, when you say,
“ADONAI says”—when I have not spoken?’”

[8] Therefore thus says ADONAI Elohim: “Because you have
spoken falsely and prophesied lies, therefore behold, I am
against you.” It is a declaration of ADONAI. [9] “My hand will be
against the prophets who see false visions and utter lying
divinations. They will not remain in the assembly of My people,
nor will they be recorded in the register of the house of Israel,
nor enter into the land of Israel. You will know that I am
ADONAI. [10] Precisely because they have led My people astray
saying, ‘Shalom’ when there is no shalom, they build a weak
wall, behold, they plaster it over with whitewash. [11] Say to
those who plaster it over with whitewash, that it will fall. There
will be a down-pouring rain, and on you great hailstones will
fall, and a storm wind will break out. [12] Behold, when the wall
has fallen, will it not be said about you, ‘Where is the
whitewash that you plastered it with?’’’

[13] Therefore thus says ADONAI Elohim: “I will cause a storm
wind to burst out in My fury. There will be a down-pouring rain
in My anger and great hailstones in destructive wrath. [14] I will
tear down the wall that you have plastered with whitewash and
bring it down to the ground, so that the foundation of it is
exposed. It will collapse and you will be consumed within it.

Then you will know that I am ADONAI. 15 I will spend My wrath against the wall and against those who plastered it with whitewash. I will say to you, the wall is no more! The whitewashers are no more—16 the prophets of Israel who prophesy to Jerusalem and see visions of shalom for her, when there is no shalom." It is a declaration of ADONAI.

17 "Now you, son of man, set your face against the daughters of your people, who prophesy out of their own imagination. Prophesy against them 18 saying, thus says ADONAI Elohim, 'Oy to the women who sew magic charms on all their wrists and make veils of every size for their heads in order to ensnare souls! You hunt down the souls of My people, but preserve yourselves. 19 You have profaned Me among My people for handfuls of barley and crumbs of bread, to kill those who should not die and to save those who should not live, by lying to My people, who listen to lies.'"

20 Therefore thus says ADONAI Elohim, "Behold, I am against your magic charms with which you hunt people like birds. I will tear them from your arms. I will deliver the people you hunt like birds. 21 I will tear off your veils and deliver My people from your hands. They will never again be in your hand to be hunted. So you will know that I am ADONAI. 22 Because you have discouraged the hearts of the righteous with your lies, when I have not grieved him; and strengthened the hands of the wicked so he may not return from his wicked way and live, 23 therefore you will no longer see false visions or utter lying divinations again. I will deliver My people out of your hand. Then you will know that I am ADONAI."

Ezekiel 14 [1] Some of the elders of Israel came to me and sat
before me. [2] The word of ADONAI came to me saying: [3] “Son of
man, these men have set up idols in their hearts. They have put
the stumbling block of their iniquity right before their faces.
Should I let them inquire of me at all? [4] Therefore speak to
them, and say to them, thus says ADONAI Elohim: ‘Every man
from the house of Israel who sets up idols in his heart and puts
the stumbling block of his iniquity right before his face, and
then comes to the prophet—I, ADONAI, will answer him as he
comes with the multitude of his idols, [5] so I may take hold of
the house of Israel in their hearts. For they have all become
estranged from Me through their idols.’”

[6] Therefore say to the house of Israel, thus says ADONAI
Elohim: “Return, turn away from your idols; turn your faces
from all your abominations. [7] For anyone from the house of
Israel or the outsiders who dwell in Israel who breaks himself
away from Me takes idols into his heart, puts the stumbling
block of his iniquity before his face and then comes to the
prophet to inquire of Me through him—I, ADONAI, will answer
him Myself. [8] I will set My face against that man. I will make
him a sign and a proverb and cut him off from among My
people. Then you will know that I am ADONAI.

[9] “When the prophet is deceived and speaks a word, I, ADONAI,
have deceived that prophet. I will stretch out My hand against
him. I will destroy him from among My people Israel. [10] They
will bear their punishment—the punishment of the prophet will
be the same as the punishment of the inquirer—[11] so that the
house of Israel will not wander again from Me or defile
themselves again with all their transgressions. They will be My
people and I will be their God.” It is a declaration of ADONAI.

[12] The word of ADONAI came to me saying, [13] “Son of man,
suppose a land sins against Me by trespassing grievously and I
stretch out My hand over it, break off its staff of bread, send
famine upon it and cut it off from man and beast. [14] Even if
these three men—Noah, Daniel and Job—be in it, they would
only deliver their own souls by their righteousness.” It is a
declaration of ADONAI.

15 “If I cause evil beasts to pass through the land and they
ravage it and make it a wasteland, so that no one would pass
through because of the beasts, 16 even if these three men were
in it, as I live, says ADONAI, they will not deliver sons or
daughters. They would only deliver themselves, but the land
will be desolate. 17 Or if I bring a sword on that land and say:
‘Let the sword go through the land,’ so that I cut off man and
beast from it; 18 though these three men were in it, as I live,
says ADONAI, they will not deliver sons or daughters, for they
will only deliver themselves.
19 “Or, suppose I were to send a plague to that land and pour
out My fury upon it in blood, to cut off man and beast from it.
20 Even if Noah, Daniel and Job were in it, as I live, says ADONAI,
they would not deliver either a son or a daughter. They would
deliver only themselves by their righteousness.”
21 For thus ADONAI says: “How much more if I send My four
dreadful judgments against Jerusalem—the sword, the famine,
the evil beasts and the plague—to cut man and beast off from
it. 22 Yet behold, survivors would remain in it who would be
brought out, both sons and daughters. Behold, when they come
to you and you see their ways and their deeds, you would be
comforted concerning the evil that I have brought against
Jerusalem, all that I have brought on it. 23 They would comfort
you when you see their ways and their deeds. So you will know
that I had not done all that I had done without cause.” It is a
declaration of ADONAI.

Vine Wood for the Fire

Ezekiel 15 [1] The word of ADONAI came to me saying: [2] “Son of
man, how can the wood of a vine be better than the branch of
any tree that is among the trees of the forest? [3] Can wood be
taken from it to make anything useful? Can a peg be made from
it to hang anything on? [4] Behold, when it is cast in the fire for
fuel, both ends are devoured in fire and the middle is charred—
is it useful for any work? [5] Look, when it was whole, it was not
useful for any work—how much less, when the fire has
devoured it and it is charred, will it be useful for any work?
[6] Therefore thus says ADONAI Elohim: Like the vine’s wood
among the trees of the forest that I have given to the fire for
fuel, so I will give up the inhabitants of Jerusalem. [7] I will set
My face against them. Even if they come out of the fire, the fire
will yet devour them. So you will know that I am ADONAI, when I
set My face against them. [8] I will make the land desolate,
because they have acted so faithlessly.” It is a declaration of
ADONAI.

Harlot, Hear the Word of *Adonai*

Ezekiel 16 1 The word of Adonai came to me saying: 2 “Son of
man, confront Jerusalem with her abominations 3 and say, thus
says Adonai to Jerusalem: ‘Your origin and your birth are from
the land of the Canaanite; your father was an Amorite, your
mother was a Hittite. 4 As for your birth, on the day you were
born your umbilical cord was not cut nor were you washed in
water for cleansing. You were never rubbed with salt nor were
you swaddled at all. 5 No eye pitied you enough to do any of
these things to you out of compassion. Instead you were cast
out in the open field, for you were detested on the day you
were born.

6 “When I passed by you, and saw you kicking in your blood. I
said to you, ‘In your blood, live!’ Yes, I said to you, ‘In your
blood, live!’ 7 I made you grow as myriads, like a branch of the
field. You grew up, got tall and came to full adornment. Your
breasts were formed, your hair sprouted. Yet you were naked
and bare.

8 “Again I passed by and saw you, and behold, you were truly
at the time of love. I spread the corner of my garment over you
and covered your nakedness. I swore to you and entered into a
covenant with you,” says Adonai. “So you became Mine. 9 Then
I washed you with water, rinsed off your blood from on you and
anointed you with oil. 10 I clothed you with embroidery and put
sandals of fine leather on you. I wrapped you in fine linen and
covered you with silk. 11 I adorned you with jewelry, put
bracelets on your hands and a necklace on your neck. 12 I put a
ring in your nose, earrings on your ears and a crown of glory
on your head. 13 So you were adorned with gold and silver, and
your raiment was of fine linen, silk and embroidery. You ate
fine flour, honey and oil. You became exceedingly beautiful,
and advanced to the kingdom. 14 Your fame spread among the
nations because of your beauty, for it was perfect, through My
splendor, which I bestowed on you.” It is a declaration of
Adonai.

15 “But you trusted in your beauty and used your fame to
become a harlot. You poured out your enticements on everyone
who passed by—they were his. 16 You took your garments, made
high places decked out with various colors and fornicated on
them—this should not happen, it should not be! 17 You also took
your jewelry—My gold and My silver, which I gave you—made
male images for yourself and committed harlotry with them.
18 You took your embroidered garments, covered them and
placed My oil and My incense before them. 19 My bread that I
gave you, fine flour, oil and honey that I fed you with, you set
before them as a sweet aroma. That is what happened.” It is a
declaration of ADONAI.
20 “You took your sons and your daughters whom you bore for
Me, and sacrificed them to be eaten by them. Were your
obscene practices not enough? 21 You slaughtered My children,
making them pass through fire for them. 22 In all your
abominations and harlotry, you have not remembered the days
of your youth, when you were naked and bare, kicking about in
your blood. 23 So it was after all your wickedness—oy, oy to
you!” It is a declaration of ADONAI.
24 “Then you built a mound for yourself. You made a high
place for yourself in every square. 25 You built your lofty place
at the head of every street. You made your beauty an
abomination. You spread your legs for everyone passing by and
multiplied your harlotry. 26 You committed immorality with the
Egyptians, your lustful neighbors. You multiplied your
prostitution, to provoke Me.
27 “So behold, I stretched out My hand over you. I diminished
your ration. I gave you over to those who hate you, the
daughters of the Philistines, who were ashamed of your
indecent conduct. 28 Then you also played the harlot with the
Assyrians, never being satisfied; you played the harlot with
them, and still you were not satisfied. 29 So you multiplied your
harlotry toward the land of merchants—Chaldea—yet even with
this, you were not satisfied.
30 “How weak is your heart”—it is a declaration of ADONAI
Elohim—“while you are doing all these things, the work of a

shameless harlot, 31 when you build your mound at the head of every road and make your high place in every street. Yet you were not like a harlot, since you scoffed at receiving payment. 32 You adulterous wife, who receives strangers instead of her husband! 33 To all prostitutes gifts are given—but you gave your gifts to all your lovers! You bribed them to come to you from every side in your harlotry. 34 So you are the opposite of other women—no one runs after you for favors. You give payment and none is given to you. So you are the opposite!

35 "Therefore, harlot, hear the word of ADONAI!" 36 Thus says ADONAI Elohim: "Because your filth was poured out and your nakedness exposed through your harlotry with your lovers, because of all the idols of your abominations, and because of the blood of your children that you gave to them, 37 therefore behold, I will gather all your lovers—those you have pleased and all those you have loved, with all them that you have hated. I will gather them against you from every side. I will expose your nakedness to them, so they may all see your nakedness. 38 So I will judge you, as women who commit adultery and shed blood are judged. Then I will bring on you the blood of fury and jealousy. 39 I will give you into their hand. They will tear down your mound and break down your high places. They will strip you of your clothes and take your jewelry. They will leave you naked and bare. 40 They will also incite an assembly against you, stone you with stones and thrust you through with their swords. 41 They will set your houses on fire and execute judgment on you in the sight of many women. So I will cause you to stop your harlotry. You will never again pay for a lover. 42 So I will calm My fury against you and My jealousy will turn away from you. Then I will be quiet and angry no longer.

43 "Because you did not remember the days of your youth, but have enraged Me in all these things, behold, I will also bring your way on your head"—it is a declaration of ADONAI. "Have you not committed this wickedness on top of all your abominations? 44 Behold, everyone who uses proverbs will say this proverb against you, saying, 'As the mother, so her daughter.' 45 You are your mother's daughter, who despises her

husband and her children. You are the sister of your sisters, who despised their husbands and their children. Your mother was a Hittite. Your father was an Amorite. 46 Your elder sister who lives to your left is Samaria, she and her daughters. Your younger sister who lives to your right is Sodom, with her daughters. 47 You have not only walked in their ways and gone after their abominations, but in a very short time, you have acted more corruptly than them in all your ways."

48 "As I live"—it is a declaration of ADONAI—"your sister Sodom with her daughters have not done as you have done, you and your daughters. 49 Behold, this was the iniquity of your sister Sodom: pride, gluttony, and careless ease—so had she and her daughters—and she did not strengthen the hand of the poor and needy. 50 So they were haughty and committed abomination before Me; therefore I removed them when I saw it. 51 Moreover, Samaria did not commit even half of your sins. You multiplied your abominations beyond theirs. So you made your sisters seem righteous by all your disgusting things you have done. 52 You also bear your own shame, since you have interceded for your sisters. Because of your sins that you committed, more treacherous than theirs, they appear more righteous than you. So you also, be ashamed! Bear your disgrace, since you have justified your sisters.

53 "I will return their captivity, the captivity of Sodom and her daughters, the captivity of Samaria and her daughters, and along with them, your own captivity. 54 So you will bear your own disgrace and be ashamed of all that you have done in becoming a consolation to them. 55 Your sisters, Sodom and her daughters, Samaria and her daughters, will return to their former state. You and your daughters will return to your former state.

56 "Was not your sister Sodom an object of scorn to you in the day of your pride, 57 before your own wickedness was exposed? Now you have become an object of scorn for the daughters of Aram and all that surround her, for the daughters of the Philistines, for all around who despise you. 58 You will bear your

wickedness and your abominations.” It is a declaration of ADONAI.

59 For thus says ADONAI Elohim: “I will do to you just as you
have done, since you despised the oath by breaking the
covenant. 60 Nevertheless, I will remember My covenant with
you in the days of your youth. Moreover, I will establish an
everlasting covenant with you. 61 Then you will remember your
ways and be ashamed, when you receive your older and
younger sisters. I will give them to you for daughters, yet not
because of your covenant. 62 So I will establish My covenant
with you, and you will know that I am ADONAI. 63 So you will
remember, be ashamed and never open your mouth again
because of your disgrace, when I have forgiven you of all that
you have done.” It is a declaration of ADONAI.

Parable of Eagles and Branches

Ezekiel 17 [1] The word of ADONAI came to me saying, [2] “Son of man,
propose a riddle and tell a parable to the house of Israel.”
[3] Say, thus says ADONAI Elohim: “A great eagle with large wings
and broad wings, full of feathers which had varied colors, came
to Lebanon and took hold of the top of the cedar. [4] He plucked
off its topmost twigs, carried them to the land of trade and set
it in a city of merchants. [5] Then he took some of the seed of the
land and planted it in fruitful soil. He placed it beside abundant
waters. He set it like a willow twig. [6] Then it sprouted and
became a low, spreading vine, with its branches turned toward
him, but its roots grew under him. So it became a vine,
produced branches and sent out shoots.
[7] “There was also another great eagle with large wings and
many feathers. Behold, this vine bent its roots toward him and
shot forth its branches toward him from the bed where it was
planted, so that he might water it. [8] It was planted in good soil
by much water, so it would bring forth branches, bear fruit and
be a glorious vine.”
[9] Say, thus says ADONAI Elohim: “Will it thrive? Will it not be
uprooted and stripped of its fruit so it withers? All its new roots
will wither. It will not take a strong arm or many people to pull
it up by its roots. [10] Behold, though planted, will it thrive? Will it
not completely wither when the east wind strikes it? In the
beds where it grew it will wither.”

[11] Then the word of ADONAI came to me saying: [12] Say now to
the rebellious house, “Do you not know what these things
mean?” Tell them: “Behold, the king of Babylon came to
Jerusalem, took the king and the princes and brought them
with him to Babylon. [13] He took one of the royal offspring, cut a
covenant with him, putting him under oath. He also took away
the leading men of the land, [14] so the kingdom might be lowly,
not exalting itself, but keeping his covenant so it would hold
up.

15 “However, he rebelled against him in sending his
messengers into Egypt, so they might give him horses and
many people. Will he succeed? Will one doing such things
escape? Will he break a covenant and escape? 16 As I live”—it is
a declaration of Adonai—“surely in the place of the king who
put him on the throne, whose oath he despised and whose
covenant he broke, within Babylon he will die. 17 Pharaoh with
his mighty army and great throng will be of no help to him in
war, when ramps are cast up and siege towers erected, to cut
off many lives.
18 “Since he has despised the oath by breaking the covenant,
and behold, he had given his hand yet did all these things, he
will not escape. 19 Therefore thus says Adonai Elohim: “As I live,
surely I will bring on his head My oath that he has despised
and My covenant that he has broken. 20 I will spread My net
over him and he will be caught in My snare. Then I will bring
him to Babylon, and judge him there for his treachery that he
committed against Me. 21 All the fugitives of all his armies will
fall by the sword. Those that remain will be scattered to every
wind. Then you will know that I, Adonai, have spoken.”
22 Thus says Adonai Elohim: “I, even I, will take from a sprig
from the top of the lofty cedar and will plant it. I will crop off a
tender twig from the topmost of its young shoots, and I will
plant it on a tall and prominent mountain. 23 I will plant it on
Israel’s high mountain. It will bring forth branches, bear fruit
and be a magnificent cedar. Birds of every kind will nest under
it—they will nest in the shade of its branches. 24 Then all the
trees of the field will know that I, Adonai, have brought down
the high tree, exalted the lowly tree, dried up the green tree,
and made the dry tree flourish. I, Adonai, have spoken and I
will do it.”

No More Sour Grapes

Ezekiel 18 [1] The word of ADONAI came to me saying: [2] "What do you mean by using this proverb in the land of Israel saying,

'The fathers have eaten sour grapes,
so the children's teeth are set on edge?'

[3] As I live"—it is a declaration of ADONAI—"you will never again use this proverb in Israel. [4] Behold, every living soul is Mine—the soul of father as well as the soul of son—both are Mine. Behold, the soul who sins is the one who will die.

[5] "Suppose a man is just and does what is lawful and right: [6] He has not eaten at mountain shrines or lifted up his eyes to the idols of the house of Israel. He has not defiled his neighbor's wife or come near to a woman during niddah. [7] He does not wrong anyone, returns his pledge for a debt, does not commit robbery, gives his bread to the hungry and covers the naked with a garment. [8] He does not loan with interest or take unjust gain. He keeps his hand from iniquity, executes true justice between people, [9] walks in My laws and keeps My statutes, behaving honestly. Such a person is just—he will surely live." It is a declaration of ADONAI.

[10] "Now suppose he fathers a son who is violent, who sheds blood and does any of these things to a brother [11] (though the father himself does none of these things). He has even eaten at mountain shrines, defiled his neighbor's wife, [12] wronged the poor and needy, taken by robbery, not restored the pledge, lifted up his eyes to the idols, committed abomination, [13] loaned with interest and taken unjust gain. Will he then live? He will not live! He has done all these detestable things. He will surely be put to death and his blood will be on him.

[14] "Now behold, suppose he fathers a son who sees all his father's sins that he committed, and observing, does not do likewise. [15] He does not eat at mountain shrines, or lift up his eyes to the idols of the house of Israel, or defile his neighbor's wife, [16] nor does he wrong anyone, take pledged property or commit robbery, but he gives his bread to the hungry and

covers the naked with a garment, 17 withholds his hand from
mistreating the poor, does not take interest or increase,
practices My laws and walks in My statutes—he will not die for
the iniquity of his father, he will surely live.
18 “As for his father, because he cruelly oppressed, committed
robbery from his brother and did what is not good among his
people—behold, he will die for his iniquity. 19 Yet you say, ‘Why
does the son not bear the iniquity of the father with him?’
When the son has done what is lawful and right, has kept all
My statutes and has done them, he will surely live. 20 The soul
that sins, he will die. The son will not bear the iniquity of the
father with him, nor will the father bear the iniquity of the son
with him. The righteousness of the righteous will be on him and
the wickedness of the wicked will be on him. 21 But if the
wicked turns from all his sins that he has committed, and keeps
all My laws and does what is lawful and right, he will surely
live, he will not die. 22 None of his transgressions that he
committed will be remembered; because of his righteousness
that he practiced, he will live.
23 “Do I delight at all in the death of the wicked?” It is a
declaration of ADONAI. “Rather, should he not return from his
ways, and live? 24 But when the righteous turns away from his
righteousness, and commits iniquity and does according to all
the detestable acts that the wicked man does, will he live?
None of his righteous deeds that he has done will be
remembered; for his trespass that he trespassed and for his sin
that he has sinned, for them he will die.[8]
25 “Yet you say, ‘ADONAI’S way is unfair!’ Hear now, house of
Israel! Is My way not fair? Is it not your ways that are unfair?
26 When the righteous man turns away from his righteousness
and commits iniquity, he will die for it; because of his iniquity
that he did, he will die. 27 But when the wicked man turns away
from his wickedness that he committed and does what is lawful
and right, his soul will live. 28 Because he considers and turns
away from all his transgressions that he committed, he will
surely live, not die. 29 Yet the house of Israel says, ‘The way of

ADONAI is unfair!’ House of Israel, are My ways not fair? Is it not your ways that are unfair?
30 “Therefore I will judge you, house of Israel, each one according to his ways.” It is a declaration of ADONAI. “Return, and turn away from all your transgressions, so they would not be a stumbling block of iniquity for you. 31 Cast off from you all your transgressions that you have committed. Make yourselves a new heart and a new spirit. Why will you die, house of Israel? 32 For I have no pleasure in the death of anyone who dies”—it is a declaration of ADONAI—“so return, and live!”

Two Lamentation Songs

Ezekiel 19

1 “As for you, raise a lamentation for the
princes of Israel, 2 and say: ‘What was your mother?
A lioness!
Among lions she couched,
among young lions she reared her cubs.
3 When she raised up one of her cubs, he became a
young lion.
When he learned to tear prey, he devoured people.
4 When the nations heard about him, he was caught in
their pit.

They brought him with hooks
to the land of Egypt.
5 When she saw that she waited in vain, her hope was
lost.

So she took another cub
and made him a young lion.
6 He prowled among the lions.
He became a young lion,
learned to catch prey,
devoured men.
7 He ravaged their widows and laid waste their cities.
The land and all who were in it were terrified from his roaring.
8 The nations gathered against him on every side from the provinces.
They spread their net over him.
He was caught in their pit.
9 They put him in a cage with hooks and brought him to the king of Babylon.
They brought him in hunting nets.
So his roar was no longer heard on the mountains of Israel.

10 “Your mother was like a vine in your blood, planted by the water.
It was fruitful and full of branches because of abundant water.
11 Its strong rods became rulers’ scepters.
Its height was exalted above the clouds.
It was seen in its height
with the mass of its branches.
12 But it was uprooted in fury.
It was cast down to the ground.
The east wind dried up its fruit.
Its strong branches were broken off and dried up—fire consumed it.
13 Now it is planted in the wilderness, in a dry and thirsty land.

14 Fire has spread from its main branch and devoured
its fruit.
No strong branch is left on it to become a ruler’s
scepter.”

This is a lamentation, and it is to be used as a lamentation.

Rebellion and Return

Ezekiel 20 [1] On the tenth day of the fifth month of the seventh year, some of the elders of Israel came to seek ADONAI. They sat before me. [2] The word of ADONAI came to me saying: [3] “Son of man, speak to the elders of Israel. Say to them, thus says ADONAI Elohim: ‘Have you come to inquire of Me? As I live’—it is a declaration of ADONAI—‘I will not be inquired of by you.’

[4] “Will you judge them, son of man, will you judge them? Make them know the detestable practices of their fathers. [5] Say to them, thus says ADONAI Elohim: On the day I chose Israel, I lifted up My hand to the seed of the house of Jacob and made Myself known to them in the land of Egypt. I lifted up My hand to them saying, ‘I am ADONAI your God.’ [6] On that day I lifted up My hand to them, to bring them out of the land of Egypt into a land that I had sought out for them, flowing with milk and honey, the splendor of all lands. [7] I said to them, ‘Each of you must throw away every detestable thing from his eyes, and not defile yourselves with the idols of Egypt. I am ADONAI your God.’

[8] “But they rebelled against Me and were unwilling to listen to Me. None of them cast away the detestable things that were before their eyes, nor did they forsake the idols of Egypt. So I resolved to pour out My fury upon them, to expend My anger upon them in the midst of the land of Egypt. [9] But I acted, for the sake of My Name, to keep it from being profaned in the eyes of the nations, where they were, in whose sight I made Myself known to them, to bring them out from the land of Egypt. [10] So I led them out from the land of Egypt and brought them into the wilderness. [11] I gave them My laws and taught them My judgments, which if a man does, he will live by them. [12] I also gave them My Shabbatot, as a sign between Me and them, so that they would know that I am ADONAI who made them holy.

[13] “But the house of Israel rebelled against Me in the wilderness. They did not walk in My statutes. They rejected My

judgments, which if a man does, he will live by them. They greatly profaned My Shabbatot. Then I resolved to pour out My fury on them in the wilderness to consume them. 14 But for the sake of My Name I did what would keep it from being profaned in the eyes of the nations in whose sight I had brought them out. 15 Yet I also lifted My hand to them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the splendor of all lands. 16 For they rejected My laws, did not walk in My rulings and profaned My Shabbatot—for their heart went after their idols. 17 Nevertheless, My eye spared them from destruction, so I did not make a full end of them in the wilderness.

18 "I said to their children in the wilderness, 'Do not walk in the statutes of your fathers, do not keep their ordinances, do not defile yourselves with their idols. 19 I am ADONAI your God. Walk in My statutes, keep My ordinances and do them. 20 Keep My Shabbatot holy, so they will be a sign between Me and you, that you may know that I am ADONAI your God.'

21 "But the children rebelled against Me; they did not walk in My statutes. They did not keep My ordinances to do them, which if a man does, he will live by them; they profaned My Shabbatot. Then I resolved to pour out My fury on them, to expend My anger on them in the wilderness. 22 Nevertheless, I withheld My hand. For the sake of My Name I did what would keep it from being profaned in the eyes of the nations in whose sight I had brought them out. 23 I also lifted up My hand to them in the wilderness, to scatter them among the nations and disperse them through the countries. 24 For they had not obeyed My ordinances, but had rejected My statutes and profaned My Shabbatot. Their eyes went after their fathers' idols. 25 I also gave them statutes that were not good, ordinances by which they could not live. 26 I let them become polluted in their own gifts, when they offered up all that opened the womb to pass through the fire, so that I might make them desolate, so that they would know that I am ADONAI.

27 "Therefore, son of man, speak to the house of Israel and say to them, thus says ADONAI Elohim: 'Again your fathers have

blasphemed Me, in that they dealt faithlessly with Me. 28 When
I brought them into the land, which I lifted up My hand to give
to them, they saw every high hill and every leafy tree. There
they slaughtered their sacrifices and presented their offensive
offering. There they made their soothing aroma and poured out
their drink offerings. 29 So I asked them, ‘What is the high place
where you are going?’ So the name of it is called Bamah[9] to
this day. 30 Therefore say to the house of Israel, thus says
ADONAI Elohim: Will you pollute yourselves after the manner of
your fathers and go after their abominations? 31 When offering
your gifts, making your sons pass through the fire, you keep
polluting yourselves with all your idols, up to this day. So
should I be inquired of by you, house of Israel? As I live”—it is a
declaration of ADONAI—“I will not be inquired of by you. 32 What
comes up in your mind will not happen at all, when you say,
‘Let us be like the nations, like the families of the countries,
worshiping wood and stone.’ 33 As I live,”—it is a declaration of
ADONAI—“surely with a mighty hand and with an outstretched
arm and with fury poured out, I will be king over you. 34 I will
bring you out from the peoples and gather you out of the
countries where you are scattered, with a mighty hand and
with an outstretched arm, with fury poured out. 35 I will bring
you into the wilderness of the peoples. I will judge you there
face to face. 36 Just as I judged your fathers in the wilderness of
the land of Egypt, so I will judge you.” It is a declaration of
ADONAI.

37 “I will make you pass under the rod and bring you into the
bond of the covenant. 38 I will purge out the rebels from among
you and those who transgress against Me. I will bring them out
from the land where they dwell, but they will not enter the land
of Israel. So you will know that I am ADONAI.

39 “As for you, house of Israel,” thus says ADONAI Elohim: “Go
on serving your idols, all of you! Yet afterward, you will surely
listen to Me. My holy Name you will no longer profane with
your gifts and your idols. 40 For in My holy mountain, Israel’s
high mountain”—it is a declaration of ADONAI—“there the whole
house of Israel, all of them, will serve Me in the land. There I

will take pleasure in them. There I will receive your offerings, the first of your gifts, with all your holy things. 41 With your sweet aroma I will accept you, when I bring you out from the peoples and gather you from the countries where you have been scattered. I will be sanctified in you in the sight of the nations. 42 You will know that I am ADONAI, when I bring you into the land of Israel, into the country where I lifted up My hand to give it to your fathers. 43 There you will remember your ways and all your deeds, by which you defiled yourselves. You will loathe yourselves for all your evil that you have done. 44 Then you will know that I am ADONAI, when I deal with you for My Name's sake and not according to your evil ways and your corrupt deeds, house of Israel." It is a declaration of ADONAI.

The Parable of the Sword

Ezekiel 21 [1] The word of ADONAI came to me saying: [2] “Son of
man, set your face toward Teman and proclaim to the South.
Prophesy against the brush land of the Negev. [3] Say to the
brush land of the South: ‘Hear the word of ADONAI!’ Thus says
ADONAI Elohim: ‘Behold, I will kindle a fire in you. It will devour
every moist tree in you and every dry tree. Its leaping flame
will not be extinguished. All faces from the south to the north
will be scorched by it. [4] All flesh will see that I, ADONAI, have
kindled it; it will not be extinguished.’”

[5] Then I said, “Ah, ADONAI! They say of me. ‘Isn’t he just
speaking in parables?’”

[6] Then the word of ADONAI came to me saying: [7] “Son of man,
set your face toward Jerusalem and proclaim to the sanctuaries
and prophesy against the land of Israel. [8] Say to the land of
Israel, thus says ADONAI Elohim: ‘Behold, I am against you. I
will draw My sword from its sheath. I will cut off the righteous
and the wicked from you. [9] Since I will cut off from you both the
righteous and the wicked, therefore My sword will come out of
its sheath against all flesh from the south to the north. [10] All
flesh will know that I, ADONAI, have drawn My sword from its
sheath; it will not return any more. [11] As for you, son of man,
groan, with breaking of your sides and with bitterness you will
groan before their eyes. [12] Now when they ask you, ‘Why are
you groaning?’ you will say, ‘Because of the news that is
coming. Every heart will melt, every hand will be limp, every
spirit will be faint, and all knees will turn to water. Behold, it is
coming, and it will happen!’” It is a declaration of ADONAI
Elohim.

A Sword Sharpened

13 The word of ADONAI came to me saying, 14 “Son of man,
prophesy and say, thus says ADONAI, and say: ‘A sword! A
sword! Sharpened and also polished! 15 Sharpened to slaughter
ruthlessly! Polished so it will flash like lightning! Or should we
rejoice? It is the rod,[10] My son—despising every tree! 16 It is
given to be polished, to be seized. The sword is sharpened,
polished, to be put into the hand of the slayer. 17 Cry and wail,
son of man! For it is against My people. It is against all the
leaders of Israel. They are thrown over to the sword, along with
My people. Therefore strike your thigh. 18 For it is a testing.
What if they scorn even the rod? It must not be!” It is a
declaration of ADONAI. 19 You, son of man, prophesy. Strike your
hands together. The sword will strike twice, even three times, a
sword for the slain, a sword for a great slaughter—it surrounds
them! 20 So that their hearts will melt and many will stumble
and fall, I have set the point of the sword against all their
gates. Alas! It is made for lightning, it is polished for slaughter.
21 Slash to the right, turn to the left—wherever your blade is
meeting! 22 I also will clap My hands together. So I will satisfy
My wrath. I, ADONAI, have spoken.’”

The Sword of God’s Judgment

23 The word of ADONAI came to me saying: 24 “Now you, son of
man, mark two ways for the sword of the king of Babylon to
come. Both of them should originate from the same land. Mark
a signpost; cut it out at the start of the road to the city. 25 You
are to mark out a way, so the sword can come to Rabbah of the
children of Ammon and to Judah in fortified Jerusalem. 26 For
the king of Babylon stands at the fork in the road, at the start
of the two roads, to seek divination. He shakes the arrows,
consults the idols,[11] he looks in the liver. 27 In his right hand is
the lot for Jerusalem—to set up battering rams, to open the
mouth for slaughter, to lift up the voice with a war cry, to set

up battering rams against the gates, to cast up ramps, to build a siege wall. [28] It will seem to them like a false divination. They have sworn solemn oaths, but he will remember their iniquity, so they may be seized."

[29] Therefore thus says ADONAI Elohim: "Because you have caused your iniquity to be remembered, by exposing your transgressions, so that your sins appear in all your deeds—because you have come to remembrance, you will be seized with the hand. [30] So you, wicked one, prince of Israel, the day has come to be slain, the time of final punishment."

[31] Thus says ADONAI Elohim:

"Remove the turban, take off the crown!
This will no longer be the same.
What is low will be exalted.
What is high will be abased.
[32] Ruin, ruin, I will make it a ruin!
Even this will not be,
until He comes to whom belongs the judgment,
and I give it to Him.

[33] "Now you, son of man, prophesy and say, thus says ADONAI Elohim concerning the children of Ammon and concerning their taunt, say:

'A sword, a sword,
drawn for slaughter,
polished to consume,
to flash like lightning—
[34] while they see false visions for you,
while they divine lies for you
—to lay you out on the necks
of the wicked who are to be slain,
whose day has come,
in the time of the final punishment.
[35] Return to its sheath!

In the place where you were created,
in the land of your origin,
I will judge you.
36 I will pour out My indignation on you.
I will blow on you with the fire of My fury.
I will hand you over to brutal men,
skilled to destroy.
37 You will be fuel for the fire.
Your blood will be throughout the land.
You will not be remembered.
For I, ADONAI, have spoken.’”

Blood and Injustice

Ezekiel 22 [1] The word of ADONAI came to me saying: [2] “You, son of
man, will you judge? Will you judge the bloody city? So explain
to her all her abominations. [3] Say, thus says ADONAI Elohim:
‘City that spills blood in her midst and makes idols for herself
that defile—her time has come! [4] You have become guilty in
your blood that you have spilled, and are defiled by your idols
that you have made. So you have brought your days near, and
have come up to your years. Therefore I have made you a
disgrace to the nations and a mockery to all the lands. [5] Those
near and far from you will mock you—with a defiled name and
full of turmoil.’

[6] “Behold, each prince of Israel has used his own arm’s
strength in you to shed blood. [7] Father and mother have been
treated with contempt; the outsider has been oppressed in your
midst; the orphan and the widow have been mistreated in you.
[8] You have despised My holy things and profaned My
Shabbatot. [9] Slanderous men are in you in order to shed blood.
They have eaten at the mountain shrines; they commit immoral
acts in your midst. [10] They have uncovered their fathers’
nakedness in you; they violate women that are in niddah within
you. [11] One has been detestable with his neighbor’s wife;
another has wickedly defiled his daughter-in-law; yet another
has violated his sister, his father’s daughter, in you. [12] They
accept bribes in order to shed blood in you; you have taken
usurious interest. You have greedily gained by oppressing your
neighbors, and you have forgotten Me.” It is a declaration of
ADONAI.

[13] “Now look, I clap My hands at your dishonest gain that you
have made and at your bloodshed in your midst. [14] Will your
heart’s courage stand or your hands be strong in the days when
I deal with you? I, ADONAI, have spoken it and will do it. [15] I will
scatter you among the nations and disperse you throughout the
lands. I will purge your uncleanness from you. [16] You will be

defiled in the sight of the nations. Then you will know that I am ADONAI."

17 The word of ADONAI came to me saying: 18 "Son of man, the house of Israel has become dross to Me—all of them are the copper, tin, iron and lead left inside a furnace—they are the dross of silver." 19 Therefore, thus says ADONAI Elohim: "Because you have all become dross, therefore behold, I will gather you into Jerusalem. 20 As one gathers silver, copper, iron, lead and tin into the furnace, to blow the fire upon it, to melt it; so I will gather you in My anger and in My fury. I will put you in and melt you. 21 I will gather you and blow the fire of My wrath upon you, so you may be melted in the midst of it. 22 As silver is melted in the furnace, so will you be melted within it. So you will know that I ADONAI have poured out My fury on you."

23 The word of ADONAI came to me saying: 24 "Son of man, say to her: 'You are a land that is not cleansed or rained upon in the day of indignation.' 25 There is a conspiracy of her prophets in her midst, like a roaring lion tearing prey. They have devoured lives, they take wealth and valuables, they multiply widows in her midst. 26 Her kohanim have done violence to My Torah and have profaned My holy things; they have made no distinction between the holy and the profane, nor have they taught the difference between the unclean and the clean. They shut their eyes to My Shabbatot. So I am profaned among them. 27 Her princes in her midst are like wolves tearing at prey, spilling blood and destroying lives for dishonest gain. 28 Her prophets have plastered them with whitewash, seeing false visions and predicting lies to them, saying 'Thus says ADONAI Elohim,' when ADONAI has not spoken.

No One in the Breach

29 “The people of the land have oppressively blackmailed,
plundered in robbery, wronged the poor and needy and abused
the outsider unjustly. 30 I searched for someone among them
who would build up the wall and stand in the breach before Me
for the land, so that I would not destroy it, but I found no one.
31 Therefore I have poured out My fury on them; I have
consumed them with the fire of My wrath; I have brought their
own way upon their heads.” It is a declaration of Adonai.

Jerusalem and Samaria take Lovers

Ezekiel 23 1 The word of ADONAI came to me saying: 2 “Son of
man, there were two women, the daughters of one mother.
3 They were harlots in Egypt; they were harlots in their youth;
their bosoms were caressed there and their virgin breasts were
fondled. 4 Their names were Oholah, the older one, and
Oholibah,[12] her sister. They became Mine, and they gave birth
to sons and daughters. As for their names, Oholah is Samaria,
and Oholibah is Jerusalem.
5 “Oholah prostituted herself, though she was Mine. She
lusted after her lovers, the Assyrians, warriors, 6 dressed in
blue, governors and rulers, all of them handsome young men,
horsemen riding on horses. 7 She prostituted herself with them,
all of the choice men of Assyria. She defiled herself with all the
idols of everyone she lusted after. 8 She did not give up her
harlotry in Egypt; for in her youth they had lain with her. They
fondled her virgin breasts and poured out their lust on her.
9 Therefore I gave her into the hand of her lovers, into the hand
of the Assyrians, whom she lusted after. 10 They stripped her
naked, they took her sons and her daughters and slaughtered
her with the sword. She became notorious among women.
Judgments were executed upon her.
11 “Now her sister Oholibah saw this, yet she was more
depraved in her lust than her sister and her promiscuous acts
worse. 12 She lusted after the Assyrians, governors and rulers,
warriors splendidly clad, horsemen riding on horses, all of
them handsome young men. 13 I saw that she defiled herself;
they both went the same way. 14 But she kept increasing her
harlotry. She saw men carved on the wall, the images of the
Chaldeans carved in red, 15 girded with sashes on their loins,
with flowing turbans on their heads, all of them had the
appearance of officers, the likeness of Babylonians of Chaldea,
the land of their birth. 16 As soon as she saw them she lusted
after them. She sent messengers to them in Chaldea. 17 The
Babylonians came to her, to the bed of love, and defiled her

with their lust. Yet when she was defiled by them, she turned away from them in disgust. 18 When she exposed her harlotry and uncovered her nakedness, My soul was disgusted by her, just as My soul was disgusted by her sister. 19 Yet she multiplied her harlotry—remembering the days of her youth, when she was a harlot in the land of Egypt. 20 She lusted after their paramours, whose flesh is like the flesh of donkeys, and whose issue is like that of horses. 21 So you revisited the promiscuity of your youth, when the Egyptians used to fondle your bosom and youthful breasts.

22 "Therefore Oholibah, thus says ADONAI Elohim, behold, I will stir up your lovers against you, from whom you turned in disgust. I will bring them against you on every side: 23 the Babylonians and all the Chaldeans, Pekod, Shoa and Koa and all the Assyrians with them, handsome young men, governors and rulers all of them, commanders and officers, all of them riding on horses. 24 They will come against you with armed chariots, whirling wheels and an assembly of people. They will set themselves against you on every side with armor, shield and helmet. I will delegate judgment to them, so they will judge you according to their standards of justice. 25 I will vent My jealousy against you, letting them deal with you in fury. They will cut off your nose and your ears, and your survivors will fall by the sword. They will take your sons and your daughters, and your survivors will be devoured by fire. 26 They will strip your clothes and take your beautiful jewelry. 27 I will put an end to you and your immorality brought from the land of Egypt. You will no longer lift your eyes toward them or remember Egypt anymore."

28 For thus says ADONAI Elohim: "Behold, I will give you into the hand of those you hate, into the hand of those you turned away from in disgust. 29 They will treat you with hatred, take all your property and leave you naked and exposed. The vulgarity of your prostitutions will be uncovered—your debauchery and your promiscuity. 30 These things will be done to you, for you have gone as a harlot after the nations, so you are defiled with

their idols. 31 You have walked in the way of your sister, so I will give her cup into your hand.”

32 Thus says Adonai Elohim:
“You will drink of your sister’s cup,
which is deep and wide.
You will be for laughter and ridicule.
It holds so much!
33 You will be filled with drunkenness and agony,
a cup of horror and desolation—
the cup of your sister Samaria.
34 You will drink it and drain it,
gnaw its shards and tear your breasts.
For I have spoken.”
It is a declaration of Adonai.

35 Therefore thus says Adonai Elohim: “Because you have forgotten Me and thrust Me behind your back, you will also bear your obscenity and your harlotry.”
36 Then Adonai said to me, “Son of man, will you pass judgment on Oholah and Oholibah? Confront them with their disgusting practices. 37 For they have committed adultery and blood is on their hands. They have committed adultery with their idols and even offered their children, whom they bore for Me, to be devoured. 38 Again, this they have done to Me—they defiled My Sanctuary on the same day and profaned My Shabbatot. 39 On the same day that they slaughtered their children to their idols, they came into My Sanctuary to profane it. See, that is what they have done within My House!
40 “Furthermore, they sent for men who come from far away. A messenger was sent to them, and look, they came! For them you bathed, painted your eyes and decked yourself with jewelry.41 You sat on a glorious bed, with a table arranged before it, on which you set out My incense and My oil. 42 The sound of a carefree crowd was with her. Many of the men who

came from the desert were drunkards. They put bracelets on their hands and beautiful crowns on their heads.”

43 Then I said about her, worn out from harlotry: “Still they commit immorality with her—even her? 44 They keep going to her, as they go to a prostitute. So they went to Oholah and to Oholibah—the obscene women. 45 Righteous men would judge them as adulteresses are judged and as those who shed blood are judged. For they are adulteresses, and blood is on their hands.”

46 For thus says Adonai Elohim: “Bring up an assembly against them. Give them over to terror and plunder. 47 The assembly will stone them to death and dispatch them with their swords. They will slaughter their sons and daughters. They will burn down their houses. 48 So I will make obscenity cease from the land, that all women may be taught not to imitate your obscenity. 49 They will repay you both for wickedness and you will bear the sins of your idols. So you will know that I am Adonai.”

Parable of a Rusted Pot

Ezekiel 24 [1] The word of ADONAI came to me in the tenth day of
the tenth month of the ninth year saying: [2] “Son of man, record
this date, this exact day—this very day the king of Babylon has
laid siege to Jerusalem. [3] Utter a parable concerning the
rebellious house. Say to them, thus says ADONAI Elohim: ‘Put on
the pot, put it on
and then pour water into it.
[4] Gather the pieces into it, every good piece—thigh and
shoulder.
Fill it with the choice bones.
[5] Take the choicest of the flock and pile the bones
under it;
bring it to a rolling boil,
so that its bones also seethe in it.’”
[6] Therefore thus says ADONAI Elohim: “Oy to the city of
bloodshed, to the pot whose corrosion is in it, whose
rust will not come off it!
Draw it out piece by piece
—no lot would fall for it.
[7] For her bloodshed is in her midst.
She put it on the bare rock;
she did not pour it upon the ground to cover it with
dust.
[8] So it stirs up wrath for taking vengeance.
I have put her blood on the bare rock, that it may not
be covered.”
[9] Therefore thus says ADONAI Elohim: ‘Oy to the city of
bloodshed!
I will also make the pile great, [10] heaping on the
wood, kindling the fire,
boiling the meat well,
and mixing in spices.

But let the bones be burned!
11 I will set it empty upon the coals until it gets hot and
its copper scorches, so its impurity will be melted,
its corrosion consumed.
12 It has wearied toil, yet its thick rust will not come out
of it.
Into the fire with its corrosion!
13 Because of your filthy obscenity, though I tried to
purify you
yet you were not made pure,
you will never be cleansed from your filth until I have
satisfied My fury on you.
14 I, ADONAI, have spoken—it is coming.
I will do it, I will not let go, not pity, not relent
—according to your ways

and according to your deeds
they will judge you.’”
It is a declaration of Adonai.

Ezekiel’s Wife Dies **15 The word of *Adonai* came to me saying: 16 “Son of man, behold, I am about to take away the desire of your eyes with a single blow. But do not lament, do not weep or allow any tears to flow. 17 Sigh silently, do not observe mourning for the dead, keep your turban fastened, and keep your sandals on your feet. Do not cover your upper lip or eat the bread of mourners.”**

18 So I spoke to the people in the morning and my wife died in the evening. In the morning I did just as I was commanded.
19 The people said to me, “Won’t you tell us what these things you are doing mean to us?”
20 Then I said to them, “The word of Adonai came to me saying, 21 speak to the house of Israel, thus says Adonai Elohim: ‘Behold, I will profane My Sanctuary, the pride of your might, the desire of your eyes and the longing of your soul. Your sons and your daughters that you have left behind will fall by the sword. 22 You will do just as I have done: you will not cover your upper lips or eat the bread of mourners. 23 Your turbans will remain on your heads and your shoes on your feet—you will not lament or weep. But you will pine away in your iniquities and groan to each other. 24 Ezekiel will be a sign for you; just as he has done, you will do. When this comes, you will know that I am Adonai.’
25 “You, son of man, on the day when I take from them their stronghold, the joy of their glory, the desire of their eyes, the longing of their soul, as well as their sons and their daughters —26 on that day a fugitive will come to you to tell you the news.
27 On that day your mouth will be opened to him who escaped. You will speak and no longer be mute. So you will be a sign for them, and they will know that I am Adonai.”

Vengeance on Nearby Nations

Ezekiel 25 [1] The word of ADONAI came to me saying: [2] “Son of
man, set your face toward the children of Ammon and prophesy
against them. [3] Say to the children of Ammon—hear the word of
ADONAI, thus says ADONAI Elohim—‘Because you said, “Aha!”
against My Sanctuary when it was defiled, against the land of
Israel when it was made desolate and against the house of
Judah when they went into exile, [4] therefore behold, I will give
you over to the children of the east as a possession. They will
set up their camps among you and make their dwellings among
you. They will eat your fruit and drink your milk. [5] I will make
Rabbah a grazing place for camels and the children of Ammon
a resting place for flocks. Then you will know that I am
ADONAI.’”

[6] For thus says ADONAI Elohim: “Because you have clapped
your hands, stomped your feet and rejoiced with all the disdain
of your soul against the land of Israel, [7] therefore behold, I will
stretch out My hand over you. I will deliver you as plunder for
the nations. I will cut you off from the people. I will cause you
to perish from among the countries. I will destroy you. Then
you will know that I am ADONAI.”

[8] Thus says ADONAI Elohim: “Because Moab and Seir say,
‘See, the house of Judah is like all the other nations!’
[9] therefore behold, I will expose the mountain slope of Moab
with all its cities, from its frontier cities, the glorious country of
Beth-jeshimoth, Baal-meon, and Kiriathaim. [10] I will deliver it,
together with the children of Ammon, to the children of the
east as a possession, so that the children of Ammon will not be
remembered among the nations. Then I will execute judgments
upon Moab. Then they will know that I am ADONAI.”

[12] Thus says ADONAI Elohim: “Because Edom has taken severe
vengeance against the house of Judah and has grievously
offended by taking revenge upon them, [13] therefore thus says
ADONAI Elohim: ‘I will stretch out My hand upon Edom. I will
cut off man and beast from it. I will make it desolate. From

Teman to Dedan they will fall by the sword. 14 I will take My vengeance upon Edom by the hand of My people Israel. They will do in Edom according to My anger and according to My fury. They will know My vengeance.’” It is a declaration of ADONAI.

15 Thus says ADONAI Elohim: “Because the Philistines have acted in revenge and have taken severe vengeance with scornful soul, destroying in unending hatred, 16 therefore thus says ADONAI Elohim: ‘Behold, I will stretch out My hand over the Philistines. I will cut off the Cherethites, and destroy the remnant of the seacoast. 17 I will execute severe vengeance upon them with furious punishments. So they will know that I am ADONAI, when I lay My vengeance upon them.’”

Downfall of Tyre

Ezekiel 26 [1] On the first day of the month in the eleventh year,
the word of ADONAI came to me saying: [2] “Son of man, because
Tyre has said against Jerusalem, ‘Aha, she is shattered, the
gateway of the peoples—she is turned over to me! I will be
filled, now that she is laid waste!’ [3] Therefore thus says ADONAI
Elohim: Behold, I am against you, Tyre. I will bring up many
nations against you, as the sea brings up its waves. [4] They will
destroy the walls of Tyre and tear down her towers. I will
sweep her dust from her and make her a bare rock. [5] She will
be a place for the spreading of nets in the midst of the sea. For
I have spoken it.” It is a declaration of ADONAI. “She will
become plunder for the nations, [6] and her daughters in the field
will be slain by the sword. So they will know that I am ADONAI.”
[7] For thus says ADONAI Elohim: “Behold, from the north I will
bring against Tyre Nebuchadrezzar, king of Babylon, king of
kings, with horses, with chariots, with horsemen and a vast
army of troops. [8] He will slaughter your daughters in the field
with the sword. He will build siege works against you, cast up
an assault ramp against you and raise up shields against you.
[9] He will thrust his battering engines against your walls. He will
tear down your towers with his weapons. [10] You will be covered
with dust from the multitude of his horses. At the noise of the
horsemen, wheels and chariots, your walls will shake, when he
enters your gates, as men enter a breached city. [11] With the
hoofs of his horses he will trample all your streets. He will kill
your people with the sword. The pillars of your strength will
come down to the ground. [12] They will rob your riches and
plunder your merchandise. They will tear down your walls and
destroy your fine houses. They will cast your stones and your
lumber and your dust into the midst of the sea. [13] I will put an
end to the sound of your songs. The sound of your lyres will no
longer be heard. [14] I will make you a bare rock; you will be a
place for the spreading of nets, you will be built no more; for I,
ADONAI, have spoken.” It is a declaration of ADONAI.

15 Thus says ADONAI Elohim to Tyre: “Will the coastlands not
shake at the sound of your downfall—when the wounded groan,
when the slaughter is made in your midst? 16 Then all the
princes of the sea will come down from their thrones. They will
cast aside their robes. They will take off their richly woven
garments; they will clothe themselves with trembling; they will
sit on the ground. They will tremble every moment and be
appalled at you. 17 They will lift a lament for you and say to you:

‘How you have perished
—you who were inhabited from the seas,
the renowned city, strong in the sea,
you and your inhabitants,

who spread their terror
for all your inhabitants!
18 Now the coastlands will tremble in the day of your
downfall.
The islands of the sea will be terrified at your
demise.’”

19 For thus says Adonai Elohim: “When I make you a desolate
city, like the cities that are uninhabited, when I bring the flood
upon you and the great waters cover you—20 then I will bring
you down with them who descend into the Pit, to the people of
long ago. I will make you dwell in the lowest parts of the earth,
like the waste places of old, with those who go down to the Pit,
so that you will not be inhabited or radiate splendor in the land
of the living. 21 I will make you a horror, and you will no longer
exist. Though you are sought for, you will never be found
again.” It is a declaration of Adonai Elohim.

Ezekiel 27 1 The word of ADONAI came to me saying: 2 “You, son of
man, lift up a lament for Tyre.
3 Say to Tyre, dwelling at the entrance of the sea, the
merchant to the people of many coastlands, thus
says ADONAI Elohim: ‘Tyre, you said: “I am perfect in
beauty!’
4 Your borders are in the heart of the seas, your
builders perfected your beauty.
5 All your planks have been fashioned from cypress
trees of Senir.
They took a cedar from Lebanon
to make a mast for you.
6 They made your oars from Bashan’s oaks.
Of boxwood from the islands of Kittim they made your
decks, inlaid with ivory.
7 Fine Egyptian linen was your sail, serving as a banner
for you.
Your awning was blue and purple
from the coasts of Elishah.
8 The inhabitants of Sidon and Arvad were your rowers.
Your skilled men, Tyre, were on you —they were your
sailors.
9 The elders of Gebal and her experts were within you,
caulking your leaks.
All the ships of the sea with their sailors were with
you to trade for your wares.
10 Persia, Lud and Put were in your army, our men of
war.
They hung the shield and helmet in you; they gave
you splendor.
11 Men of Arvad and Helech were all around on your
walls,
the Gammadim were in your towers.
They hung their shields all around on your walls.

They perfected your beauty.

12 “‘Tarshish was your trading partner because of the
abundance of all riches. With silver, iron, tin, and lead, they
traded for your merchandise. 13 Javan, Tubal and Meshech were
your traffickers—they gave lives of people and vessels of
bronze for your wares. 14 Those from the house of Togarmah
traded for your merchandise with horses, steeds and mules.
15 The men of Dedan traded with you; many coastlands were
your customers; they brought you horns of ivory and ebony as
your payment. 16 Aram was your customer because of your
abundant goods—they traded for your merchandise with
emerald, purple and embroidered cloth, fine linen, coral and
rubies. 17 Judah and the land of Israel were your customers;
they traded for your wares with wheat of Minnith, confections,
honey, oil and balm. 18 Damascus was your customer because of
the abundance of your goods and all your great wealth, with
the wine of Helbon and wool of white[13]. 19 Vedan and Javan
from Uzal traded for your wares—ironwork, cinnamon and
spices were bartered for your merchandise. 20 Dedan was your
dealer in saddlecloth for riding. 21 Arabia and all the princes of
Kedar were your favored trading partners in lambs, rams and
goats; in these they were your customers. 22 The merchants of
Sheba and Raamah were your vendors—they traded for your
wares with the finest spices, all precious stones and gold.
23 Haran and Canneh and Eden, the merchants of Sheba,
Asshur and Chilmad traded with you. 24 They traded for your
merchandise with gorgeous fabrics, garments of blue and
richly woven work, carpets of multi-colored material, with
cords twisted and tightly knotted. 25 The ships of Tarshish serve
as carriers for your wares.

“‘So you were filled and heavily loaded in the heart of
the seas.

26 Your rowers have brought you into great waters.

But the east wind will break you in the heart of the
seas.

27 Your riches, your wares, your merchandise, your
sailors, your pilots, your caulkers, the traders of
your merchandise, all your men of war that are in
you, with all your company in your midst will fall
into the heart of the seas on the day of your
downfall.
28 At the sound of the cry of your pilots the countryside
will shake.
29 All the oarsmen, the sailors and all the mariners of
the sea
will come down from their ships
to stand on the ground.
30 They will raise their voices over you and cry bitterly.
They will throw up dust on their heads.
They will roll themselves in ashes.
31 They will shave themselves bald for you and put on
sackcloth.
They will weep for you with bitter soul, with bitter
lament.
32 In their wailing they will take up a lament for you.
They will mourn over you:
“Who was like Tyre—
silenced in the midst of the sea?”
33 When your merchandise came out from the seas, you
satisfied many people.
With the abundance of your wealth and your wares
you enriched the kings of the earth.
34 Now you are shattered by the seas in the depths of
the waters.
Your merchandise and all your company have fallen
in your midst.
35 All the inhabitants of the coastlands are appalled at
you.

Their kings are horribly afraid, their faces are
convulsed.
36 The merchants among the people hiss at you.

You have become a horror
and will be no more.’”

Pride for Tyre

Ezekiel 28 1 The word of ADONAI came to me saying: 2 “Son of
man, say to the prince of Tyre, thus says ADONAI Elohim: ‘So
your heart is exalted
and you say, “I am a god!
I sit in the seat of the gods
in the heart of the seas!”
Yet you are human, not a god,
even if you set up your heart like the heart of a god.
3 See, you are wiser than Daniel!
No secret is hidden from you!
4 By your wisdom and by understanding you have made
wealth for yourself
and have gathered gold and silver
into your treasuries.
5 In your great skill, by your trade, you have increased
your wealth,

so your heart is exalted
by your wealth.’”
6 Therefore thus says Adonai Elohim: “Because you
have set up your heart like the heart of God,
7 behold, I will bring strangers against you, the ruthless
of the nations.
They will draw their swords against the beauty of
your wisdom.
They will defile your splendor.
8 They will bring you down to the Pit.
You will die the death of those slain in the heart of
the seas.
9 Will you still say, ‘I am a god’
before the one who slays you?
Yet you are man, and not a god,
in the hand of those who pierce you.
10 You will die the deaths of the uncircumcised at the
hand of strangers.
For I have spoken.”
It is a declaration of Adonai.

Lament for Tyre

11 The word of ADONAI came to me saying: 12 “Son of man, lift
up a lament for the king of Tyre. Say to him, thus says ADONAI
Elohim: ‘You were the seal of perfection,
full of wisdom and perfect in beauty.
13 You were in Eden, the garden of God.
Every precious stone was your covering —ruby, topaz
and diamond, beryl, onyx and jasper, sapphire,
turquoise and emerald— your settings and your
sockets a workmanship of gold —in the day you
were created they were prepared.
14 You were an anointed guardian cheruv.
I placed you on the holy mountain of God.
You walked among stones of fire.
15 You were perfect in your ways from the day that you
were created, until unrighteousness was found in
you.
16 By the abundance of your trade they filled you within
with violence.
So you have sinned.
So I threw you out as a profane thing from the
mountain of God.
I made you vanish, guardian cheruv, from among the
stones of fire.
17 Your heart was exalted because of your beauty.
You corrupted your wisdom because of your splendor.
I threw you down to the earth.[14]
Before kings I set you up as a spectacle.

18 “‘By the multitude of your iniquities, in the injustice
of your trade,
you profaned your sanctuaries.

So I brought fire out from within you, and it has
consumed you.
I have turned you to ashes on the earth in the eyes of
all who saw you.
19 All who know you among the people will be appalled
at you.

You have become a horror
and will be nothing forever.’”

20 The word of ADONAI came to me saying: 21 “Son of man, set
your face toward Sidon and prophesy against her. 22 Say, thus
says ADONAI Elohim: ‘Behold, I am against you, Zidon. I will be
glorified in your midst. They will know that I am ADONAI, when I
execute judgments in her, and show my holiness through her.
23 I will send a plague to her and blood in her streets. The
wounded will fall in her midst by the sword on every side. So
they will know that I am ADONAI.’

24 “Never again will there be a briar pricking at the house of
Israel or a piercing thorn from any around them who scorn
them. They will know that I am the Lord ADONAI.”
25 Thus says ADONAI Elohim: “When I have gathered the house
of Israel from the people among whom they are scattered and
show my holiness through them in the eyes of the nations, then
they will live in their own land which I gave to My servant
Jacob. 26 They will live safely there, and they will build houses
and plant vineyards. They will live securely when I have
executed judgments on all those around them that treated
them with contempt. So they will know that I am ADONAI their
God.”

Prophecy Against Egypt

Ezekiel 29 [1] On the twelfth day of the tenth month of the tenth year, the word of ADONAI came to me saying: [2] “Son of man, set your face against Pharaoh king of Egypt. Prophesy against him and against all Egypt, [3] speak and say, thus says ADONAI Elohim:
‘Behold, I am against you,
Pharaoh King of Egypt,
the great crocodile lying in his rivers, who says:
“My Nile is my own
—I made it for myself.”
[4] I will put hooks in your jaws and make the fish of your streams stick to your scales.
I will haul you up from within your rivers and all the fish of your streams will stick to your scales.
[5] I will leave you in the desert —you and all the fish of your streams.
You will fall on the open field.
You will not be gathered or picked up.
I will give you as food for the beasts of the earth and the birds of the sky.
[6] Then all the inhabitants of Egypt will know that I am ADONAI, because they were a staff of reed to the house of Israel.
[7] When they took hold of you by the hand, you snapped and tore all their shoulders.
When they leaned on you,
you broke and wrenched all their hips.’”

[8] Therefore thus says ADONAI Elohim: “Behold, I will bring a sword against you. I will cut off from you man and beast. [9] The land of Egypt will become desolate and waste. Then they will know that I am ADONAI. Because he said, ‘The Nile is mine—I made it!’ [10] therefore behold, I am against you and against your

rivers. I will make the land of Egypt an utter waste and desolation, from Migdol to Syene, as far as the border of Ethiopia.[11] No human foot will pass through it, and no foot of beast will pass through it. It will be uninhabited for 40 years. [12] I will make the land of Egypt a desolation among devastated countries. Her cities will be a desolation 40 years among ruined cities. I will scatter the Egyptians among the nations and disperse them throughout the countries."

[13] For thus says ADONAI Elohim: "At the end of 40 years, I will gather the Egyptians from the peoples where they were scattered. [14] I will restore the fortunes of Egypt. I will cause them to return to the land of Pathros, the land of their origin. But they will be a lowly kingdom there. [15] It will be the lowliest of the kingdoms. It will no longer exalt itself above the nations. I will diminish them, so that they no longer rule over the nations. [16] It will no longer be as security for the house of Israel, bringing to mind the iniquity of their turning after them. So they will know that I am ADONAI."

[17] On the first day of the first month of the twenty-seventh year, the word of ADONAI came to me saying: [18] "Son of man, Nebuchadnezzar king of Babylon made his army labor hard against Tyre. Every head became bald and every shoulder chafed. But he and his army had no profit from Tyre for the labor that he had expended against it."

[19] Therefore thus says ADONAI Elohim: "Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon. He will carry off her abundance, take her spoil and take her prey. It will be the wages for his army. [20] I have given him the land of Egypt as his wages for which he served, because they worked for Me." It is a declaration of ADONAI.

Messianic Horn

21 “In that day I will cause a horn to shoot up for the house of
Israel. I will open your mouth among them. They will know that
I am Adonai.”

Doom of Egypt

Ezekiel 30 [1] The word of ADONAI came to me saying: [2] “Son of
man, prophesy, and say, thus says ADONAI Elohim: ‘Wail, alas,
for the day!
[3] For the day is near, the day of ADONAI is near, a day of
clouds,
a time for the nations.
[4] A sword will come against Egypt.

Anguish will be in Ethiopia
when the slain fall in Egypt.
They will take away her abundance.
Her foundations will be torn down.
5 Ethiopia, Put and Lud, all the mixed people, Libya, and
children of the covenant land will fall with them by the sword.’”
6 Thus says Adonai Elohim: “Those who support Egypt
will fall.
The pride of her power will collapse.

From Migdol to Syene
they will fall within her by the sword.”
It is a declaration of Adonai.
7 “They will be desolate among desolate lands.
Her cities will be among ruined cities.
8 They will know that I am Adonai, when I have set a
fire in Egypt
and all her supporters are destroyed.
9 “On that day, messengers will go out from before Me in ships to frighten Ethiopians out of complacency. Anguish will come on them as on the day of Egypt—for, behold, it is coming!”
10 Thus says Adonai Elohim: “I will put away the pomp of Egypt by the hand of Nebuchadrezzar king of Babylon. 11 He and his people with him, the ruthless of the nations, will be brought in to destroy the land. They will draw their swords against Egypt and fill the land with the slain. 12 I will make the rivers dry. I will sell the land into the hand of evildoers. I will make the land desolate, and all that is in it, by the hand of strangers. I, Adonai, have spoken it.”
13 Thus says Adonai Elohim: “I will destroy the idols.
I will destroy the pagan gods from Noph.[15]
There will no longer be a prince in the land of Egypt.
I will strike terror in the land of Egypt.
14 I will make Pathros desolate.
I will set a fire in Zoan.
I will execute judgments in No.[16]
15 I will pour My fury on Sin, the stronghold of Egypt.
I will cut off the multitude of No.
16 I will set a fire in Egypt.
Sin will writhe in anguish.
No will be assaulted.
Noph will face enemies daily.

17 The young men of Aven and Pi-beseth will fall by the
sword and the women will go into captivity.
18 In Tehaphnehes the day will grow dark when I break
the yokes of Egypt there.
The pride of her power will cease in her —a cloud will
cover her.
Her daughters will go into captivity.
19 So I will execute judgments in Egypt, and they will
know that I am ADONAI."
20 On the seventh day of the first month of the eleventh year,
the word of ADONAI came to me saying: 21 "Son of man, I have
broken the arm of Pharaoh king of Egypt. Behold, it has not
been bound up to be healed or put in a splint, so that it is
wrapped up with a bandage, to grow strong to wield the
sword."
22 Therefore thus says ADONAI Elohim: "I am against Pharaoh
king of Egypt. I will break his arms, the strong one and the one
that was broken. I will cause the sword to fall out of his hand.
23 I will scatter the Egyptians among the nations and disperse
them throughout the countries. 24 I will strengthen the arms of
the king of Babylon and put My sword into his hand. I will
break the arms of Pharaoh, so he will groan before him like a
fatally wounded man. 25 I will strengthen the arms of the king of
Babylon, but Pharaoh's arms will fall. So they will know that I
am ADONAI when I put My sword into the hand of the king of
Babylon and he stretches it out against the land of Egypt. 26 I
will scatter the Egyptians among the nations and disperse them
through the countries. Then they will know that I am ADONAI."

Fall of the Haughty Cedar

Ezekiel 31 [1] On the first day of the third month of the eleventh year, the word of ADONAI came to me saying: [2] “Son of man, say to Pharaoh king of Egypt and to his multitude: ‘Who is like you in your greatness?

[3] Behold, Assyria was a cedar in Lebanon, with
beautiful branches shadowing the forest, of lofty
height.
Its top was in leafy branches.
[4] Water nourished it, the deep made it tall,
with its rivers going around its planting as it sent out
its water-courses
to all the trees of the field.
[5] Therefore its height was loftier than all the trees of
the field.

Its branches multiplied

and its boughs became long
because of the abundant water in its shoots.
6 All the birds of the sky nested in its branches.
All the beasts of the field gave birth to their young
under its branches.
All great nations lived under its shade.
7 It was beautiful in its greatness, in the length of its
branches,
for its root was in abundant water.
8 The cedars in the garden of God could not compare
with it.
No cypress trees could rival its boughs.
No plane-trees could match its branches.
No tree in the garden of God
could compare to its beauty.
9 I made it beautiful with its many limbs.
All the trees of Eden in God's garden envied it.'"
10 Therefore thus says ADONAI Elohim: "Because you
were exalted in height
—its top set up among leafy branches,
its heart haughty in its height—
11 I gave it into the hand of a ruler of nations, who
surely dealt with it.

I drove it out
as befits its wickedness.
12 Ruthless barbarians from the nations cut it down. They cast
it down on the mountains and in all the valleys its branches fell.
Its branches have laid broken in all the streambeds of the land.
All the people of the earth have come out from its shade and
abandoned it.
13 All the birds of the sky lived on its fallen trunk and all the
beasts of the field upon its fallen branches.
14 So none of all the trees by the water should exalt
themselves in their height or set their top among the leafy
boughs. None of their well-watered mighty ones should attain
their height.
For they have all been given to death, to the lowest regions
under the earth, among the children of men who go down to
the Pit."

15 Thus says ADONAI Elohim: "In the day when he went
down to Sheol I caused the deep to mourn
and cover itself for him.
I restrained his rivers,
so the great waters were stopped.
I made Lebanon mourn for him.
All the trees of the field wilt away for it.
16 I made the nations tremble at the sound of its fall,
when I cast him down to Sheol with those who
descend into the Pit.
All the well-watered trees of Eden,
the choice and best of Lebanon,
were comforted in the lowest parts of the earth.
17 They also went down with him to Sheol, to those slain
by the sword,
those who were his mighty arm,
who lived in his shadow among the nations.

18 ‘Who is like you in glory and greatness among the trees of
Eden? You will be brought down with the trees of Eden to the
lowest parts of the earth. You will lie among the uncircumcised,
with those slain by the sword.’

This is Pharaoh and all his multitude.”

It is a declaration of ADONAI.

Lamentations for Pharaoh

Ezekiel 32 1 On the first day of the twelfth month of the twelfth year, the word of ADONAI came to me saying: 2 “Son of man, lift up a lament for Pharaoh king of Egypt and say to him: ‘You compare yourself to a young lion of the nations, but you are a crocodile in the waters.

You thrash about in your rivers
and muddy the water with your feet
and foul their streams.’”

3 Thus says ADONAI Elohim: “I will throw My net over you
with a host of many peoples.
They will haul you up in My net.
4 I will leave you on the land.
I will hurl you on an open field.
I will cause all the birds of the sky to settle upon you.
I will gorge the beasts of the whole earth with you.
5 I will strew your flesh on the mountains and fill the valleys with your refuse.
6 I will drench the land with the flow of your blood up to the hills.
The ravines will be full of you.
7 When I extinguish you, I will cover the sky and darken the stars.
I will cover the sun with cloud,
and the moon will not give her light.[17]
8 I will darken all of heaven’s bright lights over you and set darkness on your land.”
It is a declaration of ADONAI.

9 “I will disturb the hearts of many peoples when I bring about your destruction among the nations, into lands

you have not known.
10 I will make many people appalled at you.
Their kings will be totally aghast at you
when I brandish My sword over you.
They will shudder every moment,
every man for his own life,
on the day of your downfall."

11 For thus says ADONAI Elohim: "The sword of the king of Babylon
will come upon you.
12 By the swords of the mighty I will cause your multitude to fall.
They are all ruthless among the nations.
They will devastate the pride of Egypt.
All of its multitude will be annihilated.
13 I will destroy all the beasts from beside plentiful water.
No human foot will muddy them again,
nor will hoofs of beasts muddy them.
14 Then I will make their waters settle and make their streams flow like oil."
It is a declaration of ADONAI.

15 "When I make the land of Egypt desolate and waste when it was previously full,
when I strike all that live there,
they will know that I am ADONAI.
16 This is the funeral song—chant it, daughters of the nations, chant for Egypt.
All her multitude will chant it."
It is a declaration of ADONAI.

17 On the fifteenth day of the month in the twelfth year, the word of ADONAI came to me saying: 18 "Son of man, wail over

Egypt’s throng.

Bring them down
—her and the daughters of lofty nations,
to the underworld,
to those who go down to the pit.
19 Who do you surpass in beauty?
Go down, lie with the uncircumcised.
20 They fall among those slain by the sword.
She is given over to the sword.
They drag her down with all her throng.
21 The strongest warriors will speak of him and his allies
from the midst of Sheol.
They have gone down,
they lie still, the uncircumcised,
slain by the sword.

22 “Assyria is there and all her company, their graves
surround them
—all of them slain,
fallen by the sword.
23 Her graves are set in the deepest parts of the Pit.

Her company surrounds her grave
—all of them slain, fallen by the sword
—who put terror in the land of the living.

24 “There is Elam and all her multitude surrounding her
grave —all of them slain, fallen by the sword
—who went down uncircumcised into
the underworld, who caused terror in the land of the
living.
They bear their disgrace with those who go down to
the Pit.
25 They have made her a bed among the slain with all
her throng,

her graves about them
—all of them uncircumcised, slain, fallen by the sword— though they caused terror in the land of the living.
So they bear their disgrace with those who go down to the Pit.
They are laid among the slain.

26 “Meshech-Tubal is there and all her throng, her graves around them
—all of them uncircumcised, slain by the sword,
though they spread their terror in the land of the living.
27 They do not lie with the mighty, the fallen from among the uncircumcised,
who went down to Sheol with their weapons of war.
They put their swords under their heads.
Their iniquities rest on their bones because the terror of the mighty ones was in the land of the living.
28 You also will be shattered and lie among the uncircumcised, with those who are slain by the sword.

29 “Edom is there, her kings and all her princes, who for all their might are laid with those slain by the sword.
They lie with the uncircumcised,
with those who go down to the Pit.
30 “The princes of the north are there, all of them, all the Zidonians, who have gone down with the slain, ashamed for all the terror that they caused by their might.
They lie uncircumcised with those slain by the sword.
They bear their disgrace with those who go down to the pit.

31 When Pharaoh sees them, he will be comforted for all his throng,
Pharaoh and all his army,
slain by the sword.”
It is a declaration of Adonai.
32 “For I have put My terror in the land of the living.
He will lie among the uncircumcised,
with those slain by the sword,
Pharaoh and all his multitude.”
It is a declaration of Adonai.

Watchman, Blow the *Shofar*

Ezekiel 33 1 The word of ADONAI came to me saying: 2 “Son of
man, speak to the children of your people and say to them:
‘When I bring the sword upon a land, suppose the people of the
land take a man from among them, and set him as their
watchman. 3 If, when he sees the sword coming upon the land,
he blows the shofar and warns the people, 4 then whoever
hears the sound of the shofar but ignores the warning, if the
sword comes and takes him away, his blood will be on his own
head. 5 He heard the sound of the shofar and ignored the
warning; his blood will be on himself. However, if he had taken
warning, he would have saved his soul. 6 But if the watchman
sees the sword come and does not blow the shofar, the people
are not warned. Then the sword does come and takes a person
from among them—he is taken away in his iniquity, but his
blood I will require at the watchman’s hand.’

7 “You, son of man, I have set you as a watchman for the
house of Israel. When you hear the word from My mouth, warn
them from Me. 8 When I say to the wicked: ‘Wicked one, you
will surely die!’ and you do not speak to warn the wicked about
his way—that wicked one will die in his iniquity, but his blood I
will require at your hand. 9 If you warn the wicked of his way to
turn from it and he does not turn from his way, then he will die
in his iniquity—but you have saved your soul.

10 “You, son of man, say to the house of Israel: ‘You have said,
“Surely our transgressions and our sins are upon us and we are
pining away in them. So how can we live.” 11 Say to them: ‘As I
live’—it is a declaration of ADONAI—‘I have no pleasure in the
death of the wicked, but that the wicked turn from his way and
live. Return, return from your evil ways. Why will you die, O
house of Israel?’

12 “You, son of man, say to the children of your people: ‘The
righteousness of the righteous person will not deliver him in
the day of his transgression. Nor will the wickedness of the
wicked person make him stumble in it on the day he turns away

from his wickedness. Nor will the righteous person be able to live by it on the day he sins. 13 When I tell the righteous that he will surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous deeds will be remembered. But in his iniquity that he has committed, he will die. 14 When I say to the wicked, “You will surely die,” yet he turns from his sin and does what is just and right—15 if the wicked restores a pledge, gives back what he had taken by robbery, walks in the laws of life, committing no iniquity—he will surely live, he will not die. 16 None of his sins that he has committed will be remembered against him. He has done what is just and right; he will surely live.’

17 “Yet the children of your people say, ‘The way of ADONAI isn’t fair!’ but it is their way, theirs that is unfair.18 When a righteous person turns from his righteousness and commits iniquity, he will die in it. 19 When a wicked person turns from his wickedness and does what is just and right, he will live by it. 20 Yet you say, ‘The way of ADONAI is not fair!’ House of Israel, I will judge every one of you according to his ways.”

Jerusalem Falls

21 In the twelfth year of our exile, on the fifth day of the tenth
month, a survivor from Jerusalem came to me saying, “The city
has been struck down.” 22 The hand of ADONAI had been upon
me in the evening, before the survivor came. He had opened
my mouth by the time of his coming to me in the morning. So
my mouth was opened and I was no longer mute.
23 Then the word of ADONAI came to me saying: 24 “Son of man,
the inhabitants of these ruins in the land of Israel keep saying,
‘Abraham was only one, yet he inherited the land. Since we are
many, the land is given to us as a possession.’
25 “Therefore say to them, thus says ADONAI Elohim: ‘You eat
with the blood, lift up your eyes to your idols and shed blood.
Should you possess the land? 26 You rely on your sword, commit
abominations and each of you defiles his neighbor’s wife.
Should you possess the land?’ 27 Say this to them, thus says
ADONAI Elohim: ‘As I live, surely those who are in the ruins will
fall by the sword. Whoever is in the open field I will give to the
beasts to be devoured, and whoever is in the strongholds and
in the caves will die of the plague. 28 I will make the land a
desolation and a horror. The pride of her power will cease. The
mountains of Israel will be desolate, so that no one will pass
through.’ 29 They will know that I am ADONAI, when I have made
the land a desolate waste, because of all their abominations
that they have committed.”
30 “Now as for you, son of man, the children of your people
are talking about you by the walls and in the doorways of the
houses. Each one speaks to one another, each saying to his
brother: ‘Come now, hear what message is coming forth from
ADONAI!’ 31 So they come to you, as people come, and sit before
you as My people and hear your words—but they do not do
them—for with their mouth they express doting love, but their
heart goes after their own dishonest gain. 32 Look, you are like
a love song to them, one who has a beautiful voice and can play
well on an instrument. They hear your words, but do not

practice them. [33] When this comes to pass—behold, it is coming—they will know that a prophet has been among them.”

Adonai, Our Shepherd

Ezekiel 34 1 The word of Adonai came to me saying: 2 “Son of
man, prophesy against the shepherds of Israel. Prophesy and
say to those shepherds, thus says Adonai Elohim: “Oy,
shepherds of Israel who only take care of themselves! Should
shepherds not take care of the sheep? 3 You eat the fat. You
clothe yourself with the wool. You kill the fat ones. But you do
not take care of the sheep. 4 You do not strengthen the weak,
heal the sick, bind up the broken, bring back the stray or seek
the lost. Instead, you have ruled over them with force and
cruelty. 5 They were scattered for lack of a shepherd. They
became food for all the beasts of the field as they were
scattered. 6 My sheep wandered through all the mountains and
on every high hill. Over all the face of the earth My sheep were
scattered. No one searched. No one sought.”
7 Therefore, shepherds, hear the word of Adonai: 8 “As I
live”—it is a declaration of Adonai—“as surely as My sheep
became prey and My sheep became food for all the beasts of
the field, because there was no shepherd, nor did My
shepherds search for My flock, but the shepherds fed
themselves and did not feed My sheep,” 9 therefore, you
shepherds, hear the word of Adonai, 10 thus says Adonai Elohim:
“Behold, I am against the shepherds and I will demand My
flock from their hand. I will dismiss them from tending the
flock. The shepherds will no longer feed themselves. I will
rescue My sheep from their mouth, so they will not be food for
them.”
11 For thus says Adonai Elohim: “Here I am! I Myself will
search for My sheep and seek them out. 12 As a shepherd seeks
out his sheep on the day he is among his scattered flock, so I
will seek out My sheep. I will rescue them out of all the places
where they have been scattered, on a day of cloud and thick
darkness. 13 I will bring them out from the peoples. I will gather
them from the countries. I will bring them back to their own
land. I will shepherd them upon the mountains of Israel, by the

streams and in all the habitable places of the land. 14 I will
shepherd them in a good pasture—their grazing place will be
on the high mountains of Israel. There they will lie down on
good grazing ground. They will feed in a rich pasture on the
mountains of Israel. 15 I will tend My flock and make them lie
down”—it is a declaration of ADONAI.
16 “I will seek the lost, bring back the stray, bind up the
broken and strengthen the sick. But the fat and the strong I
will destroy—I will tend them with justice. 17 As for you, My
flock”—thus says ADONAI Elohim—“behold, I will judge between
sheep and sheep, between rams and male goats.[18] 18 Was it too
little for you that you were feeding in the good pasture? Must
you trample down the rest of your pastures with your feet? You
were drinking clear water. Must you muddy the rest with your
feet? 19 Yet My sheep must eat what you have trampled with
your feet and drink what you have muddied with your feet!”
20 Therefore thus says ADONAI Elohim to them: “Behold, I
Myself will judge between the fat sheep and the lean sheep.
21 Because you thrust with your side and with shoulder and
gore all the weak with your horns, until you have scattered
them all over, 22 I will save My flock. They will no longer be
prey. I will judge between sheep and sheep. 23 So I will set up
One Shepherd over them, My servant David—He will tend
them, He will feed them Himself and be their shepherd.[19] 24 I,
ADONAI, will be their God, and My servant David will be Prince
among them. I, ADONAI, have spoken.
25 “I will make a covenant of shalom with them. I will remove
the evil beasts from the land, so they may dwell safely in the
wilderness and sleep in the forest. 26 I will make them and the
places around My hill a blessing. I will cause the rain to come
down in its season. There will be showers of blessing. 27 The
tree of the field will yield its fruit. The ground will yield its
produce. They will be secure in their land. Then they will know
that I am ADONAI, when I have broken the bars of their yoke and
have delivered them from the hand of those who enslaved
them. 28 They will no longer be prey to the nations. The beast of
the earth will not devour them. They will live in security. No

one will make them afraid. 29 I will make their agriculture
renowned. They will no longer be consumed with hunger in the
land. They will no longer bear the scorn of the nations. 30 They
will know that I, ADONAI their God, am with them. They, the
house of Israel, are My people.” It is a declaration of ADONAI.
31 “So you, My sheep, the sheep of My pasture, you are human,
and I am your God.” It is a declaration of ADONAI Elohim.

Edom Made Desolate

Ezekiel 35 [1] The word of ADONAI came to me saying: [2] “Son of
man, set your face against Mount Seir and prophesy against it.
[3] Say to it, thus says ADONAI Elohim: ‘Behold, I am against you,
Mount Seir. I will stretch out My hand over you and make you
utterly desolate. [4] I will lay your cities waste. You will be
devastated. So you will know that I am ADONAI.

[5] “Because you have a long-standing hatred and have
delivered Bnei-Yisrael to the power of the sword in the time of
their calamity, in the time of their final punishment, [6] therefore,
as I live’—it is a declaration of ADONAI—‘I will destine you for
blood, and bloodshed will pursue you. Since you did not hate
bloodshed, therefore bloodshed will pursue you. [7] I will make
Mount Seir an utter desolation. I will cut off from it all who
come and go. [8] I will fill its mountains with its slain; on your
hills, your valleys and all your streams those slain by the sword
will fall. [9] I will make you everlasting desolations; your cities
will not be inhabited. Then you will know that I am ADONAI.

[10] “Because you said: ‘These two nations and these two lands
will be mine! We will possess them’—though ADONAI was there
—[11] “therefore, as I live”—it is a declaration of ADONAI—“I will
deal with you with the same anger and envy that you had
because of your hatred against them. I will make Myself known
among them, when I judge you. [12] You will know that I, ADONAI,
have heard all your blasphemies that you uttered against the
mountains of Israel saying: “They are laid desolate—they are
given for us to devour!” [13] You have magnified yourselves
against Me with your mouth. You multiplied your words against
Me. I heard it.”

[14] Thus says ADONAI Elohim: “When the whole earth rejoices, I
will make you desolate. [15] As you rejoiced over inheriting the
house of Israel, because it was desolate, so I will do to you. You
will be desolate, Mount Seir and all Edom—all of it. Then they
will know that I am ADONAI.”

Comfort to the Land of Israel

Ezekiel 36 [1] “You, son of man, prophesy to the mountains of Israel
and say: ‘Mountains of Israel, hear the word of ADONAI. [2] Thus
says ADONAI Elohim: “The enemy has said against you, ‘Aha!
Even the ancient high places have become our possession!’
[3] Therefore prophesy and say, thus says ADONAI Elohim:
‘Because they ravaged and crushed you from every side, so
that you became the possession of the rest of the nations and
you became the talk and evil gossip of people,’ [4] therefore,
mountains of Israel, hear the word of ADONAI, thus says ADONAI
Elohim to the mountains, the hills, the streams and the valleys,
the desolate wastes and the cities that are forsaken, which
have become prey and derision to the rest of the surrounding
nations. [5] Therefore thus says ADONAI Elohim: ‘Surely in the fire
of My wrath I have spoken against the rest of the nations, and
against all Edom, that have taken My land for themselves as a
possession with the joy of all their heart and contempt in their
souls, in order to seize it as plunder.’ [6] Therefore, prophesy to
the land of Israel and say to the mountains and the hills, the
streams and the valleys, thus says ADONAI Elohim: ‘Behold, I
have spoken in My wrath and in My fury, because you have
suffered the scorn of the nations.’ [7] Therefore thus says ADONAI
Elohim: ‘I have lifted My hand. Surely the nations that
surround you will themselves suffer scorn.

[8] “‘But you, mountains of Israel, you will shoot forth your
branches and yield your fruit for My people Israel; for their
return is near. [9] For behold, I am for you. I will turn to you. You
will be tilled and sown. [10] I will settle a large population upon
you—the whole house of Israel, all of it. The cities will be
inhabited. The desolate places will be built up. [11] I will multiply
man and beast upon you. They will increase and be fruitful. I
will cause you to be inhabited as you were before. I will do
better for you than at your beginnings. You will know that I am
ADONAI. [12] I will cause people, my people Israel, to walk upon

you. They will possess you, and you will be their inheritance. You will no longer deprive them of children.’”

13 Thus says Adonai Elohim: “Because they say to you, ‘You are a devourer of men and you deprive your nation of children,’ 14 therefore you will no longer devour men and you will no longer deprive your nation of children.” It is a declaration of Adonai. 15 “I will no longer let the scorn of the nations be heard against you. You will no longer bear disgrace from the peoples. You will no longer cause your nation to stumble.” It is a declaration of Adonai.

16 The word of Adonai came to me saying: 17 “Son of man, when the house of Israel lived in their own land, they defiled it by their way and by their deeds. Their way before Me was like the uncleanness of a woman in her niddah. 18 So I poured out My fury on them for the blood which they had shed upon the land and because they had defiled it with their idols. 19 I scattered them among the nations, so they were dispersed through the countries. According to their way and their deeds I judged them. 20 Wherever they went among the nations, they profaned My holy Name, since it was said about them, ‘These are the people of Adonai, yet they had to leave His land.’ 21 But I had concern for My holy Name, which the house of Israel had profaned among the nations wherever they went.

22 “Therefore say to the house of Israel, thus says Adonai Elohim: ‘I do not do this for your sake, house of Israel, but for My holy Name, which you profaned among the nations wherever you went. 23 I will sanctify My great Name, which has been profaned among the nations—which you have profaned among them. The nations will know that I am Adonai’”—it is a declaration of Adonai—“‘when I am sanctified in you before their eyes.’”

New Heart, New Spirit

24 “‘For I will take you from the nations, gather you out of all the countries and bring you back to your own land. 25 Then I will sprinkle clean water on you and you will be clean from all

your uncleanness and from all your idols. 26 Moreover I will give
you a new heart. I will put a new spirit within you. I will
remove the stony heart from your flesh and give you a heart of
flesh.[20] 27 I will put My Ruach within you. Then I will cause you
to walk in My laws, so you will keep My rulings and do them.
28 Then you will live in the land that I gave to your fathers. You
will be My people and I will be your God.

29 "So I will save you from all your uncleanness. I will call for
the grain and make it plentiful. I will not bring a famine upon
you. 30 I will multiply the fruit of the tree and the produce of the
field, so that you will no longer bear the disgrace of famine
among the nations. 31 When you remember your evil ways and
your deeds that were not good, you will be disgusted with
yourselves because of your iniquities and your abominations.
32 Not for your sake will I do this"—it is a declaration of ADONAI
—"let that be known to you. Be ashamed and confounded for
your ways, house of Israel!"

33 Thus says ADONAI Elohim: "In the day that I pronounce you
clean from all your iniquities, I will cause the cities to be
inhabited and the ruins will be rebuilt. 34 The land that was
desolate will be tilled instead of being a wasteland in the sight
of all that passed by. 35 They will say, 'This land that was a
wasteland has become like the garden of Eden. The waste,
desolate and ruined cities are fortified and inhabited.' 36 Then
the nations that are left all around you will know that I, ADONAI,
have rebuilt the ruined places, and replanted what was
desolate. I, ADONAI, have spoken it. So I will do it."

37 Thus says ADONAI Elohim: "I will again be inquired of by the
house of Israel, to do it for them—I will populate them with
people like a flock. 38 Like the holy flock, like the flock of
Jerusalem during her moadim, so the waste cities will be filled
with flocks of people.[21] Then they will know that I am ADONAI."

Dry Bones Live

Ezekiel 37 1 The hand of ADONAI was upon me. The Ruach ADONAI
carried me out and set me down in the middle of the valley. It
was full of bones. 2 He led me all around them. Behold, there
were very many on the floor of the valley. Behold, they were
very dry. 3 Then He said to me, “Son of man, can these bones
live?”[22]

I answered, “ADONAI Elohim, You know.”

4 “Prophesy over these bones,” He said to me. “Say to them:
‘Dry bones, hear the word of ADONAI!’ 5 Thus says ADONAI
Elohim to these bones: “Behold, I will cause Ruach[23] to enter
you, so you will live. 6 I will attach tendons to you, bring flesh
on you and cover you with skin. Then I will put breath in you.
You will live. You will know that I am ADONAI.”

7 So I prophesied just as I was commanded. As I prophesied,
there was a noise, and behold, an earthquake. Then the bones
came together, bone to its bone. 8 I saw, and behold, there
were tendons on them, flesh came up and skin covered them
above, but there was no breath in them.

9 Then He said to me, “Prophesy to the Ruach. Prophesy, son
of man, and say to the Ruach, thus says ADONAI Elohim: ‘Come
from the four winds, Ruach! Breathe upon these slain, that they
may live.” 10 So I prophesied just as He commanded me. The
Ruach came into them and they lived. They stood up on their
feet, a vast army.

11 Then He said to me, “Son of man, these bones are the
whole house of Israel. Behold, they say: ‘Our bones are dried
up; our hope is lost; we are cut off—by ourselves.’ 12 Therefore
prophesy and say to them, thus says ADONAI Elohim: ‘Behold, I
will open your graves. I will bring you up out of your graves,
My people. I will bring you back to the land of Israel. 13 You will
know that I am ADONAI, when I have opened your graves and
brought you up out of your graves, My people. 14 I will put My
Ruach in you and you will live. I will place you in your own

land. Then you will know that I, ADONAI, have spoken and that I have done it.” It is a declaration of ADONAI.

Reunification of Southern and Northern Kingdoms 15 **The word of *ADONAI* came to me saying:** 16 **“You, son of man, take one stick and write on it, ‘For Judah’—for *Bnei-Yisrael* joined with him. Then take another stick and write on it, ‘For Joseph’—the stick of Ephraim and all the house of Israel joined with him.** 17 **Join them one to another for yourself, as one stick, so they may become one in your hand.**

18 “When the children of your people speak to you saying, ‘Won’t you tell us what you mean by these?’ 19 say to them, thus says ADONAI Elohim: ‘Behold, I will take the stick of Joseph—which is in the hand of Ephraim and the tribes of Israel joined with him—and I will put them together with the stick of Judah, and make them one stick. They will be one in My hand.’ 20 The sticks that you write on will be in your hand before their eyes.

21 “Then say to them, thus says ADONAI Elohim: ‘Behold, I will take Bnei-Yisrael from among the nations, where they have gone. I will gather them from every side and bring them into their own land. 22 I will make them one nation in the land, on the mountains of Israel, and one king will be king to them all. They will no longer be two nations and never again be divided into two kingdoms. 23 They will never again be defiled with their idols, their detestable things or with any of their transgressions. I will save them out of all their dwellings in which they sinned. I will purify them. Then they will be My people and I will be their God. 24 My servant David will be king over them. They will all have One Shepherd. They will walk in My ordinances and observe My rulings and do them. 25 They will live in the land that I gave to My servant Jacob, where your ancestors lived. They will live there—they, their children and their children’s children, forever, and My servant David will be their prince forever. 26 I will cut a covenant of shalom with them—it will be an everlasting covenant with them. I will give to them and multiply them. I will set up My Sanctuary among them forever.[24] 27 My dwelling-place will be over them. I will

be their God and they will be My people. [28] Then the nations will know that I am ADONAI who sanctifies Israel, when My Sanctuary is in their midst forever.’”

Gog's Alliance Invades Israel

Ezekiel 38 **1** The word of ADONAI came to me saying: **2** "Son of
man, set your face toward Gog of the land of Magog, chief
prince of Meshech and Tubal.[25] Prophesy against him **3** and
say, thus says ADONAI Elohim: 'Behold, I am against you, Gog,
chief prince of Meshech and Tubal. **4** I will turn you about and
put hooks into your jaws. I will bring you out, with all your
army, horses and horsemen—all of them splendidly dressed—a
vast assembly with breastplate and shield, all of them wielding
swords. **5** With them will be Persia, Cush and Put, all of them
with shield and helmet, **6** Gomer and all his troops, the house of
Togarmah from the extreme north and all his troops—many
peoples with you.

7 "'Be prepared, prepare yourself, you and all your company
gathered around you. Be a guard for them. **8** After many days
you will be summoned. In the latter years, you will come
against the land that has been brought back from the sword
and regathered from many peoples on the mountains of Israel,
which had been a continual waste. But they were brought out
from the peoples. When all of them are dwelling securely, **9** you
will come up, you will come like a storm, you will be like a
cloud covering the land—you and all your troops and many
peoples with you.'"

10 Thus says ADONAI Elohim: "It will come to pass in that day
that things will come into your heart and you will devise an evil
plan. **11** You will say, 'I will go up against the land of unwalled
villages. I will fall upon the quiet people who live securely, all
of them living without walls, having no bars or gates, **12** in order
to seize spoil and carry off plunder, to turn your hand against
the waste places now inhabited and against the people
gathered from the nations, who have been acquiring livestock
and property, who live in the center of the world.'

13 "Sheba, Dedan and the merchants of Tarshish with all its
young lions will say to you: 'Have you come to seize spoil? Have
you assembled your company to plunder? To carry away silver

and gold, to take away livestock and property, to make off with immense spoils?’

14 “Therefore, son of man, prophesy, say to Gog, thus says Adonai Elohim: ‘In that day when My people Israel dwell safely, will you not know? 15 You will come from your place out of the extreme north—you and many peoples with you, all of them riding on horses, a great company and mighty army. 16 You will come up against My people Israel like a cloud covering the land. It will happen in the last days. I will bring you against My land, so that the nations may know Me—when I am sanctified through you, Gog, before their eyes.’”

17 Thus says Adonai Elohim: “Are you the one that I spoke about in former times through My servants the prophets of Israel, who prophesied in those days for many years that I would bring you against them? 18 In that day, when Gog comes against the land of Israel”—it is a declaration of Adonai—“My fury will rise up in My nostrils. 19 In My jealousy and the fire of My wrath I have spoken! Surely in that day there will be a great earthquake in the land of Israel. 20 The fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep upon the ground and all humans upon the face of the earth will shake at My presence. The mountains will be thrown down. The steep places will fall. Every wall will fall to the ground. 21 I will call for a sword against him throughout all my mountains”—it is a declaration of Adonai—“every man’s sword will be against his brother. 22 I will punish him with pestilence and blood. I will pour out rain on him, on his troops and on the many peoples with him, a torrential rain, with hailstones, fire and brimstone. 23 So I will magnify and sanctify Myself. I will make Myself known in the eyes of many nations, and they will know that I am Adonai.”

Destruction of Gog

Ezekiel 39 1 “You, son of man, prophesy against Gog and say, thus
says ADONAI Elohim: ‘Behold, I am against you, Gog, chief
prince of Meshech and Tubal. 2 I will turn you around, drive you
along, and lead you up from the extreme north. I will bring you
upon the mountains of Israel. 3 Then I will strike your bow from
your left hand and make your arrows drop from your right
hand. 4 You will fall on the mountains of Israel—you, all your
troops and the people that are with you. I will give you as food
to all kinds of birds of prey and to the beasts of the field. 5 You
will fall on an open field, for I have spoken.’” It is a declaration
of ADONAI.

6 “I will send fire on Magog and on those who live securely in
the islands. Then they will know that I am ADONAI. 7 So I will
make My holy Name known among My people Israel. I will not
let My holy Name be profaned anymore. The nations will know
that I am ADONAI, the Holy One in Israel. 8 Behold, it is coming.
It will be done”—it is a declaration of ADONAI—“this is the day
that I have spoken about.

9 “The inhabitants of Israel’s cities will go out and kindle fires
with the weapons—shields and breastplates, bows and arrows,
war clubs and spears. They will make fires with them for seven
years. 10 They will not take wood out of the field or cut anything
from the forests, for they will make fire from the weapons.
They will plunder those who plundered them and loot those
who looted them.” It is a declaration of ADONAI.

11 “On that day, I will give Gog a burial place there in Israel,
the valley of the travelers east of the sea. It will block those
who travel through, since they will bury Gog and all his
multitude there. Then they will call it the valley of Hamon-Gog.
[26] 12 The house of Israel will bury them for seven months, in
order to cleanse the land. 13 All the people of the land will bury
them. It will be memorable for them, a day when I am
glorified.” It is a declaration of ADONAI.

14 “Men will be continually set apart to travel through the
land and bury the travelers remaining on the face of the land,
in order to cleanse it. At the end of seven months, they will
make their search. 15 When they travel through the land, if any
sees a man’s bone, he will set up a sign by it, until the buriers
have buried it in the valley of Hamon-gog. 16 Hamonah will also
be the name of the city. So they will cleanse the land.
17 “You, son of man”—thus says Adonai Elohim—“say to every
kind of bird and to every beast of the field: ‘Assemble and
come! Gather from all around to My sacrificial feast that I have
prepared for you, a great sacrifice on the mountains of Israel.
You will eat flesh and drink blood. 18 You will eat the flesh of
mighty men and drink the blood of the princes of the earth—as
rams, lambs, goats, bulls—all of them fatlings of Bashan. 19 So
you will eat fat until you are gorged and you will drink blood
until you are drunk, from My sacrificial feast that I have
prepared for you. 20 You will be filled at My table with horses
and horsemen, with mighty men and all the warriors.’” It is a
declaration of Adonai.

Israel Will Know *Adonai*

21 “I will put My glory among the nations. All the nations will
see My judgment that I will execute and My hand that I will lay
on them. 22 The house of Israel will know that I am Adonai their
God, from that day onward. 23 The nations will know that the
house of Israel went into exile for their iniquity, because they
broke faith with Me. So I hid My face from them and gave them
into the hand of their enemies. All of them fell by the sword. 24 I
dealt with them according to their uncleanness and their
transgressions. I hid My face from them.”
25 Therefore thus says Adonai Elohim: “Now I will restore
Jacob from exile, when I have compassion on the whole house
of Israel. I will be zealous for My holy Name. 26 They will bear
their shame and all their disloyalty by which they broke faith
with Me, when they were living securely in their land, with no
one making them afraid. 27 When I have brought them back

from the peoples and have gathered them out of their enemies’ lands, I will be sanctified in them in the eyes of many nations.
28 Then they will know that I am ADONAI their God, since it was I who caused them to go into exile among the nations and I who will gather them back to their own land. I will never again leave them there. 29 I will never again hide My face from them. For I have poured out My Ruach upon the house of Israel.” It is a declaration of ADONAI.

Measurements of a New Temple

Ezekiel 40 1 In the twenty-fifth year of our exile, in the beginning
of the year, in the tenth day of the month—in the fourteenth
year after the city was struck down, on that very day—the hand
of ADONAI was on me, and He brought me there. 2 In visions God
brought me to the land of Israel and set me down upon a very
high mountain. On it, toward the south, was something like the
construction of a city. 3 He brought me there, and behold, there
was a man whose appearance was like bronze.[27] He had a
linen cord in his hand and a measuring rod.[28] He was standing
in the gateway.

4 The man said to me, "Son of man, see with your eyes, hear
with your ears, set your heart on all that I show you—for I
brought you here in order to show you—and report all that you
see to the house of Israel."

5 Behold, an outer wall was all around the House. The
measuring rod in the man's hand was six cubits long,[29] each of
which was a normal cubit and a handbreadth. When he
measured the thickness of the wall structure, it was one rod,
and the height was one rod.

6 Then he went to the gate that faced east and went up its
steps. When he measured the threshold of the gate, it was one
rod wide. Also the other threshold was one rod wide. 7 Each
guard chamber was one rod long and one rod wide. The space
between the chambers was five cubits. The threshold of the
gate by the porch of the gate, facing the House, measured one
rod. 8 When he measured the porch of the gate toward the
House, it was one rod. 9 When he measured the porch of the
gate, it was eight cubits; its pillars were two cubits. The porch
of the gate faced the House. 10 Now the guard chambers of the
east gate were three on this side, and three on the other side—
the three had the same measurement. The side pillars had the
same measure on this side and on that side. 11 When he
measured the width of the entrance of the gate, it was ten
cubits, and the length of the gate was 13 cubits. 12 A barrier

wall was in front of the guard chambers, one cubit on each side. Each chamber was six cubits on each side. 13 When he measured the gate from the roof of the one chamber to the roof of the other, the width was 25 cubits, door facing door. 14 Then he did the pillars—60 cubits. A gateway extended all around to the pillar of the courtyard. 15 Now from the front of the gate of the entrance to the front of the inner porch of the gate measured 50 cubits. 16 There were shuttered windows toward the chambers and toward their pillars within the surrounding gate, and likewise the porches had windows all around inside. On each pillar were palm trees.

17 Then he brought me to the outer court.[30] Behold, there were rooms and pavement, made for the surrounding court, with 30 rooms along the pavement. 18 The pavement was by the side of the gates, as wide as the gates were long. This was the lower pavement. 19 He measured the width from the front of the lower gate to the exterior front of the inner court—it was 100 cubits, to the east and to the north.

20 Next he measured the length and width of the gate of the outer court facing toward the north. 21 Its guard chambers were three on this side and three on that side. Its pillars and its porches had the same measurements as the first gate—50 cubits long and 25 cubits wide. 22 Its windows, porches and palm trees were the same measurements as the gate facing toward the east. Its stairway had seven steps, and its porch was in front of them. 23 A gate to the inner court was opposite the other gate, northward and eastward. He measured 100 cubits from gate to gate.

24 Then he led me toward the south, and behold, there was a gate toward the south. He measured its pillars and its porches. They had the same measurements. 25 The gate and its porch had windows all around, like the other windows, 50 cubits long and 25 cubits wide. 26 Its stairway had seven steps, and its porches were in front of them. It had palm-trees on its pillars, one on this side and another on that side. 27 There was a gate to the inner court toward the south. He measured from gate to gate toward the south—100 cubits.

[28] Then he brought me to the inner court through the south
gate. When he measured the south gate, it had the same
measurements. [29] Its chambers, pillars and porch had the same
measurements. There were windows in it and in the
surrounding porch. It was 50 cubits long and 25 cubits wide.
[30] There were porches all around, 25 cubits long and five cubits
wide. [31] Its porch was toward the outer court. Palm-trees were
on its pillars. Its stairway had eight steps.
[32] Then he brought me into the inner court toward the east.
He measured it with the same measurements. [33] Its chambers,
pillars and porch had the same measurements. There were
windows in it and in its surrounding porch. It was 50 cubits
long and 25 cubits wide. [34] Its porch was toward the outer
court. Palm trees were on its pillars on this side and on that
side. Its stairway had eight steps.
[35] He brought me to the north gate. He measured it with the
same measurements: [36] its chambers, pillars and porch. There
were windows in it all around. It was 50 cubits long and 25
cubits wide. [37] Its pillars were toward the outer court. Palm
trees were on its pillars, on this side and on that side. Its
stairway had eight steps. [38] A chamber with its entry was by the
pillars at the gates; there they rinse the burnt offering. [39] In the
porch of the gate were two tables on this side and two tables
on that side, on which to slaughter the burnt offering, the sin
offering and the guilt offering. [40] Off to the side, on the outside
as one goes up to the entry of the north gate, were two tables.
On the other side of the porch of the gate were two tables.
[41] Four tables were on one side and four tables were on the
other side, by the side of the gate—eight tables, on which they
would slaughter. [42] There were four tables of hewn stone for
the burnt offering, a cubit and a half long, a cubit and a half
wide, and a cubit high. The instruments for the slaughter of the
burnt offering and the sacrifice were laid on them. [43] Hooks, a
handbreadth long, were fastened in the House all around. The
flesh of the offering was to be placed upon the tables.
[44] Outside the inner gate in the inner court were chambers for
the singers, one of which was at the side of the north gate,

facing south. The one at the side of the east gate faced north.
45 He said to me, “This chamber that faces toward the south is
for the kohanim who keep charge of the House. 46 The chamber
that faces toward the north is for the kohanim who keep charge
of the altar. These are the sons of Zadok, those from the sons of
Levi who come near to ADONAI to minister to Him.”
47 Then he measured the court. It was 100 cubits long and
100 cubits wide, a square. The altar was in front of the House.
48 He brought me to the porch of the House. He measured each
pillar of the porch, five cubits on this side and five cubits on
that side. The width of the gate was three cubits on this side
and three cubits on that side. 49 The length of the porch was 20
cubits and the width 11 cubits. It was ascended by way of
steps, where pillars stood, one on each side.

The Inner Sanctuary

Ezekiel 41 [1] Then he brought me to the Temple, and measured
the pillars—six cubits wide on one side, six cubits wide on the
other side, which was the width of the tent. [2] The width of the
entrance was ten cubits. The sides of the entrance were five
cubits on the one side and five cubits on the other side. He
measured its length, 40 cubits and its width, 20 cubits. [3] He
went to the inner room and measured each pillar of the
entrance, two cubits; the doorway, six cubits; and the width of
the doorway, seven cubits. [4] When he measured the inner
room's length, it was 20 cubits, and the width was 20 cubits, in
front of the Temple. He said to me, "This is the Holy of Holies."
[5] When he measured the wall of the House, it was six cubits,
and the width of every side chamber was four cubits,
surrounding the House on every side. [6] There were 33 side
chambers. There were supports in the wall, which belonged to
the House for the side chambers all around, so that they were
not supported by the wall of the House. [7] The side chambers
were wider as they wound about higher and higher. Because
the winding about of the House went higher and higher round
about the house, therefore the width of the House expanded.
One went up from the lowest row to the highest by way of the
middle. [8] I saw also that the House had a raised platform all
around; the foundations of the side chambers were a full rod of
six cubits up to the joint. [9] The thickness of the outer wall of the
side chambers was five cubits. The space between the side
chambers of the House [10] and the outer chambers was 20 cubits
wide all around the House on every side. [11] The doors of the
side chambers were toward the space, one door toward the
north and another door toward the south. The width of the
space was five cubits all around.
[12] The building that was before the separate area at the side
toward the west was 70 cubits wide. The wall of the building
was five cubits thick all around and its length was 90 cubits.
[13] When he measured the House, it was 100 cubits long; the

separate area and the building with its walls, was 100 cubits long; 14 and the width of the face of the House and the separate area toward the east was also 100 cubits.

15 When he measured the length of the building facing the separate area behind it, with its galleries on each side, it was 100 cubits. Now the inner Sanctuary and the porches of the court— 16 the thresholds, the shuttered windows, and the galleries all around in three stories opposite the thresholds— were paneled with wood all around, from the ground up to the windows (even the windows were covered), 17 over the space above the door, as far as the inner House, and on all the wall outside all around inside and outside, by measurement. 18 It was made with cheruvim and palm trees. A palm tree was between cheruv and cheruv. Every cheruv had two faces: 19 the face of a man toward the palm tree on one side and the face of a young lion toward the palm tree on the other side. Thus was it made on all the House all around. 20 The cheruvim and palm trees were made from the ground up to above the door and on the wall of the Temple.

21 The Temple's doorposts were square. Now the front of the Sanctuary had something resembling 22 an altar—three cubits high and two cubits long, made of wood. Its corners, its base and its sides were also of wood. He said to me, "This is the table of the Presence of ADONAI."

23 The Temple and the inner Sanctuary each had double doors. 24 The doors each had two turning leaves—two leaves for one door and two leaves for the other. 25 Cheruvim and palm trees were made on them, on the doors of the Temple, just like those made on the walls. There were thick beams of wood on the face of the porch outside. 26 There were shuttered windows and palm trees on one side and on the other, on the sides of the porch, the side chambers of the House and the thick beams.

The Outer Courtyard

Ezekiel 42 [1] He led me out to the outer courtyard toward the
north. He brought me to the chamber that was opposite the
separate area and opposite the building toward the north. [2] The
length of the building with the door on the north was 100
cubits and the width was 50 cubits. [3] Opposite the 20 cubit
space belonging to the inner court and opposite the pavement
belonging to the outer court was gallery by gallery in three
stories. [4] In front of the chambers was a walkway ten cubits
wide and 100 cubits long. Their doorways were toward the
north. [5] The upper chambers were narrower, because the
galleries took more away from them than from the lower and
the middle ones in the building. [6] For they were in three stories
and had no pillars like the pillars of the courtyards; therefore
more space was taken away than from the lower and the
middle floors, in comparison with the ground. [7] A wall that was
outside by the side of the chambers, toward the outer court in
front of the chambers, was 50 cubits in length. [8] For the
chambers that were toward the outer court were 50 cubits long
while those facing the Temple were 100 cubits. [9] Below these
chambers was the entrance on the east side, as one enters
them from the outer courtyard.

[10] In the thickness of the wall of the courtyard toward the
east, in front of the separate area and in front of the building,
there were chambers. [11] The passageway in front of them were
similar to the chambers on the north, as long and wide as them,
with all their exits and similar arrangements and
doors.[12] Corresponding to the doorways of the chambers on the
south, there was a doorway at the head of the passageway—a
way directly in front of the wall toward the east, as one enters
them.

[13] Then he said to me, “The north chambers and the south
chambers, which are before the separate area, they are the
holy chambers, where the kohanim who are near to ADONAI eat
the most holy things. There they will put the most holy things—

the grain offering, the sin offering and the guilt offering—for the place is holy. 14 Once the kohanim enter, they are not to go out of the holy place into the outer court without leaving there their garments in which they minister—for they are holy. They will put on other garments and approach the area for the people.”

15 When he had finished measuring the inner House, he brought me out by way of the gate facing east and measured all around. 16 When he measured the east side with the measuring rod, it was 500 rods, with the measuring rod round about. 17 When he measured the north side, it was 500 rods by the measuring rod. 18 When he measured the south side, it was 500 rods, with the measuring rod. 19 Then he turned about to the west side and measured 500 rods with the measuring rod. 20 So he measured the four sides. It had a wall all around—the length was 500 and the width was 500—to make a distinction between the holy and the profane.

The Glory Returns

Ezekiel 43 [1] Then he led me to the gate, the gate looking east,
[2] and behold, the glory of the God of Israel was coming from
the east. His voice was like the sound of many waters. The
earth was radiant with His glory. [3] The appearance of the vision
that I saw was like the vision that I saw when I came to destroy
the city. The visions were like the vision that I saw by the river
Chebar. So I fell on my face. [4] Then the glory of ADONAI came
into the House by way of the gate facing the east. [5] The Ruach
took me up and brought me into the inner court. Then behold,
the glory of ADONAI filled the House.

[6] Then I heard someone speaking to me from the House,
while a man was standing beside me. [7] He said to me, "Son of
man, this is the place of My throne, the place of the soles of My
feet, where I will dwell in the midst of Bnei-Yisrael forever. The
house of Israel will no longer defile My holy Name—neither
they nor their kings—by their prostitution or by the corpses of
their kings in their high places. [8] Whenever they set their
threshold next to My threshold and their doorpost next to My
doorpost, with only a wall between Me and them, they defiled
My holy Name by their abominations that they committed. So I
have finished them off in My fury. [9] Now let them put away
their prostitution and the corpses of their kings, far from Me.
Then I will dwell among them forever.

[10] "You, son of man, describe the House to the house of Israel,
so they will be ashamed of their iniquities. Let them measure
accurately. [11] If they are ashamed of all they have done, sketch
out the House for them, its layout, its exits and its entrances,
its complete design, with all its ordinances and all its laws.
Write it down in their sight, so they may observe its complete
design and all its ordinances and do them. [12] This is the Torah
of the House: the whole territory around it on top of the
mountain will be most holy. Behold, this is the Torah of the
House.

The Altar

13 “These are the measurements of the altar by cubits (a cubit
being a normal cubit plus a handbreadth). Its gutter will be a
cubit deep and a cubit wide. Its rim will be one span
surrounding the edge. This will be the base of the altar. 14 From
the base on the ground to the lower ledge will be two cubits
and the width one cubit. From the smaller ledge to the larger
ledge will be four cubits and the width a cubit. 15 The altar
hearth will be four cubits high. Four horns will project upward
from the hearth. 16 The hearth will be 12 cubits long by 12
wide, with four sides square.17 The ledge will be 14 cubits long
and 14 wide with four sides square. The border surrounding it
will be half a cubit and its bottom will be a cubit all around. Its
steps will face east.”

18 Then he said to me, “Son of man, thus says Adonai Elohim:
‘These are the statutes for the altar on the day when they will
construct it, in order to offer burnt offerings on it and to
sprinkle blood on it. 19 Give a young bull for a sin offering to the
Levitical kohanim who are from the offspring of Zadok, who
come near to Me to minister to Me’”—it is a declaration of
Adonai. 20 “You are to take some of its blood and put it on its
four horns, on the four corners of the ledge and on the border
around it. So you will purify it and make atonement for it.
21 Take the bull of the sin offering and burn it in the appointed
place of the House, outside the Sanctuary.

22 “On the second day, offer a male goat without blemish as a
sin offering. They will purify the altar as they purified it with
the bull. 23 When you have finished purifying it, offer a young
bull without blemish and a ram out of the flock without
blemish. 24 Present them before Adonai. The kohanim will cast
salt upon them. They will offer them up as a burnt offering to
Adonai. 25 Every day for seven days, prepare a goat as a sin
offering. They will prepare a young bull and a ram out of the
flock, without blemish.26 They will make atonement for the altar
and cleanse it for seven days. This is how they will consecrate

it. 27 When they have completed the days, from the eighth day
and onward the kohanim will make your burnt offerings upon
the altar as well as your fellowship offerings. Then I will accept
you”—it is a declaration of ADONAI.

Prince at the Eastern Gate

Ezekiel 44 [1] Then he brought me back to the outer gate of the
Sanctuary looking east. It was shut.[2] ADONAI said to me: “This
gate is to be shut. It must not be opened. No one may enter
through it, for ADONAI God of Israel has entered through it. So it
is to be kept shut. [3] Only the prince, since he is a prince, will sit
there to eat bread before ADONAI. He will enter by way of the
porch of the gate and go out the same way.”

Levitical Priesthood

4 Then he brought me by way of the north gate to the front of
the House. I looked, and behold, the glory of ADONAI filled the
House of ADONAI. So I fell upon my face. 5 ADONAI said to me,
"Son of man, set your heart, behold with your eyes and hear
with your ears all that I say to you concerning all the
ordinances of ADONAI'S House and all its laws. Set your heart to
the entrance of the House, with all exits of the Sanctuary. 6 Say
to the rebellious, to the house of Israel, thus says ADONAI
Elohim: 'Enough of your abominations, house of Israel! 7 You
brought in foreigners, uncircumcised in heart and
uncircumcised in flesh, to be in My Sanctuary, to profane it—
My House—when you offer My bread, the fat and the blood.
They have broken My covenant, to add to all your
abominations. 8 You have not kept charge of My holy things, but
you have set keepers of My service in My Sanctuary to please
yourselves.'"

9 Thus says ADONAI Elohim: "No foreigner, uncircumcised in
heart and uncircumcised in flesh, may enter My Sanctuary, not
any foreigner who is among Bnei-Yisrael. 10 For the Levites who
went far from Me, when Israel went astray after their idols, will
bear their iniquity. 11 Yet they will be ministers in My
Sanctuary, overseers of the gates of the House and ministering
in the House. They will slaughter the burnt offering and the
sacrifice for the people. They will stand before them to minister
to them. 12 Because they ministered to them before their idols,
and became a stumbling block of iniquity to the house of Israel,
therefore I have lifted up My hand against them"—it is a
declaration of ADONAI. "They will bear their iniquity. 13 They will
not come near to Me, to minister to Me as kohanim, nor come
near to any of My holy things, to the things that are most holy.
They will bear their shame and their abominations, which they
have committed.

14 "Yet I will appoint them to keep charge of the House, for all
its service and for all that will be done in it. 15 So the Levitical

kohanim, the sons of Zadok who kept charge of My Sanctuary when Bnei-Yisrael wandered from Me, will draw near to Me to minister to Me. They will stand before Me to offer Me the fat and the blood”—it is declaration of ADONAI. 16 “They are ones who will enter My Sanctuary and draw near to My table to minister to Me. They will keep My charge. 17 It will be that when they enter in at the gates of the inner court, they will be clothed with linen garments. No wool will come on them, while they minister in the gates of the inner court, and within. 18 They will have linen turbans upon their heads and linen underclothes upon their loins; they will not wear anything that causes sweat. 19 Before they go out to the outer court—to the outer courtyard to the people—they must take off their garments in which they minister and leave them in the holy chambers. They will put on other garments, so they do not consecrate the people while in their garments. 20 They must not shave their heads or let their locks grow long, but must carefully trim the hair of their heads. 21 No kohen may drink wine before entering the inner court. 22 None may take a widow or a divorced woman as his wife, for they must take virgins of the offspring of the house of Israel or a widow who is the widow of a kohen.

23 “They will teach My people the difference between the holy and the common and explain to them the difference between the unclean and the clean. 24 In a lawsuit, they will stand to judge, and judge in accordance with My ordinances. They will keep My laws and My statutes in all My moadim and keep My Shabbatot holy. 25 They must not come near a dead person to defile themselves—only for a father, mother, son, daughter, brother or sister who had no husband may they defile themselves. 26 After he is cleansed, they will count seven days for him.27 On the day he goes into the Sanctuary, into the inner court to minister in the Sanctuary, he is to offer his sin offering.” It is a declaration of ADONAI.

28 “It will be an inheritance for them. I am their inheritance. Do not give them any possession in Israel for I am their possession. 29 They will eat the grain offering, the sin offering and the guilt offering. Every devoted thing in Israel will be

theirs. [30] The first of all the firstfruits of everything and every offering of every kind from all your offerings will belong to the kohanim. You will also give the kohen the first of your dough, to make a blessing to rest on your house. [31] The kohanim may not eat any carcass, whether bird or beast, that dies of itself or is torn.”

Levitical Land

Ezekiel 45 1 “When you allot the land for inheritance, set apart an
offering to ADONAI, a holy portion of the land. The length will be
25,000 and the width will be 10,000.[31] It will be holy within all
its surrounding borders.2 Out of this, there will be the Holy
Place, 500 long by 500 wide, square all around, and 50 cubits
for the open land surrounding it. 3 From this area you are to
measure a length of 25,000 and a width of 10,000, in which will
be the Sanctuary, which is most holy. 4 It is to be the holy
portion of the land, for the kohanim ministering in the
Sanctuary, who draw near to serve ADONAI. It will be a place for
their houses as well as a place consecrated for the Sanctuary.
5 An area 25,000 long by 10,000 wide will be for the Levites,
the ministers of the House. It will be a possession for
themselves—20 chambers.

6 “You will give the city possession of an area 5,000 wide by
25,000 long, alongside the offering of the holy allotment. It will
be for the whole house of Israel.

The Prince’s Allotment

7 “The prince will have a portion on either side of the holy
allotment and the city’s property, adjacent to the holy offering
and the city’s property, on the west side westward and on the
east side eastward. Its length will correspond to one of the
tribal portions, from the western boundary to the eastern
boundary. 8 It will be land for him as a possession in Israel. My
princes will no longer oppress My people. They will give land to
the house of Israel according to their tribes.”

9 Thus says ADONAI Elohim: “Let it be enough for you, princes
of Israel. Get rid of violence and destruction, execute justice
and righteousness, take away your oppression from My
people”—it is a declaration of ADONAI. 10 “You are to have just
balances, an honest dry measure and an honest liquid measure.
[32] 11 The dry and liquid measure will be of a uniform measure:

the bath will contain a tenth part of a homer, and the ephah a tenth part of a homer; the standard measure will be the homer.
12 The shekel will be 20 gerahs; 20 plus 25 plus 15 shekels will be your mina.
13 “This is the offering that you are to set apart: a sixth of an ephah out of a homer of wheat, a sixth of an ephah out of a homer of barley, 14 along with the set portion of oil—a bath of oil—as the tithe of the bath for each kor, which is ten baths (or a homer, since ten baths are a homer), 15 and one lamb of the flock out of 200, from the well-watered pastures of Israel. These are for the grain offering, burnt offering and fellowship offerings, to make atonement for them.” It is a declaration of Adonai.
16 “All the people of the land must give this contribution to the prince in Israel. 17 It will be the prince’s role to give the burnt offerings, grain offerings and drink offerings at the feasts, New Moons and Shabbatot, in all the moadim of the house of Israel. He will prepare the sin offering, the meal offering, the burnt offering and the fellowship offerings, to make atonement for the house of Israel.”

Offerings for *Moadim*

18 Thus says Adonai Elohim: “In the first month, in the first day of the month, take a young bull without blemish and purify the Sanctuary. 19 The kohen will take some of the blood of the sin offering and put it upon the doorposts of the House and upon the four corners of the ledge of the altar and upon the posts of the gate of the inner court. 20 So you will do on the seventh day of the month for everyone who sins unintentionally or through ignorance. So you will make atonement for the House.
21 “In the first month, on the fourteenth day of the month, you will have the Passover, a feast of seven days when matzah will be eaten. 22 On that day the prince will prepare a bull as a sin offering for himself and for all the people of the land. 23 He will prepare a burnt offering to Adonai for the seven days of the

feast—seven bulls and seven rams without blemish daily for seven days and a male goat daily for a sin offering. [24] He will prepare as a grain offering, an ephah for a bull, an ephah for a ram and a hin of oil for each ephah. [25] He will do this in the seventh month, on the fifteenth day of the month, during the Feast, for seven days, for sin offering as well as burnt offering, grain offering as well as oil.”

Ezekiel 46 1 Thus says ADONAI Elohim: “The gate of the inner
court that faces the east will be shut for the six working days.
On Yom Shabbat it will be opened and in the day of the New
Moon it will be opened. 2 The prince will enter by way of the
porch of the gate from outside, and stand by the post of the
gate. Then the kohanim will prepare his burnt offering and his
fellowship offerings. He will worship at the threshold of the
gate, and then go out. The gate will not be shut until the
evening. 3 The people of the land will worship at the door of
that gate before ADONAI on Shabbatot and New Moons.

4 “The burnt offering that the prince offers to ADONAI on Yom
Shabbat will be six lambs without blemish and a ram without
blemish. 5 The grain offering will be an ephah for the ram. The
grain offering for the lambs will be a gift of his hand and a hin
of oil for an ephah. 6 On the day of the New Moon it will be a
young bull without blemish, six lambs and a ram—they must be
without blemish. 7 He will prepare a grain offering, an ephah
for the bull and an ephah for the ram, for the lambs whatever
his hand may reach and a hin of oil for an ephah. 8 When the
prince enters, he will enter by way of the porch of the gate and
he will also exit by that way. 9 When the people of the land
come before ADONAI at the moadim, whoever enters by way of
the north gate to worship will exit by way of the south gate.
Whoever enters by way of the south gate must exit by way of
north gate. He should not return by the way of the gate where
he came in, since he must exit straight ahead. 10 When they
enter, the prince will come in among them. When they go out,
they will go out together.

11 “At the feasts and the moadim, the grain offering will be an
ephah for a bull and an ephah for a ram, and for the lambs a
gift of his hand and a hin of oil for an ephah. 12 Now if the
prince prepares a freewill offering, burnt offering or fellowship
offerings as a freewill offering to ADONAI, the gate for him
facing east must be opened for him. Then he will prepare his
burnt offering and his fellowship offerings as he does on Yom
Shabbat. Then he will go out. After he exits, the gate should be
shut.

13 “You are to prepare a lamb of the first year, without
blemish, for a burnt offering to ADONAI daily—morning by
morning you are to prepare it. 14 Also you will prepare a grain
offering with it morning by morning, a sixth of an ephah and a
third of a hin of oil, to moisten the fine flour—a grain offering
to ADONAI continually. It is perpetual statute. 15 They will
prepare the lamb, the grain offering and the oil, morning by
morning, for a continual burnt offering.”
16 Thus says ADONAI Elohim: “If the prince gives a gift to any
of his sons as his inheritance, it will belong to his sons. It will
be their possession by inheritance. 17 But if he gives of his
inheritance as a gift to one of his servants, it will be his until
the year of liberty, when it will revert to the prince. His
inheritance will belong to his sons. 18 The prince must not take
from the people’s inheritance, evicting them wrongfully out of
their property. He must give inheritance to his sons out of his
own property, so that My people will not be displaced, anyone
from his own property.”
19 Then he brought me through the entrance that was at the
side of the gate, into the holy chambers for the kohanim,
looking north. Behold, there was a place at the far western end.
20 He said to me, “This is the place where the kohanim will boil
the guilt offering and the sin offering, where they will bake the
grain offering, so they do not bring them into the outer court,
to consecrate the people.”
21 Then he brought me out to the outer courtyard and led me
past the four corners of the courtyard. Behold, in every corner
of the courtyard there was another courtyard. 22 In the four
corners of the courtyard there were enclosed courts, 40 cubits
long by 30 wide—these four in the corners had the same size.
23 There was a row of masonry surrounding them, surrounding
the four. Boiling places were built under the surrounding rows.
24 He said to me, “These are the boiling places where the
ministers of the House will boil the sacrifices of the people.”

River of Life

Ezekiel 47 1 Then he brought me back to the door of the House.
Behold, water was flowing out from under the threshold of the
House eastward—for the front of the House faced east. The
water was flowing down from under the right side of the
House, south of the altar. 2 He brought me out by way of the
north gate and led me around outside by the way of the outer
gate, the way of the gate looking east. Behold, water was
trickling out from the right side.

3 When the man went out eastward with a line in his hand, he
measured a 1,000 cubits. Then he led me into the water—water
to the ankles. 4 Again he measured a 1,000, and led me into the
water—water to the knees. Again he measured a 1,000, and he
led me into the water—water up to the waist. 5 Again he
measured a 1,000, and now it was a river that I could not pass
through, for the water had risen, water to swim in—a river that
could not be crossed. 6 He said to me, "Have you seen this, son
of man?"

Then he brought me back to the bank of the river. 7 When I
had returned, behold, there were very many trees on one side
and on the other, along the bank of the river.[33] 8 Then he said
to me, "These waters go out toward the eastern region. They
go down to the Arabah and enter the sea. When they arrive at
the sea, the waters of the sea will flow and will become fresh.
[34] 9 It will be that every living creature that swarms will live
wherever the rivers go. There will be a very great multitude of
fish, because this water goes there and makes the salt water
fresh. So everything will be healed and live wherever the river
goes. 10 Fishermen will stand by it; from En-gedi to En-eglaim,
it will be a place for spreading of nets. Their fish will be of
many different kinds—like the fish of the Great Sea, a huge
quantity. 11 Its swamps and marshes will not become fresh; they
will be set aside for salt. 12 On the river, on its bank, on this
side and that side, will grow every kind of tree for food. Its leaf
will not wither; its fruit will not fail; it will bear new fruit every

month, because its water flows out from the Sanctuary. Its fruit will be for food and its leaf will be for healing.”

Borders of the Holy Land

13 Thus says Adonai Elohim, “This will be the border, by which
you will divide the land for inheritance according to the twelve
tribes of Israel, Joseph receiving two portions. 14 You will
inherit it, each one like another, as I lifted My hand to give to
your fathers. So this land will fall to you as an inheritance.
15 “This will be the boundary of the land: on the north side,
from the Great Sea, by way of Hethlon, to the entrance of
Zedad—16 Hamath, Berothah, Sibraim, which is between the
border of Damascus and the border of Hamath, as far as Hazer-
hatticon, which is on the border of Hauran. 17 So the border
from the sea will be Hazar-enon at the border of Damascus,
with the territory of Hamath to the north. This will be the
northern side.
18 The east side, between Hauran, Damascus, Gilead and the
land of Israel, will be by the Jordan. You will measure from the
northern border to the eastern sea. This will be the eastern
side.
19 The south side southward will be from Tamar as far as the
waters of Meriboth-kadesh, to the Wadi of Egypt and to the
Great Sea. This will be the southern side toward the south.
20 The west side will be the Great Sea, from the southern
border as far as the front of the entrance of Hamath. This will
be the western side.
21 You are to divide this land for yourselves to the tribes of
Israel. 22 So you are to divide it by lot for an inheritance for you
and for the outsiders who dwell among you, whoever bears
children among you. They will be to you like the native-born of
Bnei-Yisrael; they will be allotted an inheritance along with you
among the tribes of Israel. 23 In whatever tribe the outsider
lives, there you will give him his inheritance.” It is a
declaration of Adonai.

Ezekiel 48 [1] “Now these are the names of the tribes: Dan’s
portion will be from the northern frontier, beside the way of
Hethlon to the entrance of Hamath, Hazar-enan at the northern
border of Damascus, beside Hamath, and from eastern side to
the sea.[2] Next to the territory of Dan, from the east side to the
west will be Asher’s one, [3] Next to the territory of Asher, from
the east side to the west will be Naphtali’s one. [4] Next to the
territory of Naphtali, from the east side to the west, will be
Manasseh’s one. [5] Next to the territory of Manasseh, from the
east side to the west will be Ephraim’s one. [6] Next to the
territory of Ephraim, from the east side to the west, will be
Reuben’s one. [7] Next to the territory of Reuben, from the east
side to the west, will be Judah’s one.

[8] By Judah’s border, from the east side to the west, will be the
contribution which you will set aside, 25,000 cubits in width
and in length like one of the portions, from the east side to the
west. The Sanctuary will be in the midst of it. [9] The allotment
that you will set apart to ADONAI will be 25,000 in length and
10,000 in width. [10] The holy allotment will be apportioned for
these—for the kohanim. Toward the north it will be 25,000
cubits and toward the west 10,000 in width, toward the east
10,000 in width and toward the south 25,000 in length.
ADONAI’S Sanctuary will be in the midst of it. [11] The sanctified
portion will be for the kohanim of the sons of Zadok, who kept
My charge and did not go astray as the Levites went astray
when Bnei-Yisrael went astray. [12] It will be for them a portion
set apart from the offering of the land, most holy, by the border
of the Levites.

[13] Alongside the border of the kohanim, the Levites will have
25,000 in length and 10,000 in width. The entire length will be
25,000 and the width 10,000. [14] They must not sell or exchange
any of it or transfer the choice portion of the land, for it is holy
to ADONAI. [15] The 5,000 that remain in the width, in front of the
25,000 thousand, will be for common use, for the city, for living
and for pastureland.

“The city will be in the midst of it, [16] and will have these
measurements: the north side; 4,500; the south side 4,500; the

east side, 4,500; and the west side, 4,500. 17 The city will have
open land: toward the north 250, toward the south 250, toward
the east 250, and toward the west 250.18 The remainder of the
length, according to the holy allotment, will be 10,000
eastward and 10,000 westward. It will be alongside the holy
allotment. Its produce will be food for those who serve the city.
19 Those who serve the city, out of all the tribes of Israel, will
till it. 20 The whole allotment will be 25,000 by 25,000, square;
you will set apart the holy allotment with the property of the
city.

21 “What is remaining from this side and on the other of the
holy allotment and the city property will be for the prince.
What is adjacent to the 25,000 of the allotment toward the
eastern border, and westward adjacent to the 25,000 toward
the western border, alongside the portions, will be for the
prince. The holy allotment and the Sanctuary of the House will
be in the midst of it. 22 The property of the Levites and the
property of the city will be in the middle of what belongs to the
prince; what belongs to the prince will be between Judah’s
border and Benjamin’s border.

23 As for the rest of the tribes: from the east side to the west,
will be Benjamin’s one. 24 Next to the territory of Benjamin,
from the east side to the west, will be Simeon’s one. 25 Next to
the territory of Simeon, from the east side to the west, will be
Issachar’s one. 26 Next to the territory of Issachar, from the east
side to the west, will be Zebulon’s one. 27 Next to the territory
of Zebulun, from the east side to the west, will be Gad’s one.
28 Next to the territory of Gad, at the south side southward, the
border will be from Tamar to the waters of Meribath-kadesh, to
the Wadi, to the Great Sea. 29 This is the land that you will
divide by lot to the tribes of Israel as an inheritance, and these
are their portions.” It is a declaration of Adonai.

30 “These are the exits of the city: on the north side, 4,500 by
measure, 31 will be the gates of the city named after of the
tribes of Israel—three gates northward—the Reuben Gate, one;
the Judah Gate, one; the Levi Gate, one. 32 At the east side,
4,500, will be three gates: the Joseph Gate, one; the Benjamin

Gate, one; Dan Gate, one. 33 At the south side, 4,500 by
measure, will be three gates: the Simeon Gate, one; the
Issachar Gate, one; the Zebulun Gate, one. 34 At the west side,
4,500, with their three gates: the Gad Gate, one; the Asher
Gate, one; the Naphtali Gate, one. 35 It will be 18,000 cubits all
around.

"From that day on, the name of the city will be: 'ADONAI Is
There.'"

Hosea

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14

The Unfaithful Wife

Hosea 1 1 The word of ADONAI that came to Hosea son of Beeri, in
the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah,
and in the days of Jeroboam son of Joash, king of Israel. 2 When
ADONAI first spoke with Hosea, ADONAI said to Hosea:

"Go, get yourself a prostitute as a wife
and children with a prostitute!
For the land is an unfaithful prostitute,
far from following after ADONAI."
3 So he went and took Gomer the daughter of Diblaim,
and she conceived and bore him a son. 4 Then ADONAI
said to him:
"Name him Jezreel[1] for in yet a little while
I will visit the blood of Jezreel upon the house of Jehu,
and I will destroy the kingdom of the house of Israel.
5 In that day I will break the bow of Israel in the valley
of Jezreel."
6 Then she conceived again, and bore a daughter. And He
said to him:
"Name her Lo-ruhamah[2]—
for no longer will I have compassion on the house
of Israel
that I should ever pardon them.
7 But on the house of Judah I will have compassion
and deliver them by ADONAI, their God,
yet not by bow, sword or battle,
nor by horses and horsemen."
8 After she weaned Lo-ruhamah, she conceived and bore a
son. 9 Then He said:
"Name him Lo-ammi[3],
for you are not My people
and I am not yours."[4]

Restoring the Covenant Promises

Hosea 2

1 “Yet the number of Bnei-Yisrael will be like the
sand of the sea, which cannot be measured or
counted.[5]
Instead of ‘You are not My people’ being said to
them, they will be called ‘Children of the living
God.’
2 Then the descendants of Judah and descendants of
Israel will be gathered together.
They will appoint themselves one head
And they will go up from the land.
For the day of Jezreel will be great.
3 Say you to your brothers, ‘Ammi’[6]
and to your sisters, ‘Ruhamah’[7].
4 Contend with your mother, contend!
For she is not My wife nor I her husband.
Let her put away her fornications from her face and
her adulteries from between her breasts.
5 Or else I will strip her naked and expose her as on the
day she was born.
Then I will make her like a wilderness.
Yes, I will make her like desert land,
and I will let her die of thirst.
6 I will have no compassion for her children, for they
are children of prostitution.
7 For their mother has practiced prostitution.
She who conceived them has been shameful.
For she said, ‘Let me go after my lovers, who are
giving me my bread and my water,
my wool and my flax, my oil and my drink.’
8 Therefore see, I will hedge her in with thorns, and I
will build a wall around her

so she cannot find her paths.
9 Then she will chase after her lovers, but she will not
overtake them.
She will seek them, but not find.
Then she will say:
‘Let me go and return to my first husband, for was it
better for me then, than now.’
10 But she did not realize that I Myself gave her the
grain, the wine and the fresh oil.
I lavished on her silver, also gold—
which they made into Baal.
11 Therefore I will return and take back My grain in its
season,
and My new wine at its appointed time,
and I will snatch away My wool and My linen for
covering her nakedness.
12 So now I will uncover her lewdness to the eyes of her
lovers,
and no one will rescue her from My hand.
13 I will also put an end to all her rejoicing— her feasts,
her New Moon,
her Shabbat, and all her moadim.
14 I will also devastate her vines and her fig trees, of
which she said: ‘These are my payment
that my lovers have given to me.’
But I will turn them into a thicket
and beasts of the field will devour them.
15 Then I will punish her for the days of the Baalim[8]
to whom she would burn incense—
adorning herself with her rings and jewelry, going
after her lovers— but Me she forgot.”
It is a declaration of ADONAI.

Compassion and Covenant Love 16 **“So then, I Myself will entice her, I will bring her into the wilderness**

and speak to her heart.
17 I will give her back her vineyards from there and
make the valley of Achor a door of hope.
She will respond there—
as in the days of her youth,
as in the day she came up out of the land of Egypt.
18 In that day—it is a declaration of Adonai— you will
proclaim, ‘My husband,’
and never again call Me, ‘My Baal.’
19 Then I will remove the names of the Baalim out of her
mouth, no longer to be mentioned by their name.
20 In that day I will make a covenant for them with the
beasts of the field, the flying creatures in the sky,
and the creeping things on the ground.
I will break into pieces the bow and sword and
warfare from the land,
and I will cause them to lie down securely.
21 Then I will betroth you to Me forever— yes, I will
betroth you to Me with righteousness, justice,
covenant loyalty and compassion.
22 I will betroth you to Me with faithfulness, and you will
know Adonai.
23 So it will be in that day, I will respond —it is a
declaration of Adonai— I will respond to the skies,
and they will respond to the earth,
24 and the earth will respond with grain, new wine, and
fresh oil— and they will respond with ‘Jezreel!’[9]
25 I will sow her in the land for Myself.
I will have compassion on Lo-ruhamah.
I will say to Lo-ammi, ‘You are My people!’[10]
and they will say, ‘My God!’”

Buying Back His Wife

Hosea 3 **1** Then ADONAI said to me: “Go again! Love a woman who
is loved by a companion and committing adultery—just as
ADONAI has loved the Bnei-Yisrael, while they were turning to
other gods and loving raisin cakes.”
2 So I bought her for myself for fifteen shekels of silver and
an omer and a half of barley. **3** Then I said to her: “For many
days you must stay with me. You must not practice prostitution.
You must not have a man, and I will be the same toward you.”
4 For Bnei-Yisrael will remain for many days without king,
without prince, without sacrifice, without sacred pillar, and
without ephod or teraphim.[11] **5** Afterwards, Bnei-Yisrael will
return, and they will seek ADONAI their God and David their
king. Then they will turn in awe to ADONAI and to His goodness
in the last days.

Destroyed For Lack of Knowledge

Hosea 4

1 Hear the word of ADONAI, Bnei-Yisrael!
For ADONAI has a dispute with the inhabitants of the land, because there is no truth,
no covenant loyalty,
and no knowledge of God in the land.
2 Curse, deceive, murder, steal, commit adultery!
They practice violence,
and bloodshed follows bloodshed.
3 Therefore the land will mourn, and everyone dwelling in it will languish along with the beasts of the field and the flying creatures of the sky— even the fish of the sea will be removed.
4 Yet let no one dispute and let no one argue.
Your people are like a kohen
who makes quarrels.
5 So you will stumble by day.
Also a prophet will stumble with you by night, when I destroy your mother.
6 My people are destroyed for lack of knowledge.
Since you rejected knowledge,
I will also reject you from being My kohen.
Since you forgot the Torah of your God, just so I will forget your children.
7 The more they multiplied, the more they sinned against Me.
I will change their glory into disgrace.
8 They feed on the sin of My people and relish their iniquity.
9 But it will be like people, like kohen.
So I will punish them for their ways, and repay them for their deeds.

10 They have eaten but will not be satisfied.
They have fornicated but will not increase.
For they stopped giving heed to ADONAI.
11 Prostitution and wine—even new wine— it takes away
understanding.
12 My people consult their wooden idol and their
divining rod informs them.

For a spirit of prostitution

leads them astray
and they have been a prostitute—
out from under their God.
13 They sacrifice on the mountaintops and on the high
places they burn incense under oak poplar, and
terebinth— for its shade is good.
Therefore your daughters are prostitutes and your
daughters-in-law commit adultery.
14 Will I not punish your daughters for prostitution or
your daughters-in-law for adultery?
For they consort with prostitutes,
and they sacrifice with cult prostitutes.

A people without understanding
will be thrust down.

15 Though you, Israel, are a prostitute, let Judah not
become guilty.
But do not come to Gilgal
or go up to Beth-aven,[12]
and do not swear: ‘As Adonai lives!’
16 For Israel is stubborn like a stubborn cow.
Now Adonai will pasture them like a lamb in the open
field.
17 Ephraim is joined to idols; let him alone!
18 Their liquor has come to an end.
They surely have practiced prostitution.
Her rulers have deeply loved disgrace.
19 A wind will wrap her up in its wings.
They will be ashamed of their sacrifices.

Judgment for Betrayal

Hosea 5

1 Hear this, O priests!
Pay attention, O house of Israel!
Give ear, O house of the king!
For the judgment applies to you: For you were a
snare at Mizpah
and a net spread on Tabor.
2 Rebels were deep in slaughter, so I am a chastisement
for them all.
3 I myself have known Ephraim, and Israel is not hidden
from Me.
For now, Ephraim, you are a prostitute— Israel is
defiled!
4 They will not give up their evil deeds to return to their
God.
For a spirit of prostitution is in them, and ADONAI they
have not known.
5 The Pride of Israel will answer to his face: Israel and
Ephraim will stagger in their iniquity, Judah also will
stumble with them.
6 With their flocks and with their herds they will go to
seek ADONAI, but they will not find Him— He has
withdrawn from them.
7 They have betrayed ADONAI, for they have begotten
foreign children.
Now the New Moon will devour them, with their
portions.

8 Blow a shofar in Gibeah, a trumpet in Ramah!
Sound an alarm at Beth-aven:
“Behind you, Benjamin!”
9 Ephraim will be become desolate in the day of rebuke.

Among the tribes of Israel
I made known what is certain.
10 The princes of Judah were like those who move a
boundary mark.
I pour out My fury on them like water.
11 Oppressed is Ephraim, crushed by judgment,
for he willingly followed a worthless thing.
12 So, I will be like a moth to Ephraim and like decay to
the house of Judah.
13 When Ephraim saw his sickness and Judah his wound,

Ephraim went to Assyria
and sent envoys to a warring king.

But he cannot heal you
nor will he cure your wound.
14 For I will be like a lion to Ephraim, and like a young
lion to the house of Judah.
I, even I, will tear and go away.
I will carry off, and nobody will rescue.
15 I will go and return to My place until they admit their
guilt.
Then they will seek My face.
In their distress they will seek Me earnestly:

Prayer of *Teshuvah*

Hosea 6

1 Come, let us return to ADONAI.
For He has torn, but He will heal us.
He has smitten, but He will bind us up.
2 After two days He will revive us.
On the third day He will raise us up, and we will live
in His presence.[13]
3 So let us know, let us strive to know ADONAI.
Like dawn His going forth is certain.
He will come to us like the rain,
like the latter rain watering the earth.

Covenant Loyalty More Than Sacrifice 4 "O Ephraim, what shall I do for you?

O Judah, what will I do for you?
For your loyalty is like a morning cloud or like dew
rising early, vanishing.
5 Therefore I cut them down by the prophets.
I slew them by the words of My mouth.
Now the judgments pronounced against you: light
will go forth.
6 For I delight in loyalty[14] and not sacrifice, knowledge
of God more than burnt offerings.
7 But like Adam, they transgressed a covenant.
There they dealt treacherously with Me.
8 Gilead is a city of evildoers, tracked with bloody
footprints.
9 Like marauding bands waiting for a man, so a
company of priests murders
on the way toward Shechem.
For they have committed crime.

10 In the house of Israel I have seen a horrible thing:
Ephraim’s prostitution is there,
Israel has become unclean.
11 Also, Judah, there is a harvest for you, when I return
My people from captivity.”

Iniquity of Senseless Ephraim

Hosea 7

1 “When I would have healed Israel, the iniquity
of Ephraim was uncovered, even the wickedness of
Samaria,
for they practice fraud.
So a thief breaks in;
a marauding band will raid outside.
2 But they never admit in their heart that I remember
all their evil.
Now their deeds are all around them.
They are right before My face.
3 They gladden the king with their evil and the princes
with their lies.
4 All of them are practicing adultery, as an oven heated
by a baker who stops stirring or kneading dough
when it is leavened.
5 On the day of our king, princes become sick from
wine.
His hand drags scorners along.
6 For their hearts are like an oven, as they wait in
ambush.
All night their anger smolders.
In the morning it burns like a blazing fire.
7 All of them are hot like an oven, and they devour their
rulers.
All of their kings have fallen.
None among them calls on Me.
8 Ephraim mixes himself with the peoples.

Ephraim has become a pancake
that never gets turned over.
9 Strangers devoured his strength— yet he does not
know it.
Gray hairs have spread on him—
and he does not know it.
10 Though the Pride of Israel has answered him to his
face,

yet they did not return
to ADONAI their God, nor seek Him about all this.
11 Ephraim is like a senseless silly dove, they call to
Egypt; they go to Assyria.
12 As they are going, I will spread out My net over them,
I will bring them down like a bird from the sky.
I will chasten them as in the report that comes to
their assembly.
13 Oy to them!
For they strayed from Me.
Devastation to them!
For they rebelled against Me.

Should I redeem them
after they spoke lies about Me?
14 Nor did they not cry to Me in their heart when they
were wailing on their beds.
For the sake of grain and new wine
they slash themselves—
they keep turning away from Me.
15 I trained and strengthened their arms, yet they kept
planning evil against Me.
16 They will turn back—only not upwards.
They are like a treacherous bow.
Their princes will fall by the sword because of the
insolence with their tongues.
This will be for their ridicule in the land of Egypt.

Idols Thrown Down

Hosea 8

1 “Put a shofar to your mouth!

Like a vulture he comes
against the house of ADONAI.
For they overstepped My covenant and transgressed
My Torah.
2 Will they cry out to Me, ‘My God, we—Israel—knew
You’?[15]
3 Israel has rejected goodness— an adversary will
pursue him.
4 They crowned kings, but not by Me.

They appointed princes
I did not approve.
Their silver and gold they made into idols— just so they would be cut down.
5 Samaria! Your calf is thrown down!
My anger is kindled against them!
How long will they be incapable of innocence?
6 For a craftsman from Israel made it, so it is no god.
For the calf of Samaria will be splinters.

7 “For they sow wind, and reap a whirlwind.
There is no mature grain—
the sprout yields no meal.
Should it produce anything,
strangers would swallow it up.
8 Israel has been swallowed up!
Now they are among the nations,
like an ornament with no delight in it.
9 For they have gone up to Assyria, like a wild donkey alone by itself.
Ephraim has hired lovers.
10 Although they hire among the nations, I will now round them up.
So they will begin to decrease
under the burden of king and princes.
11 “When Ephraim multiplied altars for making sin offerings,
they became his altars for sinning.
12 Though I were to write out for him ten thousand things from My Torah, they are regarded as something strange.
13 Sacrifices are gifts for Me— should they sacrifice meat and then eat it?
ADONAI will not accept them.

Now He will remember their iniquity and punish their
sin— they will return to Egypt.
14 For Israel has forgotten his Maker and built temples,
while Judah has multiplied fortified cities.
So I will send fire upon its cities that will consume
their citadels.”

Days of Desolation Are Coming

Hosea 9

1 Do not rejoice, O Israel, do not celebrate like
the peoples— for so you have gone whoring away
from your God.
You have loved a prostitute's pay, on every grain-
threshing-floor.
2 Threshing-floor and wine-press will not sustain them,
and new wine will fail her.
3 They will not dwell in ADONAI'S land.
Instead Ephraim will return to Egypt, and eat unclean
food in Assyria.
4 They will pour no wine-offerings to ADONAI— they
would not be pleasing to Him.

Their sacrifices will be like
the bread of mourners for them.
All that eat it will be defiled, for their bread is for
their appetite, not coming into the House of
ADONAI.
5 What will you do for a moed or for the day of ADONAI'S
feast?

6 Look, even if they escape the desolation, Egypt will
gather them up;
Memphis will bury them.
And their precious silver treasures?
Weeds will possess them.
Thorns will be in their tents.
7 The days of punishment have come; the days of
retribution have come.
Let Israel know! The prophet is a fool; the man of the
spirit is mad!

For great is your iniquity
and great the hostility.
8 Ephraim is a watchman with my God, a prophet.
A bird catcher’s trap is on all his paths.
Hostility is in the House of his God.
9 They have deeply corrupted themselves as in the days of Gibeah.
He will remember their iniquity, He will punish their sin.

10 “Like grapes in the wilderness I found Israel.
Like early fruit on a fig tree in its first season I saw your fathers.
They came to Baal-peor
and devoted themselves to shame.

So they became as detestable
as the thing they loved.
11 Ephraim’s glory flies away like a bird— no birth, no
pregnancy, no conception!
12 For if they should raise their children, I would make
them childless to the last man.
Yes, woe to them
when I depart from them!
13 Ephraim, as I have seen, is like Tyre, planted in a
meadow, but Ephraim will bring his children out to
the slayer.”

14 Give them, ADONAI, what will You give?

Give them a miscarrying womb
and dried up breasts.

15 “All their wickedness is at Gilgal, for there I despised them.
Because of their wicked practices, I will drive them out of My House.
I will love them no more.
All their princes are rebellious.
16 Ephraim is blighted; their root is withered;
they bear no fruit.
Even if they bring forth children, I will slay the cherished ones in their wombs.”
17 My God will cast them off, since they did not listen to Him.
So they will become wanderers among the nations.

Israel to be Shamed in Captivity

Hosea 10

1 A luxuriant vine is Israel, who produces fruit
for himself.
Like the abundance of his fruit
he has multiplied his altars.
Like the goodness of his land,
they made beautiful sacred pillars.
2 Their heart became smooth[16].
Now they will bear their guilt.
He will break down their altars.
He will destroy their sacred pillars.
3 Surely now they will say: “We have no king, for we
have not feared ADONAI.
The king—what can he do for us?”
4 They spoke words— empty oaths to make a covenant.
But judgment springs up as hemlock in the furrows of
the field.
5 The inhabitants of Samaria will quarrel over the
calves of Beth-aven.
Indeed its people will mourn over it, but its priests
will tremble over it.
For its glory will surely depart from it.
6 It also will be carried to Assyria as tribute to a
warring king.

Ephraim will receive shame
and Israel will be put to shame by its own counsel.
7 Samaria is being cut off.
Her king is like a splinter on the surface of the water.
8 The high places of Aven, the sin of Israel will be destroyed.
Thorns and thistles will come up on their altars.
And they will say to the mountains: “Cover us!”
And to the hills: “Fall on us!”[17]
9 “From the days of Gibeah, you have sinned, O Israel.
There they took their stand.
Will not war over sons of iniquity overtake them in Gibeah?
10 When I desire, I will chasten them,
and peoples will gather against them when they are yoked to their two sins.
11 Though Ephraim is a trained heifer that loves to thresh,

I put a yoke
over her fair neck.
I will make Ephraim pull;
Judah will plow;
Jacob will drag a harrow by himself.”

Plow Up Your Ground [12] Sow for yourselves righteousness.[18]

Reap in accord with covenant love.
Break up your unplowed ground.
For it is time to seek ADONAI, until He comes
and showers righteousness on you.
13 You have plowed up wickedness, you have reaped
iniquity.
You have eaten the fruit of delusion, for you have
trusted in your own way, in the multitude of your
mighty men.
14 A tumult will arise among your people.
All your strongholds will be demolished, as Shalman
destroyed Beth-arbel in the day of battle, when a
mother was dashed in pieces with her children.
15 Just so has Bethel done to you because of your great
wickedness.
At dawn the king of Israel
will be utterly cut off.

My Son Called Out

Hosea 11

1 “When Israel was a youth I loved him, and out
of Egypt I called My son.[19]
2 They called out to them but they departed from their
presence.
They kept sacrificing to the Baalim and burning
incense up to idols.
3 Yet it was I who taught Ephraim to walk.
I took them on My arms.

But they never acknowledged
that I had healed them.
4 With human cords I was drawing them, with bonds of love,
and I became to them as One lifting a yoke from their jaws.
I bent down to them and fed them.
5 He will not return to the land of Egypt, but the Assyrian will be his king— because they refused to return.
6 So a sword will fall on his cities, and destroy and devour his gate bars because of their own counsels.
7 So My people are bent on turning from Me.
Although they are being called upwards, none will rise up.

8 “How can I give you up, Ephraim?
How can I surrender you, Israel?
How can I make you like Admah?
How can I set you as Zeboim?
My heart is turning over within Me.
My compassions are kindled.
9 I will not vent My fierce anger.
I will not again destroy Ephraim.
For I am God—not a man—
the Holy One in the midst of you, and I will not come in fury.”

10 They will walk after ADONAI.
He will roar like a lion.
Indeed, He will roar
and the children will come trembling from the west.

11 “They will come trembling like a bird out of Egypt,

like a dove out of the land of Assyria, and I will settle
them in their houses.”
It is a declaration of ADONAI.

Ephraim Multiplies Lies

Hosea 12

1 “Ephraim surrounded Me with lies[20]
and the house of Israel with deceit.”
Though Judah roams restlessly with God, yet he is faithful with holy things.[21]
2 Ephraim is grazing on wind and pursuing the east wind.
All day he multiplies lies and ruin: making[22] a pact with Assyria, while carrying oil to Egypt.
3 ADONAI also has a dispute with Judah: He will punish Jacob for his ways,
repaying him for his deeds.
4 In the womb he grasped his brother’s heel, and in his vigor he strove with God.
5 Yes, he wrestled with the angel and won; he wept and sought his favor.
At Bethel he will find us,
and there He will speak with us.
6 Even ADONAI Elohei-Tzva’ot— ADONAI is His memorial-Name.
7 So you should return to your God, keep covenant loyalty and justice,
and wait for your God continually.
8 A merchant loves to extort, with deceptive balances in his hand.

9 Now Ephraim has said: “How rich I have become! I found wealth by myself.
I won’t be guilty of any sin with any of my property.”

10 “Yet I have been ADONAI your God, since the land of Egypt.

I will yet again make you dwell in tents, as in the days
of the moed.
11 I also spoke through the prophets and I multiplied
visions.

Now through the prophets
I will make parables.
12 Since Gilead is full of iniquity, they are utterly worthless.
In Gilgal they sacrifice bulls—
even their altars will become heaps of rocks along the furrows of My field.”

13 Now Jacob fled to the field of Aram, when Israel served for a wife— yes, he kept watch for a wife.
14 So by a prophet ADONAI brought Israel up out of Egypt, and by a prophet he was kept.
15 Ephraim has provoked bitter anger, so his bloodguilt will remain on him— his Lord will repay him for his contempt.

No Other Savior

Hosea 13

1 When Ephraim spoke, there was trembling.
He exalted himself in Israel,
but he became guilty through Baal, and died.
2 But now, they sin more and more.
They made themselves molten images, idols skillfully made from their silver, all of them the work of the craftsmen.
They say about them:
"Let those who sacrifice kiss the calves."
3 Therefore they will be like morning clouds, like dew passing away early,
like chaff blown from the threshing-floor, or like smoke from a chimney.

4 "Yet I have been ADONAI your God since the land of Egypt.
You should know no God but Me,
and there is no Savior apart from Me.[23]
5 I Myself knew you in the wilderness, in a land of terrible drought.
6 While they were fed, they were satisfied.
Filled, their hearts became haughty.
Therefore they forgot Me.
7 So I became like a lion to them— like a leopard lying in wait by the way.
8 I will meet them like a bear robbed of her cubs, and I will tear open their chests.
There I will devour them like a lioness.
A beast of the field will rip them to shreds.
9 It has corrupted you, O Israel, for you are against Me —against your Helper!
10 Where then is your king?

So, will he save you in all your cities?
Or your judges, to whom you said:
‘Give me a king and princes!’
11 I give you a king in My anger, and take him away in My wrath.
12 Ephraim is bound by iniquity; his sin is treasured up.
13 Pains of birth come on him.
He is not a wise son.
When the time comes,
he should not delay at the opening of the womb.
14 Should I ransom them from the hand of Sheol?
Should I redeem them from death?
O death, where are your plagues?
O Sheol, where is your sting?[24]
Comfort is hidden from My eyes.”

15 Because he is the son of kinsmen, he should have been fruitful.
An east wind will come—the wind from ADONAI,
coming up from the wilderness.
His spring will become dry,
and his fountain will dry up.

He will plunder the treasury
of every precious vessel.

Salvation Like Dew for Israel

Hosea 14

1 Samaria will bear her guilt,[25]
for she has rebelled against her God.
They will fall by the sword,
their infants dashed to pieces,
their pregnant women ripped open.
2 Return O Israel, to ADONAI your God, for you have
stumbled in your iniquity.
3 Take words with you and return to ADONAI.
Say to Him: “Take away all iniquity, and accept what
is good,
so we may repay with offerings[26] of our lips:
4 ‘Assyria will not save us.
We will not ride on horses,
and we will never again say, “Our god,”
to the work of our hands,
for with You, orphans find mercy.’”

5 “I will heal their backsliding, I will love them freely,
for My anger will turn away from him.
6 I will be like dew for Israel.
He will blossom like a lily,
and thrust out his roots like Lebanon.
7 His tender shoots will spread out.
His beauty will be like an olive tree and his fragrance
will be like Lebanon.
8 Those dwelling in his shadow will return.
They will grow grain and bud like a vine.
His renown will be like the wine of Lebanon.

9 Ephraim: “What more are idols to me?
I have responded and observed Him.

I will be like a luxuriant cypress tree.
From me will be found Your fruit.”

10 Who is wise? Let him discern these things.
Who is intelligent? Let him know them.[27]
For the ways of ADONAI are straight, and the just walk
in them,
but the wicked stumble in them.

Joel

1 | 2 | 3 | 4

Joel 1 1 The word of ADONAI that came to Joel the son of Pethuel:
Mourn the Land's Destruction 2 Hear this, elders!
Give ear, all inhabitants of the land.
Has this ever happened in your days,
or even in the days of your fathers?
3 Tell your children about it— your children to their children,
their children to another generation.
4 What the locust left, the swarming locust has eaten,
and what the swarming locust left,
the canker-worm has eaten,
and what the canker-worm left,
the caterpillar has eaten.
5 Awake, drunkards, and weep!
Wail, all you drinkers of wine—
on account of sweet wine,
for it is denied to your mouth!
6 For a nation has invaded my land.
Vast—yes, without number!
Its teeth are lion's teeth,
with jaw-teeth of a lioness.[1]
7 He has turned my vine to waste and my fig tree to splinters.
He has stripped off all the bark
and flung it down—
its branches are left white.
8 Wail like a virgin dressed in sackcloth for the husband of her youth!
9 Grain offering and drink offering are cut off from the House of ADONAI.
Kohanim—ministers of ADONAI—mourn.
10 The field is ruined, the land grieves, for the grain has been devastated,

new wine is dried up, oil languishes.
11 Be ashamed, O ploughmen; wail, O vinedressers,
over wheat and over barley,
for the harvest of the field is lost.
12 The vine withered, the fig tree wilted.
Pomegranate, palm and apple tree
—all trees of the field—are withered,

for joy has withered away
from the children of men.
13 Gird yourselves and weep, kohanim!
Howl, ministers of the altar!
Come, lie in sackcloth all night,
ministers of my God.
For grain and drink offering are withheld from the
House of your God.

The Day is Near!

14 Consecrate a fast.
Proclaim a solemn assembly.
Gather elders and all living in the land to the House
of ADONAI your God, and cry to ADONAI.
15 Ah, the day!
The day of ADONAI is near!
As havoc from Shaddai it will come.
16 Is food not cut off before our eyes— joy and gladness
from God's House?
17 Seed has shriveled under the dirt clod.
Storehouses are desolate,
granaries are torn down,
for the grain has withered.
18 How the animals groan!
The herds of cattle are perplexed,
because they have no pasture.
The flocks of sheep also suffer.
19 To You, ADONAI, I cry!
For fire has devoured the pastures of the wilderness,
and flame has set ablaze all the trees of the field.
20 Also beasts of the field pant toward You.
For the water of wadis are dried up,
and fire has devoured the pastures of the wilderness.

Joel 2

1 Blow the shofar in Zion!
Sound an alarm on My holy mountain!
Let all living in the land tremble—
for the day of ADONAI is coming— surely it is near![2]
2 A day of darkness and gloominess, a day of clouds and thick darkness,
as blackness spreads over the mountains.
A great and mighty people—
from antiquity there was never anything like it, nor after it ever again from generation to generation.[3]
3 A fire devours before them and behind them flame blazes up.
Like the Garden of Eden is the land before them, and behind them a desolate wilderness.
Nothing at all ever escapes them.
4 Their appearance is like the appearance of horses—
they gallop like war horses.[4]
5 Like the clatter of chariots,[5]
they leap on the tops of mountains,
like crackling flame of fire devouring stubble, like a mighty horde in battle array.
6 Before them peoples are in anguish.
All faces become ashen gray.
7 They run like mighty men.
They climb a wall like men of war.
They each march in line,
never deviating from their ways.
8 One does not crowd another.
Each one marches on his own highway.
They plunge through the weapons,
never breaking off.
9 They rush on the city, they run on the wall,
they climb up into the houses,

coming through the windows like a thief.
10 Before them land quakes, heaven trembles,
sun and moon become dark,
stars withdraw their brightness.[6]
11 ADONAI utters His voice before His army.
For His camp is very vast—
for mighty is it that carries out His word.
For great is the day of ADONAI—[7] very terrifying!
Who can endure it?

Call for *Teshuvah* 12 "Yet even now"

—it is a declaration of ADONAI— "turn to Me with all your heart,
with fasting, weeping and lamenting."
13 Rend your heart, not your garments, and turn to ADONAI, your God.
For He is gracious and compassionate,
slow to anger, abundant in mercy,
and relenting about the calamity due.
14 Who knows? He may turn and relent, and may leave a blessing behind Him
—so there may be a grain offering
and a drink offering for ADONAI, your God.

Blow the *Shofar* 15 Blow the *shofar* in Zion!

Sanctify a fast;
proclaim an assembly.
16 Gather the people; sanctify the congregation;
assemble the elders;
gather the children,
even those nursing at breasts.

Let the bridegroom come out from his bedroom and
the bride from her chamber.
17 Between the porch and the altar let the kohanim,
ministers of ADONAI, weep, and let them say:
"Have pity, ADONAI, on Your people.
Don't make Your heritage a scorn,
a byword among the nations.
Why should the peoples say,
'Where is their God?'"[8]
18 ADONAI will be zealous for His land, and have
compassion on His people.
19 ADONAI will answer and say to His people: "Behold, I
will send you the grain,
the new wine, and the fresh oil,
and you will be satisfied with it.
I will no longer make you a mockery among the
nations.
20 "But I will remove the northern invader far from you
— yes, I will banish him to a dry and desolate land—
his vanguard into the Eastern Sea
and his rearguard into the Western Sea.
His odor will go up—
Yes, his stench will rise."
For He[9] has done great things!

Rain and Restoration

21 Do not fear, O land. Be glad! Rejoice!
For ADONAI has done great things.
22 Do not be afraid, beasts of the field, for the desert pastures have sprouted,
for the tree bears its fruit.
Fig tree and vine yield their strength.
23 So be glad, children of Zion, and rejoice in ADONAI, your God.
For He gives you the early rain[10] for prosperity, Yes, He will bring down rain for you,
the early and latter rain as before.
24 The threshing floors will be full of grain and the vats will overflow with new wine and fresh oil.

25 "I shall restore to you the years that the locust, the swarming locust,
the canker-worm and the caterpillar have eaten— My great army that I sent among you."
26 "You will surely eat and be satisfied, and praise the Name of ADONAI your God, who has dealt wondrously with you.
Never again will My people be shamed
27 You will know that I am within Israel.
Yes, I am ADONAI your God—there is no other— Never again will My people be shamed."

Promise of the *Ruach Adonai*

Joel 3

1 “So it will be afterward,[11]
I will pour out My Ruach on all flesh:[12]
your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.
2 “Also on the male and the female servants will I pour out My spirit in those days.[13]
3 I will show wonders in the heavens and on the earth—blood, fire and pillars of smoke.[14]
4 The sun will be turned into darkness and the moon into blood, before the great and awesome day of Adonai comes.
5 Then all who call on Adonai’s Name[15] will escape, for on Mount Zion and in Jerusalem there will be rescue, as Adonai has said, among the survivors whom Adonai is calling.”

Valley of Jehoshaphat

Joel 4 1 “For behold, in those days and at that time,
when I restore Judah and Jerusalem from exile, 2 I
will gather all nations and bring them down to the
valley of Jehoshaphat.
I will plead[16] with them there on behalf of My
people, even My inheritance, Israel,
whom they scattered among the nations
and they divided up My land.
3 They cast lots for My people, traded a boy for a
prostitute,
and sold a girl for wine, which they drank.”

4 “Moreover, what are you to Me, Tyre and Sidon[17] and all regions of Philistia? Did you render retribution for Me? Even if you were rendering retribution for Me, swiftly, speedily, will I return your retribution back on your own head. 5 For you took My silver and My gold, and you carried My valuable treasures into your temples.
6 “The children of Judah and of Jerusalem you sold to the Greeks in order to remove them far from their own territory.
7 “Behold, I am rousing them from the place where you sold them, and I will return your retribution on your own head. 8 I will sell your sons and your daughters into the hand of the children of Judah, and they will sell them to the men of Sheba[18], to a nation far off—for ADONAI has spoken.”

9 Proclaim this among the nations: Prepare for war.
Stir up the mighty men.
Let the warriors advance and attack.
10 Beat your plowshares into swords, and your pruning
knives into spears.
Let the weak say, “I am strong.”

11 Rouse yourselves and come, all nations around, and
gather there.
ADONAI, bring Your mighty ones down!
12 “Let the nations rouse themselves and go up to the
valley of Jehoshaphat.

For there will I sit
to judge all the surrounding nations.”
13 Swing the sickle, for the harvest is ripe.
Come, tread, for the winepress is full —the vats
overflow— for their wickedness is great![19]
14 Multitudes, multitudes, in the valley of decision!
For the day of ADONAI is near in the valley of decision.
15 The sun and the moon become dark, the stars
withdraw their brightness.
16 ADONAI will roar from Zion and give His voice from
Jerusalem.
Heaven and earth will shudder,

Shalom in Zion but *ADONAI* will be a refuge for His people, and a safe place for the children of Israel.

17 So you will know that I am ADONAI, your God, dwelling
in Zion, My holy mountain.
Then will Jerusalem be holy,
and foreigners will cross through her no more.
18 It will be in that day, the mountains will drip sweet
wine,
the hills will flow with milk,
and all the wadis of Judah will flow with water.[20]
A spring will flow out from the House of ADONAI
and water the valley of Shittim.
19 Egypt will become a desolation and Edom a desert
wasteland,
because of the violence against the children of Judah,
because they shed innocent blood in their land.
20 But Judah will be inhabited forever— Jerusalem from
generation to generation.
21 I will acquit their bloodguilt that I had not acquitted,
[21]

for ADONAI dwells in Zion.

Amos

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9

The Lion Roars at the Nations

Amos 1 [1] The words of Amos, who was among the shepherds
from Tekoa. He perceived these words concerning Israel
during the days of Uzziah, king of Judah, and during the days of
Jeroboam son of Joash, king of Israel, two years before the
earthquake. [2] He said: ADONAI roars from Zion, From Jerusalem
He gives His voice.
The shepherds' pastures mourn,
and the top of Mount Carmel withers.
[3] Thus says ADONAI: For three crimes of Damascus,
even for four, I will not relent.

For they threshed Gilead
with iron threshing sledges,
4 I will send fire into Hazael’s palace.
It will devour Ben-hadad’s citadels.
5 I will break the Damascus gate-bar and cut off the
inhabitant from the Valley of Aven, wielding Beth-
eden’s scepter.

So the people of Aram
will go into exile to Kir.
ADONAI has said it.
6 Thus says ADONAI: “For three crimes of Gaza,
even for four, I will not relent.
For they exiled an entire population, giving them over to Edom.
7 So I will send fire on the wall of Gaza —it will devour its citadels.
8 I will cut off Ashdod’s inhabitant, wielding Ashkelon’s scepter.
I will turn My hand against Ekron
and the rest of the Philistines will perish.
My Lord ADONAI has said it.
9 Thus says ADONAI: For three crimes of Tyre,
even for four, I will not relent.
For they gave an entire population over to Edom, and did not remember the covenant of brothers.
10 I will send fire on the wall of Tyre— it will devour its citadels.
11 Thus says ADONAI: For three crimes of Edom
even for four, I will not relent.
For he pursued his brother with a sword and stifled his compassion.
For his anger tore continually,
and he kept his wrath forever.
12 So I will send fire in Teman— it will devour Bozrah’s citadels.
13 Thus says ADONAI: For three crimes of the sons of Ammon even for four, I will not relent.
For they ripped open pregnant women of Gilead to expand their territory,
14 I will kindle fire on Rabbah’s wall and it will devour its citadels,

amid shouting on a day of battle,
with storm on a day of whirlwind.
15 Their king will go into exile, he and his princes
together.
Thus ADONAI has said.

Amos 2 [1] Thus says ADONAI: For three crimes of Moab
even for four, I will not relent.
For he burned the bones of Edom's king to lime, [2] So I
will send fire upon Moab— it will devour Kerioth's
citadels.
Moab will die in an uproar,

with a shout of alarm
and the sound of the shofar.
3 I will cut off the ruler from her midst, and slay all her
princes with him.
Thus ADONAI has said.

As for Judah and Israel
4 Thus says ADONAI: “For three crimes of Judah
even for four, I will not relent.
For they despise ADONAI’S Torah and have not kept
His statutes.
Their lies have misled them—
those their fathers walked after.
5 So I will send fire upon Judah— it will devour
Jerusalem’s citadels.”
6 Thus says ADONAI: “For three crimes of Israel
even for four, I will not relent.
For they sell the righteous for silver and the needy
for a pair of shoes.
7 They trample the head of the poor into the dust of the
earth
and thwart the way of the humble.
A man and his father go to the same girl,[1]
to profane My holy Name.
8 Upon garments taken in pledge they stretch out
beside every altar, and drink wine confiscated as
fines
in the house of their gods.

9 “I destroyed the Amorite before them, whose height
was like cedars
and as strong as oaks—
yes, I destroyed his fruit from above and his roots
from beneath.
10 It was I also who brought you up from the land of
Egypt and led you forty years in the wilderness to
possess the Amorite’s land.
11 I raised up prophets from your sons and Nazirites
from your young men.
Is this not so, Bnei Yisrael?”

declares ADONAI.
12 “But you gave the Nazirites wine to drink, and you
commanded the prophets saying, ‘Do not prophesy.’
13 Behold! I will cause a tottering beneath you as a cart
totters when full of sheaves.
14 Then flight will fail for the swift.
The mighty will not strengthen his power, The
warrior will not save his life.
15 The archer will not stand, the fleet-footed will not
escape,
the horseman will not save himself.
16 The valiant among the warriors will flee naked in that
day.”
declares ADONAI.

The Prophet Reveals Destruction

Amos 3 1 Hear this word that ADONAI has spoken against you,
Bnei Yisrael, against the whole family that I brought up from
the land of Egypt, saying: 2 “Only you have I known from among
all the families of the earth.
Therefore, I will punish you
for all your iniquities.

3 Can two walk together unless they meet by
appointment?
4 Does a lion roar in the forest when he has no prey?
Does a young lion growl from his den unless he has
taken prey?
5 Does a bird fall into a trap on the ground if it has no
bait?
Will a snare spring up from the ground without
taking anything?
6 If a shofar alarm sounds in a city, will people not
tremble?
If there is calamity in a city,
has not ADONAI caused it?
7 For the Lord ADONAI, will do nothing, unless He has
revealed His counsel
to His servants the prophets.[2]
8 A lion has roared, who will not fear?
My Lord ADONAI has spoken, who shall not prophesy?
9 Proclaim on the citadels in Ashdod and the citadels in
the land of Egypt: “Assemble on Samaria’s
mountains:
Behold the great tumult within it,
even the oppression within it.”
10 They do not know how to be honest, —declares
ADONAI— those who are saving up violence and

destruction in their citadels.
11 Therefore thus says my Lord ADONAI: “An adversary
will surround the land!
He will bring down your strength.

Your citadels will be plundered
12 Thus says ADONAI: “Just as the shepherd snatches out
of the mouth of the lion two legs, or a piece of an
ear,
so will Bnei-Yisrael dwelling in Samaria escape with
the corner of a bed
or a head of a couch.
13 Hear, and testify against the house of Jacob.”
It is the declaration of my Lord
ADONAI Elohei-Tzva’ot.
14 “For in a day I shall punish Israel for the
transgressions of Israel, and attend to the altars of
Bethel— the horns of the altar will be cut off and fall
to the ground.
15 I will also strike the winter house together with the
summer house.
The houses of ivory will perish,
and great houses will be demolished.”
It is the declaration of ADONAI.

Word for Worldly Women

Amos 4

1 Hear this word, you cows of Bashan, who are on
Samaria's hill, who oppress the poor,
who crush the needy,
who say to their masters: "Bring, so we may drink."
2 My Lord ADONAI has sworn by His holiness: "Behold,
days are coming upon you
when he will drag you away with meat-hooks, the last
of you with fishhooks.
3 You will go out through breaches— each woman
straight ahead,
and you will be cast to Harmon."[3]
It is the declaration of ADONAI.
4 "Come to Bethel and transgress, in Gilgal multiply
transgression.

Every morning bring your sacrifices
and your tithes every three days.
5 Offer up hametz as a thank offering, call out about
freewill offerings— boast about it!
For so you love to do, Bnei-Yisrael.”
It is the declaration of my Lord Adonai.

Yet You Have Not Returned

6 “So also, I myself have given you cleanness of teeth in
all your cities and lack of bread in all your places—
yet you have not returned to Me,”
declares Adonai.
7 “Also I myself have withheld from you the rain—when
three months remain to the harvest, I caused it to
rain on one city,
while on another city I sent no rain;
one piece of ground would get rain,
while the portion not rained on would wither.
8 So two or three cities go staggering to one city to
drink water, but would not be satisfied— yet you
have not returned to Me,”
declares Adonai.
9 “I struck you with blight and mildew.
Your many gardens and vineyards,
your fig-trees and olive trees the locust has
devoured— yet you have not returned to Me,”
declares Adonai.
10 “I sent among you a plague in the manner of Egypt.
I slew your young men by the sword,
with your chariot-horses in captivity.
I made the stench of your camp rise up even to your
own nostrils— yet you have not returned to Me,”
declares Adonai.
11 I overthrew some of you as God overthrew Sodom
and Gomorrah[4].
You became like a firebrand snatched from a blaze—
yet you have not returned to Me,”
declares Adonai.

Prepare to Meet Your God

12 “Therefore here is what I will do to you, Israel.
Because I will do this to you,
prepare to meet your God, Israel!”
13 For behold! He who forms mountains who creates the wind,
who declares His thoughts to man,
who makes dawn out of darkness,
who walks above the heights of the earth—
His Name is Adonai Elohei-Tzva’ot!

Seek *Adonai* and Live

Amos 5 1 Hear this word that I take up as a lament over you, O
house of Israel: 2 She has fallen, never rising again—virgin
Israel— She is forsaken on her land,
with nobody to lift her up.
3 For thus says Adonai Elohim: “The city that sends out
a thousand
will have a hundred left,
and one that sends out a hundred
will have ten left for the house of Israel.”
4 For thus says Adonai to the house of Israel: “Seek Me, and
live!
5 But do not seek Bethel, do not go to Gilgal,
do not cross over to Beersheba.
For Gilgal will surely go into exile,
and Bethel will come to trouble.
6 Seek Adonai, and live— lest He rush like fire through
the house of Joseph.
Yes, it will devour Bethel,
with no one to quench it.[5]

Sins of Injustice

7 You who turn justice to wormwood threw
righteousness to the ground.
8 He who made the Pleiades and Orion and changes
deep darkness to morning.
Who darkens the day into night.
Who summons the water of the sea
and pours it out on the face of the earth —ADONAI is
His Name.
9 He flashes destruction on the mighty, so destruction
will come against a fortress.
10 They despise one who reproves at the gate, so they
detest one who speaks with integrity.
11 Therefore, because you trample on the poor, exacting
from him a burden of grain,
you built houses of hewn stone,
but will not dwell in them,
you planted pleasant vineyards,
but will not drink their wine.
12 For I know your crimes are many and your sins
countless— afflicting the righteous, taking bribes,
and turning the needy aside at the gate.
13 Therefore the prudent keep silent at such a time —for
it is a distressful time.
14 Seek good and not evil, so you may live,
and so ADONAI Elohei-Tzva'ot may be with you —just
as you said!
15 Hate evil, love good, maintain justice at the gate.
Maybe ADONAI Elohei-Tzva'ot will extend grace to
Joseph's remnant.[6]

16 Therefore thus said ADONAI Elohei-Tzva'ot, my Lord:
"There will be wailing in all plazas and in all streets.

They will say: ‘Alas! Alas!’
The farmer will be called to mourning
along with those who know the lamentation song.
17 In all vineyards will be wailing, for I will pass through
your midst”
—ADONAI has spoken.

Dreadful Day of *ADONAI*

18 Oy to you—longing for the Day of ADONAI![7]
What would it be for you?
The Day of ADONAI will be darkness and not light.[8]
19 It will be as when a man is fleeing from a lion— and
meets a bear!
Or he comes home,
leans his hand on the wall,
and a snake bites him!
20 Will not the Day of ADONAI be darkness, not light?
Gloom, not brightness?

Justice Better Than Sacrifices 21 “I hate, I despise your festivals!

I take no delight in your sacred assemblies.
22 Even if you offer me burnt offerings and your grain
offerings, I will not accept them,

nor will I look
at peace offerings of your fattened animals.
23 Take away from Me the noise of your songs!
I will not listen to the melody of your harps.
24 But let justice roll like water and righteousness like
an ever-flowing torrent.
25 Did you bring sacrifices and offerings to Me in the
wilderness for forty years, O house of Israel?
26 But you lifted up your images —Siccuth your ‘king’,
and Chiun,[9] your star gods— which you made for
yourselves,[10]
27 So I will send you into exile, beyond Damascus.”
ADONAI has spoken, Elohei-Tzva’ot is His Name.

At Ease in Zion

Amos 6 1 Oy! You who are at ease in Zion, trusting in
Samaria's hill!
Distinguished ones of the foremost of nations— to
whom the house of Israel comes
2 Go over to Calneh and look.
From there go to great Hamath,
go down to Gath of the Philistines.
Are you better than these kingdoms?
Or is their territory larger than yours?
3 Dismissing the day of calamity, you bring near the
throne of violence.
4 Reclining on beds of ivory, sprawling on their
couches,
dining on lambs from the flock
and calves from amid the stall,
5 chanting to the sound of harp like David, inventing
their own instruments of song, 6 drinking wine from
bowls, anointing with choice ointments— yet they
are not sickened over the breakdown of Joseph.
7 Therefore now they will go into exile at the head of
the exiles.
Sprawling revelry will cease.
8 My Lord ADONAI has sworn by Himself —declares
ADONAI Elohei-Tzva'ot— "I loathe the arrogance of
Jacob,
I despise his palaces,
so I will shut down the city and everything in it."

9 If ten people remain in one house, they will die. 10 One's beloved—the one burning incense for him—will lift him up to carry the bones out of the house, and he will say to one in the innermost recess of the house: "Is anyone else still with you?"

And he will say: “No one.” Then he will say, “Hush! For we must not mention the Name of ADONAI.”

11 For behold, ADONAI will command, He will smash the
big house to fragments and the little house to
splinters.
12 Will horses run on the cliff?
Will one plow there with oxen?
Yet you turned justice into venom,
the fruit of righteousness into wormwood.
13 You are rejoicing for no reason, saying: “Haven’t we
taken two horns for ourselves by our own strength?”
14 “For behold, I am raising up against you, O house of
Israel, a nation,

and they will afflict you
from Lebo-Hamath[11] to the Valley of the Arabah.”
declares ADONAI, the God of Hosts.

Locusts and the Trial by Fire

Amos 7 [1] This is what my Lord ADONAI has shown me: Behold, He
was forming locusts at the beginning of the spring crop—after
the cutting of the king's hay. [2] When the locust-swarm had
finished devouring the vegetation of the land, I said:

"ADONAI Elohim, please pardon!
How can Jacob stand, for he is small?"

[3] ADONAI relented concerning this.

"It shall not be," ADONAI said.

[4] This is what my Lord ADONAI has shown me: Behold, ADONAI
Elohim was calling for the trial by fire, and it would have
devoured the great deep, and it would have devoured the
territory. [5] But I said:

"My Lord ADONAI, stop, please!
How can Jacob stand, for he is small?"

[6] ADONAI relented concerning this.

"This also shall not happen,"
says my Lord ADONAI.

Plumb Line on a Wall

7 This is what He has revealed to me: Behold, my Lord was
standing by a vertical wall, and in His hand was a plumb line.
8 Then ADONAI said to me: “What do you see, Amos?”

I said: “A plumb line.”

Then my Lord said:

“Behold, I am setting a plumb line among My people
Israel—

I will no longer pass over them.

9 So the high places of Isaac will become desolate,

the sanctuaries of Israel will be laid waste,

and I will rise up against the house of Jeroboam with
the sword.”

10 Then Amaziah, the priest of Beth-el, sent word to King
Jeroboam of Israel, saying: “Amos has been conspiring against
you in the midst of the house of Israel. The land cannot endure
all his words. 11 For this is what Amos has said: ‘Jeroboam will
die by the sword, and Israel will surely go captive from his
land.’”

12 Then Amaziah said to Amos: “Seer, go away! Flee back to
the land of Judah. Eat bread there, and prophesy there. 13 But
at Bethel you are not to prophesy any more—for it is a royal
sanctuary and a house of the kingdom.”

14 So Amos responded and said to Amaziah: “I am no prophet,
nor am I a son of a prophet. Rather, I am a shepherd tending
fig trees. 15 But ADONAI took me from following the flock and
ADONAI said to me: ‘Go, prophesy to My people Israel.’ 16 So
now, hear the word of ADONAI: You are saying, ‘Do not prophesy
against Israel and do not preach against the house of Isaac.’
17 Therefore, this is what ADONAI says:

‘Your wife shall become a prostitute in the city,

your sons and your daughters will fall by the sword,

and your land divided up by a measuring line.

Now, as for you—you will die in an unclean land,

and Israel will surely be led away captive out of its
land.’”

A Basket of Summer Fruit

Amos 8 1 This is what my Lord Adonai has shown me: See, there
was a basket of summer fruit. 2 He said: “Amos, what do you
see?”

“A basket of summer fruit,” I said.

Then Adonai said to me: “The end has come to My
people Israel.

I will not again pass over them.

3 The songs of the palace will become howls in that
day.”

It is a declaration of my Lord Adonai.

“So many corpses flung everywhere! Hush!

4 Hear this, you who trample the poor, destroying the
afflicted of the land 5 saying: ‘When will the New
Moon be over, so we may sell grain?

Or Shabbat, so we may open the wheat market?

—Let’s reduce the ephah measure
and increase the shekel,
cheat with deceitful balances,

6 buy the poor for silver, the needy for a pair of sandals!

We’ll even sell the refuse of the grain!’”

7 Adonai swore by the Pride of Jacob: “Never will I
forget all their deeds!

8 Will not the land tremble over this?

Will not all who dwell in it mourn?

Yes, it will rise up like all the Nile —it will surge and
sink again like the Nile of Egypt.”

9 “It will be in that day”

—declares my Lord Adonai— “I will make the sun go
down at noon, yes, I will darken the earth in
daylight.

10 I will turn your festivals into mourning and all your
songs into a dirge.[12]
I will pull up sackcloth on every waist and baldness
on every head.
I will make it like the mourning for an only son— its
end a bitter day.”[13]
11 “Behold, days are coming”
—declares my Lord Adonai— “when I will send a
famine on the land —not a famine of bread
nor a thirst for water,
but of hearing the words of Adonai.[14]
12 So people will wander from sea to sea and roam from
north to east,
searching for the word of Adonai, but they will not
find it.
13 In that day, the fair virgins and the virile young men
will faint from thirst.
14 Those swearing by Samaria’s guilt will say, ‘As your
gods live, Dan!’
or ‘As the way of Beersheba lives!’
But they will fall,
never to rise again.”

No Escaping His Eyes

Amos 9 1 I saw my Lord standing by the altar, and He said:
"Strike the tops of the pillars,
so the porches shake!
Break all of them off at the head!
Then the last of them I will slay with the sword—
none of them fleeing will escape
and no fugitive will slip away.
2 If they should dig down to Sheol, from there My hand
will take them.
If they should go up to heaven,
from there will I bring them down.
3 If they should hide themselves at the top of Carmel, I
will search them out and take them from there.
If they hide themselves from My eyes at the bottom of
the sea, from there I will command the sea serpent
to bite them.
4 If they should go into captivity before their enemies,
from there I will command the sword to slay them.
I will set My eyes upon them for calamity
and not for prosperity."

5 My Lord is ADONAI-Tzva'ot.
It is He who touches the land so it melts, and all its
inhabitants will mourn.
Then it will surge like all the Nile,
and sink again like the Nile of Egypt.
6 He who builds His upper stories in heaven fitted its
vault over the earth.
He who summons the waters of the sea
and pours them out on the face of the earth
—ADONAI is His Name.

7 “Are you not like the children of the Cushites to Me,
Bnei-Yisrael?”
It is the declaration of Adonai.
“Did I not bring Israel up from the land of Egypt, the
Philistines from Caphtor, and Aram from Kir?”
8 Behold, the eyes of my Lord Adonai are on the sinful
kingdom.
So I will utterly destroy it from the face of the earth.
Nevertheless, I will not annihilate the house of
Jacob.”
It is a declaration of Adonai.
9 “For behold, I have commanded, and I will shake the
house of Israel among all the nations, like grain
being tossed in a sieve,
without a pebble falling to the ground.
10 By the sword shall all the sinners of My people die,
those who say:
‘The calamity will not overtake or confront us.’

David’s *Sukkah* Restored

11 “In that day I will raise up David’s fallen
sukkah.[15]
I will restore its breaches,
raise up its ruins,
and rebuild it as in days of old
12 —so they may possess the remnant of Edom and all
the nations called by My Name.”
It is a declaration of Adonai, the One who will do this.
13 “Behold, days are soon coming”
—it is a declaration of Adonai— “when the plowman
will overtake the reaper and the one treading
grapes, the one sowing seed.
The mountains will drip sweet wine
and all the hills will melt over.

14 Yes, I will restore the captivity of My people Israel.
They will rebuild desolated cities and dwell in them.
They will plant vineyards and drink their wine.
They will also make gardens and eat their fruit.
15 Yes, I will plant them on their land, and they will
never again be plucked up
out of their land that I have given to them.”
ADONAI, your God, has said it.

Obadiah

Edom's Arrogance and Ruin

Obadiah 1 1 The vision of Obadiah. Thus says Adonai Elohim
concerning Edom: We have heard a report from Adonai— and
an envoy has been sent among the nations: "Arise and let us
rise up against her in battle."

2 Behold, I will make you least among the nations, you
will be greatly despised.

3 The arrogance of your heart has deceived you— living
in the clefts of the rock—

his dwelling place is lofty, saying in his heart: 'Who
shall bring me down to the earth?'

4 Even if you soar like the eagle, and even if you set
your nest among the stars, from there I will bring
you down.'"

declares Adonai.

5 "If thieves came to you, if robbers by night— how
ruined you would be!—

would they keep stealing after they had enough?

If grape-gatherers came to you,

would they not leave some gleaning?

6 How Esau will be ransacked, and how his hidden
treasures searched out!

7 All your allies will force you to the border.

The men that are at peace with you will deceive you
and overpower you.

Those who eat your bread will set a trap under you.

(He has no discernment.)

8 In that day,”—declares Adonai— “will I not destroy the
wise men from Edom
and understanding from the hill country of Esau?
9 Then your mighty men, O Teman, will be shattered —
so everyone will be cut off from the hill country of
Esau by slaughter.

10 “Because of your violence to your brother Jacob,
shame will cover you,
and you will be cut off forever.
11 On the day that you stood aloof— on the day that
strangers carried away his wealth, while foreigners
entered his gates and cast lots for Jerusalem— you
were just like one of them.
12 You should not look down on your brother on the day
of his disaster,
nor should you rejoice over the children of Judah in
the day of their destruction.

You should not speak proudly
in the day of their distress.
13 Do not enter the gate of My people In the day of their disaster.
Yes, you. Do not gloat over their misery
in the day of their disaster.
Yes, you—do not loot their wealth
in the day of their calamity.
14 Do not stand at the crossroad to cut down his fugitives, and do not imprison his survivors in the day of distress.

The House of Jacob will be a Fire 15 "For the day of *Adonai* is near against all the nations.

As you have done, it shall be done to you.
Your dealing will return on your own head.
16 For just as you have drunk on My holy mountain, so all the nations shall drink continually.
Yes, they will drink and gulp down,
and then be as though they had never existed.
17 But on Mount Zion there will be deliverance, and it will be holy.
Then house of Jacob will dispossess
those who dispossessed them.
18 The house of Jacob will be a fire, and the house of Joseph flame,
while the house of Esau will be straw—
they will set them on fire and consume them.
So there will be no survivors of the house of Esau."
—for Adonai has spoken.
19 Then those of the Negev[1]
will possess the hill country of Esau,
and those of the foothills the Philistines.

Then they will possess the territory of Ephraim and
the territory of Samaria,
while Benjamin will possess Gilead.
20 The exiles of this army of Bnei-Yisrael will possess
what belonged to the Canaanites as far as
Zarephath, while the exiles of Jerusalem, who are in
Sepharad, will possess the cities of the Negev.
21 The victorious will go up on Mount Zion to judge the
hill country of Esau.
Then the kingdom shall be ADONAI'S.

Jonah

1 | 2 | 3 | 4

Jonah Runs From His Mission

Jonah 1 1 Now the word of ADONAI came to Jonah,[1] son of
Amittai, saying: 2 “Rise, go to the great city Nineveh and call
out to her, for their evil has risen before me.”
3 But Jonah rose to flee to Tarshish, from the presence of
ADONAI. He went down to Jaffa and found a ship going to
Tarshish, paid the fee and went down into it to go with them to
Tarshish—away from the presence of ADONAI.
4 Then ADONAI hurled a forceful wind into the sea and there
was such a mighty storm on the sea that the ship was about to
shatter. 5 So the sailors were afraid and cried out, each man to
his own god. Then they cast the cargo that was in the ship into
the sea to lighten it. But Jonah had gone down into the lowest
part of the ship, to lay down and fell fast asleep.
6 So the chief sailor came near to him and said to him, “What,
are you sleeping? Get up! Call out to your god. Perhaps the
gods will consider us, so we will not perish!”
7 Then each man said to his companion, “Come, let’s cast lots
—so we may know because of whom this evil is happening to
us.” So they cast lots and the lot fell on Jonah.[2]
8 Then they said to him, “Tell us, now! On whose account is
this evil happening to us? What is your profession and where
did you come from? What is your land and from what nation are
you?”
9 He said to them, “I am a Hebrew and I fear ADONAI God of
the heavens, who made the sea and the dry land.”
10 Then the men became afraid with an overwhelming fear
and they said to him, “What have you done?” For the men knew
that he had fled from the presence of ADONAI, because he had
told them. 11 So they said to him, “What should we do to you so
the sea will become calm for us?”—for the storm was raging
on.
12 “Pick me up and throw me into the sea,” he said to them,
“then the sea will become calm for you. For I know it is
because of me that this great storm is upon you.”

13 Nevertheless the men rowed hard to return to the land, but
they could not, because the sea kept raging against them. 14 So
they cried to ADONAI and said, “Please, ADONAI, don’t let us
perish on account of the soul of this man and don’t put
innocent blood on us. For you, ADONAI, have done as you
pleased.”
15 So they picked up Jonah and threw him into the sea—and
the sea stilled from its raging. 16 Then the men became afraid
with an overwhelming fear of ADONAI, and they offered a
sacrifice to ADONAI and made vows.

Jonah 2 1 Now ADONAI prepared a great fish to swallow Jonah,
and Jonah was in the belly of the fish three days and three
nights.[3][4]

Jonah's Prayer of Distress 2 **Then Jonah prayed to *ADONAI* his God**
from the belly of the fish, 3 **saying: "From my distress I cried to *ADONAI***

and He answered me.
From the belly of Sheol I cried for help and you heard
my voice.[5]
4 For you hurled me from the deep into the heart of the
seas, and currents swirled around me.
All your waves and your breakers swept over me."
5 And I said, "I have been banished from before your
eyes.
Yet I will continue to look toward your holy
Temple."
6 Waters surrounded me up to my soul.
The deep sea engulfed me—
reeds clung to my head.
7 To the bottoms of the mountains I went down.
The earth with her bars was around me, forever!
Yet You brought my life up from the Pit, ADONAI my
God.
8 As my soul was fading from me, I remembered ADONAI
and my prayer came to You, toward Your holy
Temple.
9 Those who watch worthless empty things forsake their
mercy.
10 But I, with a voice of thanks will sacrifice to you.
What I vowed, I will pay.
Salvation is from ADONAI."
11 Then ADONAI spoke to the fish and it vomited Jonah onto the
dry land.

Nineveh Repents

Jonah 3 [1] Now the word of ADONAI came to Jonah a second time,
saying, [2] “Rise and go to Nineveh, the great city, and cry out to
it the proclamation that I am telling you.”
[3] So Jonah rose and went to Nineveh according to the word of
ADONAI. Now Nineveh was a great city to God—the length of a
three day journey. [4] So Jonah began to come into the city for
one day’s journey, and he cried out saying: “Another forty days
and Nineveh will be overthrown!”
[5] Then the people of Nineveh believed God and called for a
fast and wore sackcloth—from the greatest of them to the least
of them. [6] When the word reached the king of Nineveh, he rose
from his throne, took off his robe, covered himself in sackcloth,
and sat in the ashes. [7] He made a proclamation saying:
“In Nineveh, by the decree of the king and his nobles, no man
or beast, herd or flock, may taste anything. They must not
graze nor drink water. [8] But cover man and beast with
sackcloth. Let them cry out to God with urgency. Let each one
turn from his evil way and from the violence in his hands. [9] Who
knows? God may turn and relent, and turn back from his
burning anger, so that we may not perish.”
[10] When God saw their deeds—that they turned from their
wicked ways—God relented from the calamity that He said He
would do to them, and did not do it.

Jonah's Displeasure at God's Mercy

Jonah 4 1 But it greatly displeased Jonah and he resented it. 2 So
he prayed to ADONAI and said, "Please, Lord, was not this what I
said when I was still in my own country? That's what I
anticipated, fleeing to Tarshish—for I knew that you are a
gracious and compassionate God, slow to anger and full of
kindness, and relenting over calamity. 3 So please, ADONAI, take
my soul from me—because better is my death than my life."
4 Yet ADONAI said, "Is it good for you to be so angry?"
5 So Jonah went out from the city and sat east of the city.
There He made a sukkah and he sat under it, in the shade, until
he saw what would happen in the city. 6 Then ADONAI God
prepared a plant and it grew up over Jonah, to give shade over
his head to spare him from his discomfort. So Jonah was very
happy about the plant. 7 But God at dawn the next day prepared
a worm that crippled the plant and it withered away. 8 When
the sun rose, God prepared a scorching east wind, and the sun
beat down on Jonah's head so that he became faint. So he
implored that his soul would die, saying, "My death would be
better than my life!"
9 Then God said to Jonah, "Is it good for you to be so angry
about the plant?"
"It is," he said, "I am angry enough to die!"
10 But ADONAI said, "You have pity on the plant for which you
did no labor or make it grow, that appeared overnight and
perished overnight. So shouldn't I have pity on Nineveh—the
great city that has in it more than 120,000 people who don't
know their right hand from their left—as well as many
animals?"

Micah

1 | 2 | 3 | 4 | 5 | 6 | 7

Micah 1 1 The word of ADONAI that came to Micah the Morashtite
in the days of Jotham, Ahaz and Hezekiah, kings of Judah—
visions he saw concerning Samaria and Jerusalem.

Smashing Idols in the High Places

2 Hear, O peoples—all of you!
Attention, O land and everything in it!
ADONAI Elohim will be witness against you— The Lord
from His holy Temple.
3 For behold, ADONAI is coming forth out of His place.
He will come down and trample on the high places of
the land.
4 The mountains will melt away under Him and the
valleys will split apart
like wax before the fire,
like water being poured down a slope.

5 All this is because of Jacob's transgression and the
sins of the house of Israel.
Who is the transgression of Jacob?
Is it not Samaria?
Who are the high places of Judah?
Are they not Jerusalem?
6 So I will make Samaria into a ruin in the countryside,
planting places for a vineyard.
I will hurl her stones into the valley and will lay bare
her foundations.
7 All her images will be smashed, all her prostitute's
pay burned with fire, and all her idols I will make
desolate.
For from prostitute's pay she collected them and to
prostitute's pay they will return.

8 Concerning this let me lament and howl.
Let me walk barefoot and naked.

I will make a howl like jackals
and a mourning like ostriches.
9 For her wounds are incurable.
For it has come up to Judah.
It has reached the gate of my people— even up to Jerusalem!
10 Tell it not in Gath—weep not at all.
At Beth-le-aphrah[1] roll in the dust.
11 Pass on, you who dwell in Saphir —nakedness and shame— she who dwells in Zaanan
will not come out.
Wailing of Beth-ezel[2]: He will take from you its standing-place.
12 For she who dwells in Maroth has languished for something good.

For calamity has come down
from ADONAI to Jerusalem's gate.
13 Harness the chariot to the steed, O inhabitant of
Lachish!
It was the beginning of sin
for the Daughter of Zion—

because in you were found
the rebellions of Israel.
14 Therefore you will give parting gifts to Moresheth-
gath— houses of Achzib as a deception to the kings
of Israel.
15 Yet I will bring the possessor to you, inhabitant of
Mareshah.
The glory of Israel will come
as far as Adullam.
16 Shave yourself bald, yes shear your hair for the
children of your delight.
Enlarge your bald spot like a vulture, for they went
from you into exile.

Covetous Schemers

Micah 2

1 Oy to them who scheme wickedness, who work
out evil upon their beds!
In the light of the morning, they do it, for the power
is in their hands.
2 They covet fields, so they seize them, or houses, and
take them away.
So they oppress a man and his house—
a man and his inheritance.

3 Therefore, thus said ADONAI: “Behold, I am scheming a
calamity against this family from which you cannot
remove your necks.
Then you will not walk haughtily,
for it will be a time of distress.”
4 In that day He will lift up a parable for you, and there
will be wailing lamentation, saying: “We have been
utterly ruined!
He changes the portion of my people.
How He removes it from me!
To the faithless He apportions our fields!”
5 Therefore you will have no one casting for territory by
lot in the congregation of ADONAI.

6 “Do not prophesy,” they prophesy.
Unless they prophesy about such things, He will not
turn back reproaches.”
7 Is it said, “O house of Jacob, is the Ruach ADONAI short
of patience?
Are these His deeds?”
“Do not My words deal well
with one who walks uprightly?”
8 But recently My people arose as an enemy.

You strip off the outer robe of a garment from those
passing through confidently— those returning
from war.
9 The wives of My people you cast out from their
exquisite houses.

From her young children
you take away My splendor, forever.
10 Arise and go!
For this is not the resting place,
because of uncleanness that destroys— a grievous destruction.
11 If a man walking in a spirit of falsehood speaks lies—
"I will prophesy for you of wine and strong drink"—
Then he would be a spokesman of this people.

12 "I will surely gather Jacob—all of you!
I will surely gather the remnant of Israel.
I will put them together like sheep in a pen, like a flock within its pasture.
They will be noisy with people.
13 One breaking through will go up before them.[3]
They will break through,
pass through the gate and go out by it.[4]
Their King will pass through before them —ADONAI at their head!"

Unjust Leaders, False Prophets

Micah 3 1 Then I said: “Hear, leaders of Jacob, rulers of the
house of Israel.
Is it not for you to know justice?
2 You haters of good and lovers of evil, you are robbing
their skin from them
and their flesh from their bones.”
3 Now that they have eaten the flesh of my people,
stripped their skin off from them,
and smashed their bones to bits,
they cut it up like flesh in a pot,
or like meat within a caldron.
4 Then they will cry out to Adonai, but He will not
answer them.
Thus He will hide His face from them at that time,
because of their evil deeds.

5 Thus said Adonai about the prophets who are
misleading My people,
those who bite with their teeth and cry “Shalom”
—a word that He did not put in their mouth— yet
they consecrate war against him:
6 “Therefore you will have night without vision, and
darkness without divination.
The sun shall set on the prophets,
the day shall become dark upon them.”
7 So the seers will be ashamed and the diviners will be
abashed.
Indeed all of them will cover their lips, for there will
be no answer from God.
8 Nevertheless I myself am filled with power— with the
Ruach Adonai— with judgment, and with might,

to declare to Jacob his transgression, and to Israel his
sin.

9 Hear this, leaders of the house of Jacob, rulers of the
house of Israel:
You who abhor justice,
and twist everything upright,
10 who build up Zion with bloodshed, and Jerusalem
with injustice.
11 Her leaders give judgment for a bribe.
Her priests give direction for a price.
Her prophets practice divination for money.
Yet they lean on ADONAI by saying: “Is not ADONAI in
our midst?
No calamity will come upon us!”
12 Therefore, because of you Zion will become a plowed
field.
Yes, Jerusalem will become a heap of ruins, and the
Temple Mount will become a high place in a
forest.

Torah Will Go Forth From Zion

Micah 4

1 But at the end of days the mountain of ADONAI's
House will be established as chief of the mountains,
and will be raised above the hills.
Peoples will flow up to it.
2 Then many nations will go and say: "Come, let us go
up to the mountain of ADONAI, to the House of the
God of Jacob!
Then He will direct us in His ways, and we will walk
in His paths."
For Torah will go forth from Zion, and the word of
ADONAI from Jerusalem.
3 He will judge between many peoples and decide for
mighty nations far off.
They will beat their swords into plowshares, and their
spears into pruning shears.
Nation will not lift up sword against nation, nor will
they learn war again.
4 But each man will sit under his vine and under his fig
tree,
with no one causing terror,
for the mouth of ADONAI-Tzva'ot has spoken.
5 Though all the peoples will walk each in the name of
his god,
so we ourselves will walk[5] in the Name of ADONAI
Eloheinu, forever and ever.

6 "In that day"
—it is a declaration of ADONAI— "I will gather her who
is limping,
and her who was banished will I collect, even those
whom I have afflicted.

7 I will make her who was limping into a remnant, and
her who was banished a mighty nation.
ADONAI will reign over them on Mount Zion from that
time and forever.”

8 But you, watchtower of the flock, are the hill of the
Daughter of Zion.
To you she will come.
Even the former dominion will come, the kingdom of
the Daughter of Jerusalem.
9 Why are you crying out aloud now?
Is there no King within you?
Has your counselor perished,
so that agony has gripped you like birth pangs?
10 Writhe and give birth, Daughter of Zion, like a woman
in labor.
For now you will go forth from a city.
You will dwell in the field,
and you will come as far as Babylon.
There you will be rescued.
There will ADONAI redeem you from the hand of your
enemies.
11 But now many nations have assembled against you,
those who are saying, “Let her be defiled, and let our
eyes gaze on Zion.”
12 But they do not know ADONAI’S thoughts, nor
understand His plan.

For He has gathered them
like grain to a threshing floor.
13 Arise and tread, Daughter of Zion, for I will make
your horn iron,
and I will make your hooves bronze.
You will thresh many peoples.
I will devote their unjust gain to ADONAI, their wealth
to the Lord of all the earth.
14 Now gather yourself in troops,[6] O Daughter of
Troops.
He has laid siege against us.
With a staff they have struck
the Judge of Israel on the cheek.

Eternal Ruler from Bethlehem

Micah 5 1 But you, Bethlehem Ephrathah[7]— least among
the clans of Judah—
from you will come out to Me
One to be ruler in Israel,
One whose goings forth are from of old, from days of
eternity.
2 Therefore He will give them up until the time when
she who is in labor has given birth.
Then the remnant of His brothers
will return to Bnei-Yisrael.
3 So He will arise and tend His flock with the strength
of ADONAI— in the majesty of the Name of ADONAI His
God.
And they will live securely,
for then He will be great to the ends of the earth.
4 This One will be shalom.[8]

When Assyria invades our land
when he treads on our citadels,
then we will raise up against him seven shepherds
and eight human princes.
5 They will devastate the land of Assyria with the sword
— even Nimrod’s land with a drawn blade.[9]
He will deliver us from Assyria,
when he invades our land,
when he tramples on our territory.

The Remnant of Jacob

6 Now the remnant of Jacob will be in the midst of many
peoples,
like dew from ADONAI, like abundant showers on grass
that does not wait for a man,
nor lingers for the sons of men.
7 For the remnant of Jacob will be among the nations, in
the midst of many peoples,
like a lion among the forest beasts,
like a young lion among flocks of sheep, who, if he
passed through, would trample and tear to pieces,
and there would be no deliverer.
8 May your hand be raised up against your adversaries,
and may all your foes be cut off.
9 "Now in that day"
—it is a declaration of ADONAI— "I will cut off your
horses among you, and I will destroy your
chariots.
10 I will cut off the cities of your land, and throw down
all your strongholds.
11 I will cut off sorceries from your hand, and you will
have no more diviners.
12 I will cut off your carved images and your sacred
pillars from among you, so you will no longer bow
down
to the work of your hands.
13 I will uproot your Asherah poles from among you, and
destroy your cities.
14 So I will execute vengeance in anger and wrath on
the nations that have not listened.

Adonai Pleads His Case

Micah 6 1 Hear what Adonai is saying: “Arise! Contend with the
mountains,
and let the hills hear your voice.
2 Hear, Adonai’s dispute, O mountains— the enduring
foundations of the earth.
For Adonai has a dispute with His people and He will
argue His case with Israel.
3 O My people, what have I done to you?
Or how have I wearied you? Answer Me!
4 When I brought you up from the land of Egypt, and
redeemed you from the house of bondage, I sent
before you Moses, Aaron, and Miriam.
5 O My people, remember, please: What did Balak, king
of Moab, propose?
What did Balaam son of Beor answer him?
From Shittim as far as Gilgal,

so that you might acknowledge
the righteous acts of ADONAI."

What Is *ADONAI* Seeking From You?

6 With what shall I come before ADONAI?
With what shall I bow myself before God on high?
Shall I present Him with burnt offerings,
with year-old calves?
7 Will ADONAI be pleased with thousands of rams, with
hordes of rivers of oil?
Shall I offer my firstborn for my transgression, the
fruit of my belly for the sin of my soul?
8 He has told you, humanity, what is good, and what
ADONAI is seeking from you: Only to practice justice,
to love mercy,[10]
and to walk humbly with your God.

9 The voice of ADONAI calls to the city— it is wisdom to
fear[11] Your Name— "Pay attention to the rod and to
the One who appointed it."
10 Does the house of the wicked still have treasures of
wickedness?
Or is an undersized ephah denounced?
11 Can I be pure with wicked balances?
Or with a bag of deceptive weights?
12 For the rich of the city are full of violence and its
inhabitants speak lies.
Their tongue in their mouth is deceit.
13 So also I will strike you severely, desolating you
because of your sins.
14 You will eat but not be satisfied, and emptiness will
be within you.
You will try to escape,
but you will not reach safety.

Whatever you make safe,
I will give to the sword.
15 You will sow but not reap; You will tread olives but
not anoint yourself with oil, and grapes but not drink
wine.
16 Now, you observe the statutes of Omri and every
practice of the house of Ahab,
and you walk in their counsels.
Therefore I will make you a horror,
and her inhabitants a hissing,
so you will bear the scorn of My people.

None Upright Among Mankind

Micah 7

1 Woe is me! For I am like gatherings of produce
in summer, like gleanings of a vineyard.
There is no cluster to eat,
no first-ripe fig that I crave.
2 The pious have perished from the land, there is none
upright among mankind.
All of them lie in wait for blood.
A man hunts his brother with a net.
3 Both hands are diligent at doing evil.
The official and the judge ask for a bribe.
The distinguished man utters a desire of his soul.
Thus they weave it together.
4 The best of them is like a prickly bush, the most
upright like a thorn hedge.
The day of your watchmen—of your visitation—is
coming.
Then their confusion will occur.
5 Do not trust in a friend.
Do not trust in a close companion.
Guard the openings of your mouth
from her who lies on your breast.
6 For son treats father with contempt; daughter rises up
against mother;
daughter-in-law against mother-in-law: a man's
enemies are the people of his own house.[12]

Zion's Vindication 7 But I—I will watch for *Adonai*.

I will wait for the God of my salvation.
My God will hear me.
8 Do not rejoice over me, O my enemy.

Though I have fallen—I will arise.
Though I sit in darkness, ADONAI is my light.
9 I will bear the indignation of ADONAI, because I have
sinned against Him, until He pleads my cause,
and executes judgment for me.
He will bring me out to the light, and I will behold His
righteousness.
10 Then my enemy will see it, and shame will cover her
— she who said to me:
“Where is ADONAI, your God?”
My eyes will gaze at her—

now she will be trampled
like mud in streets.

11 A day to rebuild your walls— a day the boundary will
be far off, 12 a day when they will come to you from
Assyria to the cities of Egypt, from Egypt to the
River,
from sea to sea,
and from mountain to mountain.
13 Yet the land will become a wasteland because of her
inhabitants, because of the fruit of their misdeeds.

14 Tend Your people with Your staff, the flock of Your
inheritance,
dwelling alone, in a forest
in the midst of a fertile garden.
Let them feed in Bashan and Gilead, as in the days of
old.
15 As in the days of your coming out from the land of
Egypt I will show him wonders.
16 Nations will see and be put to shame despite all their
might.
They will put a hand on their mouth, their ears will be
deaf.
17 They will lick dust like a snake.
Like crawling things of the land,
they will come trembling out of their hiding places.
To ADONAI Eloheinu they will submit in awe— in awe
of You.

He Will Again Have Compassion 18 **Who is a God like You pardoning iniquity, overlooking transgression, for the remnant of His heritage?**

He will not retain His anger forever, because He
delights in mercy.

19 He will again have compassion on us.
He will subdue our iniquities,
and You will cast all our sins into the depths of the sea.
20 You will extend truth to Jacob, mercy to Abraham,
that You swore to our ancestors
from the days of old.

Nahum

1 | 2 | 3

Judgment of Nineveh

Nahum 1 1 The oracle[1] concerning Nineveh—the book of the
vision of Nahum the Elkoshite.

2 A jealous and avenging God is ADONAI.
Yes, ADONAI is the avenger and master of wrath.
ADONAI is avenger to His adversaries, Yes, a keeper of
wrath for His foes.
3 ADONAI is slow to anger and great in power, but He
will by no means acquit the guilty.
ADONAI's way is with a whirlwind or with a storm
wind, Clouds are the dust of His feet.
4 Rebuking the sea, He made it dry, as He has dried up
all the rivers.
Bashan and Carmel languished,
Yes, Lebanon's budding languished.
5 Mountains quaked because of Him, and the hills have
melted.
The earth has heaved up at His presence— yes, the
world and everything dwelling in it.
6 Before His indignation who can stand?
Who can withstand His burning anger?
His wrath is poured out like fire,
and cliffs break down before Him.
7 ADONAI is good as a refuge in the day of distress,

and He knows those
who take refuge in Him.
8 But with an overwhelming flood, He will make that
place a total ruin.
Darkness will pursue His enemies.

9 What can you scheme against ADONAI?
He will make a complete destruction.
Distress will not arise twice.
10 For even like tangled thorns they will be consumed,
or like drunkards who are drunk,
or like stubble that is fully dry.
11 Out of you has come a schemer of evil against ADONAI,
a counselor of Belial.[2]
12 Thus said ADONAI: Though they are strong and
numerous, even so they will be mowed down
and pass away.
Although I have afflicted you,
I will afflict you no more.
13 I will now break his yoke from you, and tear apart
your bonds.
14 ADONAI has issued a command against you: no more
will your name be spread.
From the house of your gods
I will cut off the idol and metal image.
I will prepare your grave—
for you have become worthless.

Nahum 2

1 Behold, upon the mountains are the feet[3] of
him bringing good news,[4]
proclaiming shalom.
O Judah, celebrate your festivals!
Fulfill your vows!
For never again will Belial pass through you.
He has been utterly cut off.

Devastation of Nineveh

2 A shatterer has come up against you.
Guard the rampart! Watch the way!
Chazak! Be very courageous!
3 For ADONAI turned aside Jacob's pride like Israel's
pride— for spoilers emptied them out
and ruined their vine branches.
4 He makes the shield of warriors' red— valiant men are
clad in scarlet!
the chariot burns with metal fire on the day of his
preparation,
The fir trees are shaken.
5 The chariots dash madly about through the streets,
rushing to and fro in the plazas, their appearance is
like torches, darting like flashes of lightning.
6 He will recall his majestic ones.
They will stumble in their march.
They will hasten to her wall.
Now the siege work is set up.
7 The river gates will be opened, and the palace will
melt away.
8 What was erected[5]
will be exiled and carried away.
Her handmaids are lamenting like the sound of doves,
beating their breasts.

9 Nineveh was like a pool of water for days —now they
are fleeing.
Stop, stop! Yet no one turns back.
10 Plunder the silver! Plunder the gold!
For there is no end of treasure—
glory from everything precious.
11 Emptiness, desolation, waste!
Heart melting, knees buckling, anguish in all the
loins, all their faces grown pale!

12 Where is the lions' den, the feeding place for young
lions— where the lion went for a lion's cub— with
nothing to disturb them?
13 The lion rips enough for his cubs, strangles prey for
his lionesses.
Yes, he fills his den with prey,
his lair with torn flesh.
14 "Here I am against you"
—it is a declaration of ADONAI-Tzva'ot— "I will burn
up her chariots in smoke.
A sword will devour your young lions.
I will cut them off from the land of your prey, and the
voice of your messengers will no longer be heard."

City of Corpses

Nahum 3

1 Oy, bloody city!
Full of deceit, full of plunder.
The prey never departs.
2 Crack of whip, rattling of wheels,
horse galloping,
chariot jolting,
3 horseman climbing up, blade of sword and flash of spear, many slain, a mass of corpses
—no end to the corpses—
they stumble over their corpses!

The Harlot Humiliated 4 Because of the many fornications of the elegant prostitute, the mistress of sorceries,

who sells nations by her fornications, and clans through her sorceries— 5 Behold, I am against you —it is a declaration of ADONAI-Tzva'ot— I will lift your skirts over your face, I will show nations your nakedness and kingdoms your disgrace.
6 Yes, I will fling filth on you.
I will treat you with contempt
and set you up as a spectacle.
7 So it will be that all who see you will recoil from you and say,
"Nineveh has been ravaged!
Who will lament for her?"
Where will I find comforters for you?
8 Are you better than No-amon[6], situated among channels of the Nile, water surrounding her,
whose fortress and wall was water?[7]
9 Cush and Egypt were her might—unlimited.

Put and Libya were her allies.
10 Yet she went off to exile among the captives.
Even her babes were dashed to pieces at the head of all streets.
They cast lots for her dignitaries, and all her great men were bound with chains.

11 You too will become drunk.
You will hide yourself.
You too will seek refuge from an enemy.
12 All your fortifications will be fig trees with firstfruits — when shaken, they will fall, into an eater’s mouth.
13 See, your people within you are women[8].
The gates of your land are wide open to your enemies — fire has devoured your gate-bars.
14 Draw water for a siege.
Strengthen your fortifications!
Go into the mud and tread mortar.
Take hold of the brick mold.
15 There fire will devour you.
Sword will cut you off,
devouring you like the locust.
Multiply like the locust.
Multiply like the swarming locust!
16 You have multiplied your traders more than the stars of heaven.
Locusts have stripped and flown off.
17 Your princes are like locusts, your officials like a locust swarm, camping in the walls on a chilly day.
The sun rises, and they are chased away, and where they are is unknown.

18 Your shepherds have become drowsy, king of Assyria, your nobles lie down.

Your people are scattered on the hills, with no one to
gather them.
19 There is no cure for your brokenness, your wound is
severe.
All who hear the report about you, clap hands over
you.
For over whom has not passed
your constant cruelty?

Habakkuk

1 | 2 | 3

Burden for Justice in Judah

Habakkuk 1 1 The oracle[1] that Habakkuk the prophet saw.

2 How long, ADONAI, have I cried for help, yet You do not hear?
I cry out to You—'Violence!'
yet You do not deliver.
3 Why do You show me wickedness, and why must I behold mischief?
Yes, devastation and violence are before me.
There is strife, and contention arises.
4 Therefore, Torah has no effect, and justice never goes forth.
For the wicked encircle the righteous Therefore justice comes out perverted.

ADONAI's Answer: Chaldeans 5 "Look among the nations! Observe!

Astonish yourself! Be astounded!
For a work is being done in your days.
You will not believe it if it were told.[2]
6 For I am about to raise up the Chaldeans, that bitter, impetuous nation,
marching all over the land,
to seize dwellings not its own.
7 Dreadful and terrifying, Its justice and dignity derive from itself.
8 Its horses are swifter than leopards, fiercer than wolves at dusk.
Its horsemen come galloping.
Its horsemen are coming from afar.
They fly like a vulture,[3] swooping down to eat.

9 All of them come for violence— an assembling of faces
to the east.
He gathers captives like sand.
10 He scoffs at kings, and rulers are a joke to him.
He laughs at every stronghold—
he heaps up dirt and takes it.
11 Then a wind sweeps through and passes on.
He is guilty—This, his strength, is his god.”

Appeal for Justice on Chaldea 12 Are not You from antiquity— *Adonai* my God, my Holy One?

We will not die.
Adonai, You have ordained him for judgment— as
You, O Rock, have established him to chasten.
13 With eyes too pure to see evil You cannot look at such
trouble!
Why do You look at the treacherous?
Why do You remain silent when a wicked one
swallows up those more righteous than him?
14 You made man like the fish of the sea, like a creeping
thing—with no one ruling over him.
15 He brings up all with hook in jaw, drags away in his
dragnet,
or gathers with his fishing-net.
Therefore he rejoices with glee.
16 Therefore he sacrifices to his dragnet, and offers
incense to his fishing-net.
For through them his portion is rich
and his food abundant.
17 Will he empty his net for this reason —continually
slaying nations—with no compassion?

Habakkuk 2

1 I will take my stand at my post, and station
myself on the rampart,
and I will watch to see what He will say to me, and
what I will answer regarding my argument.

Vision for an Appointed Time 2 **Then *Adonai* answered me and said:
"Write down the vision,**[4]

make it plain on the tablets,
so that the reader may run with it.
3 For the vision is yet for an appointed time.

It hastens to the end
and will not fail.
If it should be slow in coming, wait for it, For it will surely come—it will not delay.”[5]

Trust, Judgment and Glory

4 Behold, the puffed up one— his soul is not right within him,
But the righteous will live by his trust.[6]
5 Indeed, because this wine betrays, a proud man never rests.
He enlarges his desire like Sheol, Like death, he is never satisfied.
So he gathers to himself all nations,
and collects all peoples for himself.
6 Will not all take up a proverb against him or a scornful riddle about him?
“Oy to one expanding what isn’t his!
How long?
Oy to one burdening himself with heavy debts!”
7 Will biting you arise suddenly, and those shaking you awaken,
as you will become plunder for them?
8 Since you looted many nations, all the survivors will plunder you— because of human bloodshed
and violence done to the land, the city and all its inhabitants.

9 Oy to one surely getting unjust gain for his house— to set his nest on high,
to escape the reach of calamity!
10 You schemed shame for your house, by cutting off many peoples,
so going wrong yourself.

11 For a stone will cry out[7] from a wall, and wooden
beams will answer.

12 Oy to him who builds a city by bloodshed, and
establishes a town with injustice!
13 Behold, is it not from ADONAI-Tzva'ot that peoples toil
to fuel a fire,
and nations exhaust themselves for emptiness?
14 For the earth will be filled with knowing the glory of
ADONAI, as the waters cover the sea.

15 Oy to one who makes his neighbor drink, who pours
out Your fury, and even making him drunk In order
to gaze at his nakedness!
16 You are filled with disgrace rather than glory.
Drink—you too—and be uncircumcised.
The cup of ADONAI'S right hand will surround you, and
disgrace will come upon your glory.
17 For the violence done to Lebanon will spread over
you, destruction of beasts terrifying them,
because of human bloodshed and violence done to the
land, the city and to all its inhabitants.

18 What use is an idol when its craftsman has carved it?
Or a metal image—a teacher of lies?
For a craftsman has trusted in the image that he
created, to make dumb idols.
19 Oy to one who says to wood: "Awake!"
To a dumb stone: "Rouse yourself!" Can it teach?
Look, it is plated with gold and silver,
but it has no spirit within it.
20 But ADONAI is in His holy Temple.
Let all the land be silent before Him.

Habakkuk's Confidence in *Adonai*

Habakkuk 3

1 A prayer of Habakkuk the prophet, as a
passionate song.

2 ADONAI, I have heard the report about You and I have
come to fear.
ADONAI, revive Your work throughout the years,
throughout the years make it known,
In wrath remember compassion.

3 God comes from Teman, and the Holy One from
Mount Paran. Selah His majesty covers the heavens,
and His praise fills the earth.
4 With brilliance like light, rays emanate from His hand.
There His power was hidden.
5 Pestilence goes before Him, a fiery bolt goes forth at
His feet.
6 He stood, and the earth shook.
He looked, and startled nations.
Ancient mountains were shattered,
hills of antiquity sank down.
His ways are everlasting.

7 I saw tents of Cushan under calamity.
The curtains of the land of Midian are trembling.
8 ADONAI, is your wrath against rivers?
Or Your anger at the rivers?
Or is Your fury with the sea?
For You ride on Your horses,
Your chariots of salvation!
9 Your bow is laid bare.
Sworn are rods—a decree. Selah You cleave the land
with rivers.
10 The mountains saw You and writhe.

A downpour of water overflows.
The deep gives its voice—
it lifts up hands high.
11 Sun and moon, stand in lofty abode.
At the flash of Your arrows they go,
at the radiance of the lightning of Your spear.
12 With indignation You pace the land.
With anger You thresh nations.
13 You went out for the salvation of Your people— for the deliverance of Your anointed one.[8]
You shatter the head of the house of the wicked— to lay it bare from foundation up to the top. Selah
14 You have pierced his chief rulers with his own staff— They stormed in to scatter me.
Their exultation is like devouring the weak in secret.
15 You marched forth, Your horses in the sea—much water foaming.
16 I heard, and my belly trembled.
My lips quivered at the sound.
Decay comes into my bones.
I tremble where I stand,
since I must wait quietly for a day of distress to come up against the people who will invade us.

17 Though the fig tree does not blossom, and there is no yield on the vines,
Though the olive crop fail,
and the fields produce no food,
the flock is cut off from the fold,
and there is no cattle in the stalls.
18 Yet will I triumph in ADONAI, I will rejoice in the God of my salvation![9]
19 ADONAI my Lord, is my strength.
He has made my feet like a deer’s,

and will make me walk on my high places.

For the choir director: On my stringed instruments.

Zephaniah

1 | 2 | 3

Hand of Judgment Upon Idolaters

Zephaniah 1 1 The word of ADONAI that came to Zephaniah son of
Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the
days of Josiah son of Amon, king of Judah: 2 I will totally sweep
away everything from the face of the earth,
declares ADONAI.
3 I will sweep away man and beast, I will sweep away
the birds of the sky
and the fish of the sea—
also the stumbling blocks—the wicked.
I will cut off mankind from the face of the earth,
declares ADONAI.[1]
4 "I will stretch out my hand upon Judah and upon all
the inhabitants of Jerusalem.
I will cut off the remnant of Baal from this place —the
names of the idolatrous priests along with the
kohanim, 5 those bowing down on the roofs to the
host of the heavens.
those bowing down, swearing to ADONAI

and also swearing by Molech
6 those turning from following ADONAI, not seeking
ADONAI or consulting Him.

The Day Is At Hand

7 Be silent before ADONAI God.
For the day of ADONAI is at hand![2]
ADONAI has prepared a sacrifice, He has consecrated
his guests.
8 On the day of ADONAI's sacrifice, I will punish the
princes,
the king's sons
and all who dress in foreign attire.
9 In that day I will punish all who skip over the
threshold
while filling their master's House
with violence and deceit.
10 In that day—declares ADONAI— there will be the
sound of screaming from the Fish Gate, wailing from
the second district
and a loud crash from the heights.
11 Howl, inhabitants of Maktesh![3]
For all the people of Canaan[4] are destroyed.
All who weigh out silver are cut off.
12 At that time I will search Jerusalem with lamps and
punish the men whose spirits have hardened, who
say in their hearts,
'ADONAI will do neither good nor evil.'
13 Their wealth will become plunder, their houses a
ruin.

They will build houses
but not live in them.

They will plant vineyards
but not drink their wine.

14 The great day of ADONAI is near— near and coming very quickly!
The sound of the day of ADONAI is bitter— the shouting of the warrior is there.
15 That day is a day of wrath a day of trouble and distress,
a day of devastating storm and desolation, a day of darkness and gloom,
a day of clouds and thick darkness,
16 a day of shofar and alarm against the fortified cities
and against the high corner towers.
17 I will bring such distress upon mankind that they will walk like the blind— for they have sinned against ADONAI.
Their blood will be poured out like dust, and their flesh like dung.
18 Neither their silver nor their gold will be able to rescue them
on the day of ADONAI'S wrath.
With the fire of His passion
the entire earth will be consumed.
For He will make a total,
dreadful annihilation of all the inhabitants of the earth.

Judgment of Nearby Nations

Zephaniah 2

1 Gather together! Gather together, O
shameless nation— 2 before the decree is brought
forth, before the day passes away like chaff, before
ADONAI'S burning anger comes upon you, before the
day of ADONAI'S anger comes upon you!
3 Seek ADONAI, all you humble of the land who have
executed His judgment.
Seek righteousness; seek meekness![5]

Perhaps you will be hidden
on the day of ADONAI'S wrath.
4 For Gaza will be abandoned and Ashkelon will be a
wasteland.
Ashdod will be driven out at noon and Ekron will be
uprooted.
5 Oy to the inhabitants of the seacoast, the nation of
Cherethites!
The word of ADONAI is against you, Canaan, the land
of the Philistines, and I will destroy you
until there is no inhabitant.
6 The seacoast will become pastures, with meadows for
shepherds and folds for flocks.
7 The coast will belong to the remnant of the house of
Judah, upon which they will graze.

In the houses of Ashkelon
they will lie down in the evening.
For ADONAI their God will visit them and return them from captivity.
8 I have heard the taunts of Moab and the jeers of the children of Ammon, who taunted My people
and expanded on their border.
9 Therefore, as I live, declares ADONAI-Tzva'ot God of Israel, Moab will be like Sodom
and Ammon like Gomorrah—
a possession of weeds and a salt pit, a perpetual wasteland.
The remainder of My people will plunder them.
The remnant of My nation will dispossess them.
10 This is what they will get for their pride, for they have taunted and expanded against the people of ADONAI-Tzva'ot.
11 ADONAI will be fearsome against them.
For all the gods of the earth
He will make waste away.
To Him will bow, each from its place, the islands of the nations.
12 You Ethiopians too will be slain by My sword.
13 He will stretch out his hand against the north and devastate Assyria
and make Nineveh as a wasteland—
dry as a desert.
14 Flocks will lie down in her midst, all kinds of beasts—both the little owl and the great owl will lodge in her pillars.
A voice will hoot in the window.
Ruin will be in the doorway,
for the cedar beams will be exposed.
15 This is the exultant city, dwelling securely,

saying in her heart,
‘It’s me—no one else but me!’
How did she become a ruin,
an abode for wild beasts?

Everyone who passes by her
hisses and shakes his fist.

Downfall of Disobedient Jerusalem

Zephaniah 3

1 Oy to the oppressive city— filthy and defiled!
2 She did not obey; she took no correction.
She did not trust in ADONAI.
She did not draw near to her God.
3 Her princes within her are roaring lions.
Her judges are wolves of the night,
leaving nothing but bones for morning.
4 Her prophets are reckless, treacherous men.
Her kohanim have profaned what is holy.
They do violence to Torah.
5 ADONAI is righteous in her midst.
He will do no injustice.
Morning by morning He brings His justice to light.
He does not fail.
Yet the unjust knows no shame.
6 I have cut off nations.
Their towers have become desolate.
I have destroyed their streets.
with no one passing by.
Their cities are laid waste,
with no one—none living there.
7 I said, 'Surely you will fear Me, you will accept correction,
so her dwelling place would not be cut off— all that I appointed against her.'

But they arose early
and made all their deeds corrupt.
8 Therefore, wait for me, declares ADONAI, for the day
when I rise up for plunder: for My decision is to
assemble nations, to gather kingdoms,[6]
to pour out My fury upon them—
all My burning anger.
For in the fire of My wrath
all the earth will be consumed.

The Future Restoration of Israel's Remnant 9 **For then I will restore to the people pure speech, so that all of them**

may call upon the Name of ADONAI
and serve Him shoulder to shoulder.
10 From beyond the rivers of Ethiopia, My worshipers,
the daughter of My scattered ones will bring My
offering.
11 On that day you will not be ashamed because of all
your deeds by which you rebelled against Me.
For then I will remove from your midst your proud,
arrogant ones,
and you will never again be haughty
on My holy mountain.
12 But I will leave among you a people meek and
humble.
They will take refuge in the Name of ADONAI.
13 The remnant of Israel will do no injustice nor will
they tell lies,
nor will a deceitful tongue be found in their mouths.[7]
For they will graze and lie down
and no one will make them afraid.
14 Sing aloud, O daughter of Zion!
Shout in triumph, O Israel!

Rejoice and exult wholeheartedly,
O daughter of Jerusalem!
15 ADONAI has taken away your punishments.
He has turned back your adversary.
The King of Israel, ADONAI, is in your midst.
Never again will you fear harm.
16 On that day, it will be said to Jerusalem, ‘Have no fear, O Zion,
do not let your hands fall limp.
17 ADONAI your God is in your midst— a mighty Savior!
He will delight over you with joy.
He will quiet you with His love.
He will dance for joy over you with singing[8].’
18 “I will gather those among you who grieve over your moadim— it is a burden of shame on you.
19 Behold, at that time I will deal with all who oppress you.
I will save the lame and gather the outcast.
I will make them a praise and a name
throughout all the land where they suffered shame.
20 At that time I will bring you in.
At that time I will gather you.
For I will give you renown and glory
among all the peoples of the earth,

when I restore your captives
before your eyes,”
declares ADONAI.

Haggai

1 | 2

A Call to Build the House of *Adonai*

Haggai 1 **1** In the second year of King Darius, in the sixth month,
on the first day of the month, the word of Adonai came through
Haggai the prophet to Zerubbabel son of Shealtiel, governor of
Judah[1], and to Joshua son of Jehozadak, kohen gadol[2]: **2** "Thus
says Adonai-Tzva'ot: 'This people say the time has not come—
the time for the House of Adonai to be rebuilt.'"
3 Then the word of Adonai came through Haggai the prophet:
4 "Is it a time for you yourselves to dwell in your paneled
houses, while this House lies in ruins? **5** But now," thus says
Adonai-Tzva'ot: "Set your heart on your ways!
6 You sowed much but bring in little.
You eat but are never satisfied.
You drink but not enough to get filled.
You put on clothes but no one is warm.
And whoever earns wages works for a bag full of
holes."

7 Thus says Adonai-Tzva'ot: "Set your heart on your ways!
8 Go up to the hills, bring wood and build the House. Then I will
delight in it and I will be glorified," says Adonai. **9** "You have
looked for much, but indeed, there is little. What you have
brought home, I have blown away. Why is this?"—it is a
declaration of Adonai-Tzva'ot—"because My House lies in ruins,
while you are running, each to his own house. **10** Therefore,
because of you, the sky has withheld dew and the earth has
withheld its yield. **11** For I have called for drought on the land,
the hills and the grain, on the new wine, the oil, on what the
ground brings forth, on mankind and beast, as well as all labor
of hands."
12 Then Zerubbabel son of Shealtiel and Joshua son of
Jehozadak, kohen gadol, and all the remnant of the people,
heeded the voice of Adonai their God and the words of Haggai
the prophet, since Adonai their God had sent him. So the

people revered ADONAI. 13 Then Haggai, the messenger of ADONAI, spoke to the people with the message of ADONAI, “I am with you!”—it is a declaration of ADONAI.
14 Then ADONAI stirred the spirit of Zerubbabel son of Shealtiel, governor of Judah, and the spirit of Joshua son of Jehozadak, kohen gadol, and the spirit of all the remnant of the people, and they came and did work on the House of ADONAI-Tzva’ot their God, 15 on the twenty-fourth day of the sixth month, in the second year of King Darius.

Glory of this Latter House

Haggai 2 [1] On the twenty-first day of the seventh month, the
word of ADONAI came through Haggai the prophet: [2] Speak now
to Zerubbabel son of Shealtiel, governor of Judah, and to
Joshua son of Jehozadak, kohen gadol, and to the remnant of
the people: [3] "Who remains among you who saw this House in
its former glory? So how do you see it now? Does it not seem as
nothing in comparison in your eyes? [4] But now, Zerubbabel,
chazak!"—it is a declaration of ADONAI—"and be strong, Joshua
son of Jehozadak, kohen gadol, and all people of the land,
chazak!"—it is a declaration of ADONAI—"and work! For I am
with you!"—it is a declaration of ADONAI-Tzva'ot. [5] "According to
the word I covenanted with you when you came out of Egypt.
My Ruach is standing in your midst. Do not fear!"
[6] For thus says ADONAI-Tzva'ot: "In just a little while I will
shake the heavens and the earth, the sea and the dry land,[3]
[7] and I will shake all the nations. The treasures of all the
nations will come, and I will fill this House with glory," says
ADONAI-Tzva'ot. [8] "The silver is mine and the gold is mine!"—it
is a declaration of ADONAI-Tzva'ot. [9] "The glory of this latter
House will be greater than the former," says ADONAI-Tzva'ot.
"In this place, I will grant shalom"—it is a declaration of
ADONAI-Tzva'ot.

ADONAI's Promise to Zerubbabel

[10] On the twenty-fourth day of the ninth month, in the second year of Darius, the word of *ADONAI* came to Haggai the prophet, [11] "Thus says *ADONAI-Tzva'ot*: 'Ask now the *kohanim* for a ruling. [12] If a person carries consecrated meat in the corner of his garment, and with his corner he touches bread, stew, wine, oil or any food, will it become holy too?'"

Then the kohanim answered and said, "No."
[13] So Haggai said, "If one who is unclean by contact with a
corpse touches any of these, does it become unclean?"
The kohanim answered and said, "It does become unclean."

14 Then, Haggai answered and said, “So it is with this people.
So is this nation before Me”—it is a declaration of Adonai—“and
so is every work of their hands. What they were offering there
was unclean. 15 But now, set your heart back from this day
onward. Before stone was set upon stone in the Temple of
Adonai, 16 how were things? When one came to a grain-heap of
twenty measures, there were ten; when one came to the wine
vat to draw fifty measures, there were twenty. 17 I struck you
with blight and with mildew and with hail—every work of your
hands—so you were nothing to Me”—it is a declaration of
Adonai. 18 “Now, set your heart back from this day on—from the
twenty-fourth day of the ninth month. Since the day the Temple
of Adonai was founded, set your heart: 19 Is there still seed in
the storehouse? Also the vine, the fig tree, the pomegranate
and the olive tree—are they still bearing fruit? From this day
on I am going to bless you.”
20 Then the word of Adonai came a second time to Haggai on
the twenty-fourth day of the month, 21 “Say to Zerubbabel,
governor of Judah: ‘I am going to shake the heavens and the
earth, 22 and I will overturn the throne of kingdoms and destroy
the strength of the kingdoms of the nations. I will overturn the
chariot and its rider, so horses and their riders will fall, each by
the sword of his brother.
23 “On that day’”—it is a declaration of Adonai-Tzva’ot—‘I will
take you, Zerubbabel son of Shealtiel, my servant’—it is a
declaration of Adonai—“‘and I will set you like a signet ring.
For I have chosen you.’” It is a declaration of Adonai-Tzva’ot.

Zechariah

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14

Return to the Lord

Zechariah 1 1 In the eighth month, in the second year of Darius,
the word of ADONAI came to the prophet Zechariah[1], son of
Berechiah son of Iddo, saying: 2 "ADONAI has been furious with
your fathers. 3 Therefore tell them, thus says ADONAI-Tzva'ot,
'Return to Me'[2]—it is a declaration of ADONAI-Tzva'ot—'and I
will return to you,' says ADONAI-Tzva'ot. 4 Do not be like your
fathers to whom the former prophets cried out saying, thus
says ADONAI-Tzva'ot, 'Turn back now from your evil ways and
from your evil deeds.' But they did not listen or pay attention to
Me.' It is a declaration of ADONAI.

5 "Your fathers, where are they? And the prophets, do they
live forever? 6 But My words and My decrees, which I
commanded My servants the prophets—did they not overtake
your fathers? Then they repented and said 'As He determined,
ADONAI-Tzva'ot has dealt with us according to our ways and our
deeds.'"

Among the Myrtle Trees 7 On the twenty-fourth day of the eleventh month, which is the month *Shevat*, in the second year of Darius, the word of *ADONAI* came to the prophet Zechariah son of Berechiah, son of Iddo, saying: 8 "In the night I saw, and behold, a man riding upon a red horse was standing among the myrtle trees that were in the ravine. Behind him were red, sorrel and white horses.[3]

9 Then I asked, 'What are these, my lord?'

Now the angel speaking with me said to me, 'I will show you
what these are.'

10 Then the man standing among the myrtle trees answered
and said, 'These are the ones ADONAI has sent to walk back and
forth throughout the earth.'

11 They answered the angel of ADONAI who stood among the
myrtle trees saying, 'We have walked throughout the earth,
and behold, all the earth sits quietly and is still.'

12 Then the angel of ADONAI answered and said, ‘ADONAI-Tzva’ot, how long will You withhold compassion on Jerusalem and on the cities of Judah with whom You have been angry for 70 years?’ **13** ADONAI answered the angel who was speaking to me with pleasant, comforting words.

14 Then the angel speaking to me said, ‘Cry out saying, thus says ADONAI-Tzva’ot, “I am exceedingly zealous for Jerusalem and for Zion **15** and I am infuriated with the haughty nations. I was a little angry with them, but they furthered their own calamity.”

16 “Therefore,” thus says ADONAI, “I will return to Jerusalem with compassion. My House will be built there,” declares ADONAI-Tzva’ot “and a measuring line will be stretched out over Jerusalem.” **17** Again cry out, saying, thus says ADONAI-Tzva’ot, “My cities will again overflow with prosperity and ADONAI will again comfort Zion and will again choose Jerusalem.’”[4]

Four Horns and Four Craftsmen

Zechariah 2 [1] Then I lifted up my eyes and behold, I saw four horns! [2] I said to the angel speaking with me, ‘What are these?’

He said to me, ‘These are the horns that have scattered Judah, Israel and Jerusalem.’

[3] Then ADONAI showed me four craftsmen. [4] I asked, ‘What are these coming to do?’

He answered, ‘These are the horns that scattered Judah, so that no one could raise his head, but the craftsmen have come to frighten them, to cast down the horns of the nations that have lifted up their horn against the land of Judah to scatter it.’

Measuring Jerusalem

5 I lifted up my eyes—and behold, I saw a man with a
measuring line in his hand.[5] 6 I asked, ‘Where are you going?’
He answered me, ‘To measure Jerusalem to see how wide
and how long it is.’[6]
7 Then behold, the angel speaking with me left and another
angel went out to meet him, 8 saying to him, ‘Run, speak to this
young man saying: “Jerusalem will be inhabited as a village
without walls because of the great number of men and
livestock in it. 9 For I”—it is a declaration of Adonai—“will be a
wall of fire around it and I will be the glory inside it. 10 Oy, oy!
Flee from the land of the north”—it is a declaration of Adonai
—“because I scattered you like the four winds of heaven”—it is
a declaration of Adonai. 11 “Oy, Zion! Escape, you who are living
with the daughter of Babylon.”
12 “For thus says Adonai-Tzva’ot, He has sent me after glory to
the nations that plundered you—because whoever touches you
touches the apple of His eye—13 ‘For behold, I will shake My
hand against them and they will be plunder to their servants.’
Then you will know that Adonai-Tzva’ot has sent me.
14 “‘Sing and rejoice, O daughter of Zion! For behold, I am
coming and I will live among you’[7]—it is a declaration of
Adonai. 15 ‘In that day many nations will join themselves to
Adonai and they will be My people and I will dwell among you.’
Then you will know that Adonai-Tzva’ot has sent me to you.
16 Adonai will inherit Judah as His portion in the holy land and
will once again choose Jerusalem. 17 Be silent before Adonai, all
flesh, for He has aroused Himself from His holy dwelling.”

Joshua the *Kohen Gadol*

Zechariah 3 **1** Then he showed me Joshua the kohen gadol
standing before the angel of ADONAI and the satan[8], standing at
his right hand to accuse him.[9] **2** ADONAI said to the satan,
'ADONAI rebukes you, the satan. Indeed ADONAI, who has chosen
Jerusalem, rebukes you.[10] Is not this man a brand plucked out
of the fire?'
3 Now Joshua was wearing filthy garments and standing
before the angel **4** who answered and spoke to those standing
before him saying, 'Remove the filthy garments from him.'
Then to Joshua he said, 'See, I have removed your iniquity from
you and will dress you with fine clothing.'[11]
5 Then I said, 'Place a clean turban on his head.'
So they put a pure turban on his head and clothed him with
garments while the angel of ADONAI stood by.
6 The angel of ADONAI exhorted Joshua saying: **7** 'Thus says
ADONAI-Tzva'ot, "If you will walk in My ways and keep My
charge, then you will judge My House and watch over My
courts and I will give you a place to walk among these standing
here. **8** Listen well, Joshua kohen gadol, both you and your
companions seated before you, because they are men who are
a sign—behold, I will bring forth My servant the Branch. **9** For
behold! The stone I have laid before Joshua is one stone with
seven facets. On it I will engrave an inscription," declares
ADONAI-Tzva'ot, "that I will remove the iniquity of this land in
one day. **10** In that day," declares ADONAI-Tzva'ot, "every man
will invite his neighbor to sit under the vine and under the fig
tree.'"

Two Olive Trees and the Capstone

Zechariah 4 1 Then the angel who had been speaking with me
returned and woke me—like a man who is wakened from his
sleep.
2 He asked me, ‘What do you see?’
I replied, ‘Behold, I see a solid gold menorah with its bowl at
the top of it, and its seven lamps on it with seven pipes for the
lamps that are on the top of it. 3 Also two olive trees are by it,
one on the right side of the bowl and the other on the left side
of it.’[12]
4 Then I responded by saying to the angel speaking with me,
‘What are these, my lord?’
5 The angel who spoke with me responded by asking me, ‘You
do not know what these are?’
I replied, ‘No, my lord.’
6 Then he responded to me by saying, ‘This is the word of
ADONAI to Zerubbabel saying: “Not by might, nor by power, but
by My Ruach!” says ADONAI-Tzva’ot. 7 “What are you, great
mountain? Before Zerubbabel you will become a plain. He will
bring out the capstone with shouts of “Grace, grace” to it.’”
8 Again the word of ADONAI came to me saying: 9 “The hands
of Zerubbabel have laid the foundation of this House. His hands
will also finish it. Then you will know that ADONAI-Tzva’ot has
sent me to you. 10 For who despises the day of small things?
These seven—which are the eyes of ADONAI that run back and
forth throughout the whole earth—will rejoice when they see
the plumb line in Zerubbabel’s hand.”
11 Then I responded by asking him, “What are these two olive
trees, on the right and on the left of the menorah?” 12 Again I
asked him, “What are these two olive branches beside the two
golden pipes that empty the golden oil out of them?”
13 He said to me, “You do not know what these are?”
I said, “No, my lord.”
14 So he said, “These are the two anointed ones, who are
standing by the Lord of the whole earth.”

Flying Scroll and Basket

Zechariah 5 **1** Once again I lifted up my eyes and behold, I saw a
flying scroll!
2 Then the angel asked me, “What do you see?”
I replied, “I see a flying scroll twenty cubits long and ten
cubits wide.”
3 He said to me: “This is the curse that goes out over the face
of the whole land: everyone who steals will be swept away from
here according to it, and everyone who swears will be swept
away from here according to it.” **4** “I will send it out”—it is a
declaration of ADONAI-Tzva’ot—“and it will enter into the house
of the thief and into the house of the one who swears falsely by
My Name and will reside inside his house destroying it, both its
wood and its stones.”
5 Then the angel speaking with me came forward, and said to
me, “Now lift up your eyes and see what is appearing.”
6 I asked, “What is it?”
He replied, “This is the measuring basket[13] that goes out.”
He continued, “This is their eye in all the land.” **7** Then behold,
a lead cover was lifted and a woman was sitting in the middle
of the measuring basket. **8** The angel exclaimed, ‘This is
Wickedness!’ Then he shoved her back inside the measuring
basket, throwing the lead weight over its mouth.
9 After this I lifted up my eyes and behold, I saw two women
emerging with the wind in their wings (they had wings like the
wings of a stork) and they raised the measuring basket
between the earth and the heaven.
10 I asked the angel who was speaking with me, “Where are
they taking the measuring basket?”
11 He said, “To build a temple for her in the land of Shinar.
When it is prepared, she will live there in her own place.”

Four Chariots

Zechariah 6 1 Again I lifted up my eyes, and behold, I saw four
chariots emerging from between the two mountains—
mountains of bronze! 2 The first chariot had red horses, the
second chariot black horses, 3 the third chariot white horses
and the fourth chariot had strong dapple horses.[14]
4 Then I responded by saying to the angel speaking with me,
"What are these, my lord?"
5 The angel answered me saying, "These are the four winds of
heaven that go forth from the presence of the Lord of all the
earth.[15] 6 The chariot with the black horses is going to the land
of the north and the white ones have gone out after them, but
the dappled ones have gone out to the land of the south."
7 When the strong ones went out, they requested to go to walk
throughout the earth. He said, "Go! Walk throughout the
earth." So they walked throughout the earth."
8 Then he called and spoke to me saying, 'Look! Those going
toward the land of the north have given rest to My Ruach in the
north country.'

**Crowns for Joshua 9 And the word of *Adonai* came to me saying:
10 'Take from the exiles, from Heldai, Tobijah, and Jedaiah who have
come from Babylon, and go the same day, go to the house of Josiah
son of Zephaniah! 11 Take silver and gold, make crowns and set on
the head of Joshua son of Johozadak, the *kohen gadol*. 12 Then speak
to him saying, "Thus says *Adonai-Tzva'ot:* Behold, a man whose Name
is the Branch will branch out from his place and build the Temple of
Adonai. 13 He will build the Temple of *Adonai*. He will bear splendor and
sit and rule on His throne. Thus He will be a *kohen* on His throne. So a
counsel of *shalom* will be between them both. 14 The crowns will be in
the Temple of *Adonai* as a memorial to Helem, Tobijah and Jedaiah,
and to Chen son of Zephaniah. 15 Those who are far off will come and
build in the Temple of *Adonai*." Then you will know that *Adonai-Tzva'ot***

has sent me to you. It will come to pass if you diligently obey the voice of *Adonai* your God."

Justice and *Chesed*

Zechariah 7 [1] In the fourth year of King Darius, the word of ADONAI
came to Zechariah on the fourth day of the ninth month, in
Kislev. [2] Now Bethel sent Sarezer and Regem-melech together
with his men to seek the favor of ADONAI, [3] and to speak to the
kohanim of the House of ADONAI-Tzva'ot and to the prophets
saying, "Should I mourn and consecrate myself in the fifth
month as I have done for so many years?"

[4] Then the word of ADONAI-Tzva'ot came to me saying:
[5] "Speak to all the people of the land and to the kohanim
saying, 'When you fasted and mourned in the fifth and in the
seventh months for the past seventy years, did you really fast
for Me? [6] When you eat and drink, are you not eating and
drinking for yourself? [7] Are not these the words that ADONAI
proclaimed through the former prophets when Jerusalem with
its surrounding cities were inhabited and prosperous, when the
Negev and the lowland were inhabited?'"

[8] Again the word of ADONAI came to Zechariah saying, [9] "Thus
says ADONAI-Tzva'ot: 'Administer true judgment and practice
mercy and compassion each to his brother. [10] Do not oppress
the widow or the orphan, the outsider or the poor.
Furthermore, do not let any of you devise evil against one
another in your heart.'

[11] "But they refused to pay attention. They stubbornly turned
their backs and stopped their ears from hearing. [12] Indeed, they
made their hearts as hard as flint preventing them from
hearing the Torah or the words that ADONAI-Tzva'ot sent by His
Ruach through the former prophets. Consequently, great wrath
came from ADONAI-Tzva'ot. [13] It came about that just as He
called and they did not listen, so they would call and I would
not listen," says ADONAI-Tzva'ot. [14] 'I scattered them with a
whirlwind among all the nations they have not known. Thus the
land was left so desolate behind them that no one passed
through or returned, for they made the pleasant land
desolate.'"

Zealous for Zion

Zechariah 8 1 Then the word of ADONAI-Tzva'ot came saying:
2 "Thus says ADONAI-Tzva'ot, "I am exceedingly zealous for Zion,
I am burning with jealousy for her." 3 Thus says ADONAI, "I will
return to Zion and dwell in the midst of Jerusalem. Then
Jerusalem will be called the City of Truth and the mountain of
ADONAI-Tzva'ot will be called the Holy Mountain." 4 Thus says
ADONAI-Tzva'ot, "Once again old men and old women will sit in
the streets of Jerusalem, each with his staff in his hand because
of his age. 5 The streets of the city will be full of boys and girls
playing in its streets."

6 "Thus says ADONAI-Tzva'ot, 'It may seem difficult in the eyes
of the remnant of this people in those days, but will it also be
difficult in My eyes?'—it is a declaration of ADONAI-Tzva'ot.
7 "Thus says ADONAI-Tzva'ot, 'Behold, I will save My people from
the land of the east and from the land of the west.8 I will bring
them back and they will live in the midst of Jerusalem. They
will be My people and I will be their God, in truth and
righteousness.'[16] 9 "Thus says ADONAI-Tzva'ot, 'Let your hands
be strong—you who hear these words spoken by the prophets
who were there the day the foundation of the House of ADONAI-
Tzva'ot was laid—so that the Temple may be rebuilt. 10 Before
those days there were no wages for man or animal, nor was
there any shalom from adversity for those who came or went
because I set every one against his neighbor. 11 But now I will
not treat the remnant of this people as in the former days"—it
is a declaration of ADONAI-Tzva'ot.

12 "For there will be a sowing of shalom: the vine will yield its
fruit, the ground will produce its increase, and the heavens will
give their dew. I will cause the remnant of this people to inherit
all these things. 13 It will happen that just as you were a curse
among the nations, house of Judah and house of Israel, so will I
save you and you will be a blessing. Fear not! Let your hands
be strong!'

14 For thus says ADONAI-Tzva’ot, “Just as I determined to harm
you when your fathers provoked Me to anger,” says ADONAI-
Tzva’ot, ‘and I did not relent, 15 so I have again determined in
these days to do good to Jerusalem and to the house of Judah.
Fear not! 16 These are the things that you are to do: speak the
truth one to another; administer the judgment of truth and
shalom in your gates;[17] 17 do not let any of you devise evil in
your hearts against your neighbor; and do not love false oaths,
for I hate all these things,”—it is a declaration of ADONAI.
18 Again the word of ADONAI-Tzva’ot came saying: 19 “Thus says
ADONAI-Tzva’ot, “The fast of the fourth, the fast of the fifth, the
fast of the seventh and the fast of the tenth month will become
joy, gladness and cheerful moadim. Therefore, love truth and
shalom!’ 20 Thus says ADONAI-Tzva’ot, “Peoples and the
inhabitants of many cities will again come. 21 The inhabitants of
one city will go to another saying ‘Let us go to entreat the favor
of ADONAI and to seek ADONAI-Tzva’ot. I also am going.’
22 Indeed, many peoples and powerful nations will come to seek
ADONAI-Tzva’ot in Jerusalem, and to entreat the favor of
ADONAI.” 23 Thus says ADONAI-Tzva’ot, “In those days it will come
to pass that ten men from every language of the nations will
grasp the corner of the garment of a Jew saying, ‘Let us go with
you, for we have heard that God is with you.’”

Judgment on Israel's Enemies

Zechariah 9

1 The burden[18] of the word of ADONAI is
against the land of Hadrach and will rest upon
Damascus.
For the eyes of men and all the tribes of Israel are
toward ADONAI— **2** and also upon Hamath
bordering it, and upon Tyre and Sidon, though
they are very shrewd.
3 Tyre built herself a fortress and heaped up silver like
dust
and fine gold like dirt in the streets.
4 Behold, the Lord will impoverish her and destroy her
power on the sea,
while she will be devoured by fire.
5 Ashkelon will see it and fear.

Gaza will writhe in pain
as will Ekron because her hope will dry up.
The king will perish from Gaza
and Ashkelon will be uninhabited.
6 A mongrel people will live in Ashdod and I will cut off
the Philistines' pride.
7 I will remove the blood from his mouth, forbidden food
from between his teeth.
Whoever is left will be a remnant for our God.
He will be like a leader in Judah,
and Ekron will be like a Jebusite.
8 But I will camp around My House against marauding
forces.
No oppressor will overrun them again— for now I
watch with My own eyes.

Zion's Coming King

9 Rejoice greatly, daughter of Zion!
Shout, daughter of Jerusalem!
Behold, your king is coming to you,
a righteous one bringing salvation.
He is lowly, riding on a donkey—
on a colt, the foal of a donkey.[19]
10 I will banish chariots from Ephraim and horses from
Jerusalem,
and the war bow will be broken.
He will speak shalom to the nations.
His rule will extend from sea to sea, from the River
to the ends of the earth.
11 As for you also, by the blood of your covenant,[20]
I will release your prisoners from the waterless
Pit.
12 Return to the stronghold, you prisoners of hope!

Today I declare that I will restore twice as much to you.
13 I will bend Judah as my bow and fill it with Ephraim.
I will rouse your sons, O Zion
against your sons, O Greece.
I will wield you like a warrior’s sword.
14 Then ADONAI will be seen over them as His arrow flashes like lightning.
ADONAI Elohim will blow the shofar and march in whirlwinds of the south.[21]
15 ADONAI-Tzva’ot will defend them.
They will consume and conquer with sling stones.
They will drink and roar as with wine and be filled like a bowl,
like the corners of the altar.
16 ADONAI their God will save them on that day as the flock of His people.
They will be like gems of a crown
sparkling over His land.
17 How good and beautiful it will be!
Grain will make the young men thrive
and new wine the virgin women.”

Good Shepherd Cares for Judah

Zechariah 10

1 Ask ADONAI for rain in spring!
ADONAI makes the storm clouds and will give rain showers
and plants of the field to everyone.
2 The idols utter deceit and diviners see lies.

They relate false dreams
and comfort in vain.
Therefore the people wander like sheep, afflicted
because there is no shepherd.[22]

3 My anger burns against the shepherds and I will
punish the leaders.[23]
ADONAI-Tzva’ot cares for His flock, the house of
Judah.
He will make them His valiant steed in battle.
4 From Judah will come the cornerstone,[24]
from him the tent peg,

from him the battle bow
and from him every leader together.
5 They will be like mighty men treading down muddy
streets in war.
They will fight, because ADONAI is with them and
will put horsemen to shame.
6 I will strengthen the house of Judah and save the
house of Joseph.
I will bring them back,
for I have compassion on them.

They will be as though
I had never spurned them,
for I am ADONAI their God and I will answer them!
7 The Ephraimites will be like a warrior.
Their hearts will be glad as with wine.
Their children will see and be glad.
Their hearts will rejoice in ADONAI.
8 I will signal for them and gather them.

Surely I will redeem them
and they will be as numerous as before.
9 Though I scatter them among the peoples, they will
remember Me in distant places.
They and their children will survive and return.
10 I will restore from the land of Egypt and gather them
from Assyria.
I will bring them into the land of Gilead and
Lebanon till there is no room for them.
11 He will cross the turbulent sea and calm its raging
waves.
All the depths of the Nile will dry up, the pride of
Assyria brought down, the scepter of Egypt
removed.
12 So I will strengthen them in ADONAI
and they will walk in His Name.
It is a declaration of ADONAI.

Devastation of Surrounding Lands

Zechariah 11

1 Open your gates, Lebanon—
fire will devour your cedars!
2 Wail, cypress tree! For the cedar has fallen.
Those majestic ones are devastated.
Wail, oaks of Bashan!
For the thick forest is cut down!
3 Listen to the wailing of the shepherds,
for their glory is destroyed!
Listen to the roaring of young lions,
for Jordan’s thickets are ruined!

Two Staffs

4 Thus said ADONAI my God: “Shepherd the flock marked for
slaughter! 5 Their buyers slay them and go unpunished. Those
who sell them say, ‘Blessed be ADONAI, for I am rich!’ Their own
shepherds do not spare them. 6 I will no longer have
compassion on the inhabitants of the land”—it is a declaration
of ADONAI. “Behold, I will hand everyone over to his neighbor
and his king. They will devastate the land, and I will not deliver
them from their hand.”
7 So I pastured the flock for the slaughter, especially the
afflicted of the flock. Then I took two staffs—one I called Favor
and the other I called Union—and I pastured the flock. 8 Next I
disposed of the three shepherds in one month—for my soul was
impatient with them and their soul also detested me. 9 Then I
said, “I will not shepherd you! Let the dying die, let the
perishing perish, and let those who are left eat one another’s
flesh!” 10 So I took my staff called Favor and broke it to pieces,
in order to break my covenant that I made with all people. 11 It
was broken on that day. The afflicted of the flock that were
watching me knew that this was the word of ADONAI.”
12 Then I said to them, “If it seems good to you, pay me my
wages, but if not, don’t bother!” So they weighed out my wages
—30 pieces of silver.[25]
13 Then ADONAI said to me, “Throw it to the potter—that
exorbitant price at which they valued Me!” So I took the 30
pieces of silver and threw them into the House of ADONAI, to the
potter.[26]
14 Then I broke my second staff called Union, in order to
break the brotherhood between Judah and Israel. 15 Again
ADONAI said to me, “Once more take up the equipment of a
foolish shepherd! 16 For behold, I am going to raise up a
shepherd in the land who will not care for the dying, seek out
the young or heal the injured or nourish the healthy. Instead he
will eat the meat of the choice sheep, even tearing off their
hoofs.”

17 Woe to the worthless shepherd
who deserts the flock![27]
May a sword fell his arm and his right eye!
May his arm be all withered
and his right eye totally blinded!”

Jerusalem, a Cup of Reeling

Zechariah 12 [1] The burden of the word of ADONAI concerning Israel.

A declaration of ADONAI, who stretched out the heavens, laid the foundation of the earth and formed the spirit of man within him: [2] “Behold, I will make Jerusalem a cup of reeling to all the surrounding peoples when they besiege Jerusalem as well as Judah. [3] Moreover, in that day I will make Jerusalem a massive stone for all the people. All who try to lift it will be cut to pieces. Nevertheless, all the nations of the earth will be gathered together against her. [4] In that day”—it is a declaration of ADONAI—“I will strike every horse with confusion and its rider with madness. I will keep My eyes on the house of Judah but will blind every horse of the peoples. [5] Then the leaders of Judah will say in their heart, ‘The inhabitants of Jerusalem are my strength through ADONAI-Tzva’ot their God.”

[6] “In that day I will make the leaders of Judah like a firepot in a woodpile, like a burning torch among sheaves. They will devour on the right and on the left all the surrounding peoples, yet Jerusalem will remain in her place, in Jerusalem. [7] ADONAI also will save the tents of Judah first, so that the honor of the house of David and the honor of the inhabitants of Jerusalem will not exceed that of Judah. [8] In that day ADONAI will defend the inhabitants of Jerusalem so that the weakest among them that day will be like David and the house of David will be like God—like the angel of ADONAI before them. [9] It will happen in that day that I will seek to destroy all the nations that come against Jerusalem.

Mourning the Pierced One

10 “Then I will pour out on the house of David and the
inhabitants of Jerusalem a spirit of grace and supplication,
when they will look toward Me whom they pierced.[28] They will
mourn for him as one mourns for an only son and grieve
bitterly for him, as one grieves for a firstborn. **11** In that day
there will be a great mourning in Jerusalem, mourning like
Hadad-rimmon in the valley of Megiddo. **12** The land will mourn
clan by clan. The clan of the house of David by itself and their
wives by themselves, the clan of the house of Nathan by itself,
and their wives by themselves, **13** the clan of the house of Levi
by itself and their wives by themselves, the clan of the
Shimeites by itself and their wives by themselves.**14** Each of the
remaining clans will mourn by itself and their wives by
themselves.”

Final Cleansing from Sin

Zechariah 13 1 “In that day a spring will be opened to the house of
David and to the inhabitants of Jerusalem to cleanse them from
sin and impurity.[29] 2 It will happen in that day”—it is a
declaration of Adonai-Tzva’ot—“that I will erase the names of
the idols from the land and they will no longer be remembered.
Furthermore, I will remove the prophets and the unclean spirit
from the land. 3 If anyone still prophesies his father and his
mother to whom he was born will say to him, ‘You cannot live
because you tell lies in the Name of Adonai.’ When he
prophesies, his own father and mother, the ones who bore him,
will pierce him through. 4 Therefore in that day each ‘prophet’
will be ashamed of his vision when he prophesies. He will no
longer wear a hairy mantle in order to deceive 5 but will say, ‘I
am not a prophet. I am a farmer—I have been a bondservant
from my youth.’ 6 Then someone will ask him, “What are these
wounds between your hands?”—and he will answer, “Those
that I received in the house of my friends.”

7 Awake, O sword, against My shepherd, against the
man who is My companion!
It is a declaration of Adonai-Tzva’ot.

Strike the shepherd
and the sheep will be scattered![30]
I will turn My hand against the little ones.
8 Then it will happen —it is a declaration of ADONAI—
that in the entire land
two-thirds will be cut off and die, but a third will
be left in it.
9 This third I will bring through the fire.
I will refine them as silver is refined, and will test
them as gold is tested.
They will call on My Name
and I will answer them.
I will say, ‘They are My people,’
and they will answer, ‘ADONAI is my God.’[31]

Coming to the Mount of Olives

Zechariah 14 1 Behold, a day of ADONAI is coming when your
plunder will be divided in your midst. 2 I will gather all the
nations against Jerusalem to wage war. The city shall be
captured, the houses ransacked and the women ravished. Half
of the city will be exiled but the remainder of the people will
not be cut off from the city. 3 Then ADONAI will go forth and
fight against those nations as He fights in a day of battle. 4 In
that day His feet will stand on the Mount of Olives which lies to
the east of Jerusalem, and the Mount of Olives will be split in
two from east to west, forming a huge valley. Half of the
mountain will move toward the north and half of it toward the
south. 5 Then you will flee through My mountain valley because
the mountain valley will reach to Azel. Yes, you will flee like
you fled from the earthquake in the days of King Uzziah of
Judah. Then ADONAI my God will come and all the kedoshim
with Him.[32]

6 In that day there will be no light, cold or frost. 7 It will be a
day known only to ADONAI, neither day nor night—even in the
evening time there will be light.[33] 8 Moreover, in that day
living waters will flow from Jerusalem, half toward the eastern
sea and half toward the western sea, both in the summer and in
the winter.[34] 9 ADONAI will then be King over all the earth. In
that day ADONAI will be Echad and His Name Echad.[35]

10 The whole land, from Geba to Rimmon south of Jerusalem,
will become like the Arabah. Jerusalem will be raised up and
occupy her place, from the Benjamin Gate to the place of the
First Gate, to the Corner Gate, and from the Tower of Hananel
to the king’s winepresses. 11 People will dwell in her, and no
longer will there be a ban of destruction—Jerusalem will live in
security.

12 Now this is the plague with which ADONAI will strike all the
peoples that wage war against Jerusalem: their flesh will rot
while they are standing on their feet; their eyes will rot in their
sockets; and their tongues will rot in their mouths. 13 It will

happen in that day that a great panic from ADONAI will be among them. Each person will seize the hand of his neighbor and they will attack each other. 14 Even Judah will fight at Jerusalem. The wealth of all the surrounding peoples will be gathered together—an abundance of gold, silver and apparel. 15 A similar plague will strike the horse, the mule, the camel, the donkey and all the animals in that camp.

16 Then all the survivors from all the nations that attacked Jerusalem will go up from year to year to worship the King, ADONAI-Tzva'ot, and to celebrate Sukkot. 17 Furthermore, if any of the nations on earth do not go up to Jerusalem to worship the King, ADONAI-Tzva'ot, they will have no rain. 18 If the Egyptians do not go up and celebrate, they will have no rain. Instead, there will be the plague that ADONAI will inflict on the nations that do not go up to celebrate Sukkot. 19 This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate Sukkot. 20 In that day "Holy to ADONAI" will be inscribed on the bells of the horses and the pots in House of ADONAI will be like the sacred bowls in front of the altar. 21 In fact every pot in Jerusalem and in Judah will be Holy to ADONAI-Tzva'ot, so that everyone who comes to sacrifice will take them, and cook in them. In that day there will no longer be a Canaanite[36] in the House of ADONAI-Tzva'ot.[37]

Malachi

1 | 2 | 3

Jacob Loved *Adonai*

Malachi 1 1 An oracle[1]: The word of Adonai to Israel by
Malachi[2].

2 “I loved you,” says Adonai.
But you say: “How have you loved us?”
“Was Esau not Jacob’s brother?”
—it is the declaration of Adonai— “Yet I loved Jacob
3 and Esau I hated.
I made his hills a wasteland and gave his inheritance
to jackals of the wilderness.”
4 For Edom may say, “We have been beaten down, but
we will return and rebuild the ruins.”
Thus Adonai-Tzva’ot says: “They may rebuild but I
will tear down.
They will be called a wicked territory, the people
Adonai denounced forever.
5 So you will see, and you will say: ‘May Adonai be
magnified beyond the border of Israel!’”

Despicable Sacrifices 6 “A son honors his father, and a servant his master. So if I am Father, where is My honor? If I am Master, where is My reverence?”—says *Adonai-Tzva’ot*—“you, *kohanim* who despise My Name!”

But you say, “How did we despise Your Name?”
7 “By offering defiled bread on My altar.” But you say, “How
did we defile You?” When you say, “The table of Adonai is
despicable.”
8 “When you bring a blind one as sacrifice, is it not wrong? Or
when you bring a lame or sick one, is it not wrong? Offer them
now to your governor! Would he be pleased with you? Or will
he acknowledge you favorably?” says Adonai-Tzva’ot.

9 “So now, implore God’s favor! Then, will He be gracious to
us? Since this has come from your hands, will He accept any of
it from you?” says ADONAI-Tzva’ot.
10 “If just one of you would shut the doors, and not light My
altar uselessly! I have no delight in you,” says ADONAI-Tzva’ot.
“Nor will I accept any offering from your hand.
11 “For from sunrise to its setting[3] My Name will be great
among the nations, and in every place incense will be offered to
My Name with a pure grain offering, for My Name will be great
among the nations,” says ADONAI-Tzva’ot.
12 But you are profaning it when you say, “The table of ADONAI
is defiled, and as for its fruit, its food—despicable!” 13 You also
say, “It’s so tedious!”
“And you sniff at it,” says ADONAI-Tzva’ot. “So you bring
plunder, the lame and the sick. Then you bring them as the
offering. Should I accept this from your hand?” says ADONAI.
14 “Moreover, cursed is a deceiver who has in his flock a male,
but makes a vow and sacrifices something blemished to my
Lord. For I am a great King,” says ADONAI-Tzva’ot, “and My
Name shall be revered among the nations.”

Warning to the *Kohanim* and Levites

Malachi 2

1 “So now, kohanim, this commandment is for
you.
2 If you will not listen, and if you will not take to heart
to give glory to My Name”
—says ADONAI-Tzva’ot— “then I will send the curse on
you,
and I will curse your blessings.
Yes, indeed I have cursed them,
because you did not take it to heart.
3 Behold, I am rebuking the seed on account of you, and
will spread dung on your faces
—the dung of your festivals—
and take you away together with it.
4 Then you will know that I have sent this command to
you, to be My covenant with Levi,”
says ADONAI-Tzva’ot.
5 “My covenant was with him for life and shalom, and I
gave them to him for reverence.
So he revered Me, and he was awestruck by My
Name.
6 Instruction of truth was in his mouth.
Injustice was not found on his lips.
In shalom and uprightness he walked with Me, and
he turned many from iniquity.
7 For a kohen’s lips should guard knowledge, and
instruction must be sought from his mouth.
For he is a messenger of ADONAI-Tzva’ot.
8 But you have turned from the way.
You caused many to stumble in Torah by the
instruction, You corrupted the covenant of the
Levites,”

—says ADONAI-Tzva’ot.
9 “So I also have made you despised and lowly to all the
people, because you are not keeping My ways but
show favoritism in Torah.”

10 Do we not all have one Father?
Has not one God created us?

Why do we deal treacherously
—a man against his brother—
defiling the covenant of our fathers?
11 Judah has dealt treacherously, an abomination done
in Israel, even in Jerusalem!
For Judah has defiled ADONAI's Sanctuary, which He
loves,
and married the daughter of a foreign god.
12 ADONAI will cut off the man who does this, until he is
cast from the tents of Jacob,
and from offering a gift to ADONAI-Tzva'ot.

Covenant With Your Wife

13 Secondly, you do this: Tears cover the altar of ADONAI
— you are weeping and groaning
because He no longer accepts the offering
or receives it favorably from your hand.
14 Yet you say, “Why?”
Because ADONAI bears witness between you and the
wife of your youth,
whom you have treated deceitfully.
Yet she had been your companion
and your wife by covenant.
15 Did the One not make her with a remnant of Ruach?
Then what is the One seeking?
Offspring of God!
So protect your spirit—
do not betray the wife of your youth.
16 “For I hate[4] divorce,”
—says ADONAI the God of Israel— “and the one who
covers his garment with injustice,”
says ADONAI-Tzva’ot.
So protect your spirit—do not act treacherously.

17 You wearied ADONAI with your words.
Yet you say: “How did we weary Him?”
When you say: “Everyone doing evil is good in the sight of ADONAI, and He delights in them.” Or, “Where is the God of justice?”

My Messenger is Coming

Malachi 3

1 “Behold, I am sending My messenger[5], and he
will clear the way before Me.[6]
Suddenly He will come to His Temple
—the Lord whom you seek—
and the Messenger of the covenant
—the One whom you desire—
behold, He is coming,”
says Adonai-Tzva’ot.
2 But who can endure the day of His coming?
Or who can stand when He appears?[7]
For He will be like a refiner’s fire,[8]
and like soap for cleaning raw wool.
3 And He will sit as a smelter or a purifier of silver, and
He will cleanse the sons of Levi,
and purify them like gold or silver.
Then they will become for Adonai
those who present an offering in righteousness.
4 Then the offering of Judah and Jerusalem will be
pleasing to Adonai, as in days of antiquity and years
of old.
5 “Then I will draw near to you in judgment, and I will
be a swift witness against sorcerers, adulterers,
perjurers those who extort a worker’s wage,
or oppress the widow or an orphan,
those who mislead a stranger.
They do not fear Me,”
says Adonai-Tzva’ot.
6 “For I am Adonai. I do not change, So you, children of
Jacob, are not consumed.

Bring the Whole Tithe

7 “From the days of your ancestors you have turned aside
from My statutes, and have not kept them. Return to Me, and I
will return to you,” says Adonai-Tzva’ot.
Yet you say: “How should we return?”
8 “Will a man rob[9] God? For you are robbing Me!”
But you say: “How have we robbed You?”
“In the tithe and the offering. 9 You have been cursed with
the curse, yet you keep robbing Me—the whole nation! 10 Bring
the whole tithe into the storehouse. Then there will be food in
My House. Now test Me in this”—says Adonai-Tzva’ot—“if I will
not open for you the windows of heaven, and pour out blessing
for you, until no one is without enough. 11 I will rebuke the
devouring pest for you, so it will not destroy the fruit of your
land, nor will your vine be barren in the field,” Adonai-Tzva’ot
says. 12 “All the nations will call you blessed. For you will be a
land of delight,” says Adonai-Tzva’ot.
13 “Your words against Me are grievous,” says Adonai.
Yet you say: “What did we say against You?”
14 You say: “Serving God is worthless.” Also: “What good is it
that we kept His service or that we walked as mourners before
Adonai-Tzva’ot? 15 So now we are calling the proud blessed.
Those who practice iniquity are built up. Indeed, they have
tested God, and escaped!”
16 Then those who revere Adonai spoke with each other, and
Adonai took notice and heard, and a scroll of remembrance[10]
was written before Him, for those who revere Adonai, even
those who esteem His Name.
17 “So they shall be Mine,”—says Adonai-Tzva’ot—“in the day I
make My own special possession. So I will spare them, as one
spares his son serving him. 18 Then you will return and
distinguish between the righteous and the wicked, between one
who serves God and one who does not serve Him.”

The Day Is Coming

19 [11]“For behold, the day is coming —it will burn like a
furnace— when all the proud and every evildoer will
become stubble.
The day that is coming will set them ablaze”
—says Adonai-Tzva’ot— “leaving them neither root
nor branch.”

20 “But for you who revere My Name, the sun of
righteousness will rise,
with healing in its wings.
Then you will go forth and skip about
like calves from the stall.
21 You will trample on the wicked, for they will be ashes
under the soles of your feet in the day that I am
making,”
says Adonai-Tzva’ot.

22 “Remember the Torah of Moses My servant, whom I commanded at Horeb—statutes and ordinances for all Israel.
23 “Behold, I am going to send you Elijah the prophet[12], before the coming of the great and terrible day of Adonai. 24 He will turn the hearts of fathers to the children, and the hearts of children to their fathers—else I will come and strike the land with utter destruction.”

Ketuvim

The Writings

Psalms
Proverbs
Job

Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther

Daniel
Ezra
Nehemiah
1 Chronicles
2 Chronicles

Psalms

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10

11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20

21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30

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131 | 132 | 133 | 134 | 135 | 136 | 137 | 138 | 139 | 140

141 | 142 | 143 | 144 | 145 | 146 | 147 | 148 | 149 | 150

Torah Is a Tree of Wisdom Psalm 1

1 Happy is the one who has not walked in the advice of
the wicked, nor stood in the way of sinners,
nor sat in the seat of scoffers.
2 But his delight is in the Torah of ADONAI, and on His
Torah he meditates day and night.
3 He will be like a planted tree over streams of water,
producing its fruit during its season.
Its leaf never droops—
but in all he does, he succeeds.

4 The wicked are not so.
For they are like chaff that the wind blows away.
5 Therefore the wicked will not stand during the
judgment, nor sinners in the congregation of the
righteous.
6 For ADONAI knows the way of the righteous, but the
way of the wicked leads to ruin.

Coronation of Messianic King

Psalm 2

1 Why are the nations in an uproar,
and the peoples mutter vanity?
2 The kings of earth set themselves up[1]
and rulers conspire together[2] against ADONAI
and against His Anointed One[3]:
3 “Let’s rip their chains apart,
and throw their ropes off us!”
4 He who sits in heaven laughs!
ADONAI mocks them.
5 So He will speak to them in His anger,
and terrify them in His fury:
6 “I have set up My king
upon Zion, My holy mountain.”

7 I will declare the decree of ADONAI.
He said to me: “You are My Son—
today I have become Your Father.[4]
8 Ask Me,
and I will give the nations as Your inheritance,
and the far reaches of the earth as Your possession.
9 You shall break the nations with an iron scepter.[5]
You shall dash them in pieces like a potter’s jar.”[6]

10 So now, O kings, be wise,
take warning, O judges of the earth!
11 Serve ADONAI with fear,
and rejoice with trembling.
12 Kiss the Son, lest He become angry,
and you perish along your way—

since His wrath may flare up suddenly.
Happy is everyone taking refuge in Him!

Magen David Psalm 3

1 A Psalm of David, when he fled from his son Absalom.
2 ADONAI, how many are my foes!
Many are rising up against me!
3 Many are saying to my soul: “There is no deliverance
for him in God.”

Selah

4 But You, ADONAI, are a shield around me, my glory and
the lifter of my head.

5 I cry out to ADONAI with my voice, and He answers me
from His holy mountain.

Selah

6 I lie down and sleep.
I awake—for ADONAI sustains me.
7 I will not be afraid of ten thousands of people all
around who have taken their stand against me.
8 Arise, ADONAI! Deliver me, my God!
For you strike all my enemies on the cheek.
You shatter the teeth of the wicked.
9 Deliverance belongs to ADONAI.[7]
Let Your blessing be on Your people.

Selah

Prayer for Sleep in *Shalom*

Psalm 4

1 For the music director, on stringed instruments, a
psalm of David.
2 Answer me when I call, God of my righteousness!
You set me free when I am in distress.
Be gracious to me and hear my prayer.
3 O sons of men, how long will you turn my glory into
my shame?
How long will you love worthlessness and pursue
falsehood? Selah
4 But know that ADONAI has set apart the godly for His
own.
ADONAI will hear when I call to Him.
5 Tremble, but do not sin![8]
Search your heart while on your bed, and be silent.
Selah
6 Offer righteous sacrifices and put your trust in ADONAI.

7 Many are asking, “Who will show us some good?”
May the light of Your face shine upon us, ADONAI!
8 You have put joy in my heart— more joy than when
their grain and new wine overflow.
9 I will lie down and sleep in shalom.
For You alone, ADONAI, make me live securely.

Morning Prayer for Justice

Psalm 5

1 For the music director, on the wind instruments, a
psalm of David.
2 Hear my words, ADONAI,
consider my groaning.
3 Listen to the sound of my cry for help,
my King and my God, for I pray to you.
4 ADONAI, in the morning You hear my voice.
In the morning I order my prayer before You and
watch expectantly.
5 For You are not a God who rejoices in evil.
No wickedness dwells with you.
6 Braggarts will not stand before your eyes.
You hate all wrongdoers.
7 You destroy those who speak falsehood.
A person of bloodshed and deceit ADONAI detests.

8 But because of your great lovingkindness, I will enter
Your House.
I will bow toward Your holy Temple, in awe of You.
9 Lead me, ADONAI, in Your righteousness, because of
my enemies.
Make Your path straight before me.
10 For nothing upright is in their mouth.
Inside them is a ruin—their throat an open grave.
They flatter with their tongue.[9]
11 Declare them guilty, O God!
Let them fall by their own schemes.
Banish them because of their many transgressions—
for they have rebelled against You.

12 But let all who take refuge in You rejoice!
Let them always shout for joy!
You will shelter them and they exult—those who love
Your Name.
13 For You bless the righteous, ADONAI.
You surround him with favor as a shield.

Prayer for Mercy

Psalm 6

1 For the music director, on the eight-string lyre, a
psalm of David.
2 ADONAI, do not rebuke me in Your anger!
Do not discipline me in Your wrath.
3 Be gracious to me, ADONAI, for I am weak.
Heal me, ADONAI—for my bones are shuddering with
fear, 4 as is my soul— and You, ADONAI—how long?
5 Turn toward me, ADONAI, deliver my soul!
Save me—because of Your mercy.
6 For there is no memory of You in death, in Sheol who
will praise You?
7 I am worn out with my groaning.
Every night I make my bed swim,
drenching my pillow with my tears.
8 My eyes are weakened with grief— they age because
of my enemies.

9 Away from me, all you evildoers!
For ADONAI heard the sound of my weeping.
10 ADONAI has heard my cry for mercy.
ADONAI accepts my prayer:
11 “May all my enemies be ashamed, and stricken with
terror.
May they turn back in sudden disgrace.”

Adonai Magen

Psalm 7

1 A passionate song of David, which he sang to Adonai
concerning Cush, a Benjamite.
2 Adonai my God, in You I have taken refuge.
Save me from each of my persecutors, and deliver
me.
3 Otherwise he will rip me apart like a lion,
with no one to rescue me.
4 Adonai my God, if I have done this—
if there is guilt on my hands,
5 if I have paid back evil to anyone at peace with me,
or unjustly attacked my adversary,
6 then let the enemy chase me,
overtake me, and trample me into the ground,
leaving my honor in the dirt! Selah

7 Arise, Adonai, in Your anger,
arise against the fury of my enemies!
Awake for me!
You decreed justice.
8 Let an assembly of peoples gather around You
and return on high, above them.
9 Adonai judges the peoples.
Vindicate me, Adonai,
according to my righteousness and integrity in me.
10 Please, end the evil of the wicked
and sustain the righteous.
A just God examines hearts and minds.
11 My shield is God—
Savior of the upright in heart.

12 God is a righteous judge,
a God who is indignant every day.

13 If He does not relent,
He will sharpen His sword.
He has bent His bow and made it ready.
14 He prepares His own deadly weapons.
He makes His fiery arrows.
15 Look! The one pregnant with trouble conceives
mischief
and brings forth deceit.[10]
16 He digs a pit, scrapes it out,
and then falls into the hole he has made.
17 His mischief will turn on his own head.
His violence will boomerang on his crown.

18 I will praise ADONAI for His justice.
I sing praise to the Name of ADONAI Elyon!

Humanity is God's Splendor

Psalm 8

1 For the music director, upon the Gittite lyre: a psalm
of David.
2 ADONAI our Lord, how excellent is Your Name over all
the earth!
You set Your splendor above the heavens.
3 Out of the mouths of babies and toddlers You
established power,[11] because of Your enemies, to
silence the foe and the avenger.
4 When I consider Your heavens, the work of Your
fingers, the moon and the stars, which You
established— 5 what is man, that You are mindful of
him?
And the son of man, that You care for him?[12]
6 Yet You made him a little lower than the angels, and
crowned him with glory and majesty!
7 You gave him dominion over the works of Your hands.
You put all things under their feet:[13]
8 all sheep and oxen, and also beasts of the field,
9 birds in the air, and fish in the ocean— all passing
through the paths of the seas.

10 ADONAI our Lord, how excellent is Your Name over all
the earth!

Our Righteous Judge

Psalm 9

1 For the music director, to the tune of “The Death of
the Son,” a psalm of David.
2 I will praise ADONAI with my whole heart.
I will tell about all Your wonders.
3 I will be glad and rejoice in You.
I will sing praise to Your Name, Elyon!
4 When my enemies turn back, they stumble and perish
before You.
5 For You upheld my right and my cause.
You sat upon the throne, judging righteously.
6 You rebuked the nations, You destroyed the wicked—
blotting out their name forever and ever.
7 The enemy is finished, in ruins forever.
You overturned their cities—
even the memory of them has perished.
8 But ADONAI reigns forever.
He established His throne for judgment.
9 He judges the world in righteousness and governs the
peoples justly.
10 ADONAI is a stronghold for the oppressed, a high
tower in times of trouble.
11 Those who know Your Name trust You— for You,
ADONAI, never have forsaken those who seek You.
12 Sing praises to ADONAI, who dwells in Zion.
Declare His deeds among the peoples.
13 He who avenges blood remembers.
He will not forget the cry of the afflicted.
14 Be compassionate to me, ADONAI.
See my affliction from those hating me.

Lift me up from the gates of death.
15 Then I will tell all your praises in the gates of the
daughter of Zion,
rejoicing in Your salvation.
16 The nations sank into the pit they made.
The net they hid caught their own foot.
17 ADONAI is known for executing judgment.
The wicked one is trapped in the work of his own
hands.

Selah

18 The wicked will turn to Sheol, as will all the nations
that forget God.

19 For the needy will not forever be forgotten, nor the
hope of the poor perish forever.

20 Arise, ADONAI, do not let man triumph.
Let the nations be judged before You.

21 Strike them with terror, ADONAI.
Let the nations know they are only human. Selah

Freedom from Terror

Psalm 10

1 Why, ADONAI, are You standing far off?
Why hide Yourself in times of trouble?
2 In pride the wicked hotly hunts the poor.
Let them be caught in the plots they have planned.
3 For the wicked one boasts about his soul's desire.
The greedy one curses, reviling ADONAI.
4 The wicked one, with his nose in the air, never seeks Him.
All his thoughts are: "There is no God."
5 His ways are secure at all times.
He haughtily disregards Your judgments.
He snorts at all his adversaries.
6 He says in his heart: "I'll never be shaken!
From generation to generation nothing bad will happen."
7 His mouth is full of cursing, lies and oppression.
On his tongue are trouble and iniquity.[14]
8 He lies in ambush near villages.
In hidden places he slays the innocent.
His eyes watch in secret for the helpless.
9 He lurks in a hiding place like a lion in a thicket.
He lies in wait to catch the helpless.
He catches the unfortunate one, dragging him away in his net.
10 The victim is crushed, brought down, and falls into his mighty claws.
11 He says in his heart: "God has forgotten.
He hides His face—He will never see it."
12 Arise, ADONAI! O God, lift up Your hand.

Do not forget the afflicted.
13 Why does the wicked one revile God?
He says in his heart:
"You will never require anything."
14 You saw—for You see trouble and grief, to take it in
Your hand.
The victim puts his trust in You—
You are the helper of the orphan.
15 Break the arm of the wicked, evil one!
Call him to account for his wickedness—
until no more is found.
16 ADONAI is King forever and ever!
Nations will be wiped off His land.
17 You hear, ADONAI, the desire of the meek.
You encourage them and incline Your ear.
18 You vindicate the orphan and oppressed, so that man,
who is earthly, may terrify no more.

Judgment from Heaven

Psalm 11

1 For the music director, a psalm of David.
In ADONAI I have taken shelter.
How can you say to my soul:
"Fly like a bird to your mountain?
2 For look, the wicked bend the bow.
They fix their arrow on the bowstring
so they can shoot from the shadows
at those who are upright in heart.
3 If our foundations are destroyed, what should the
righteous do?"

4 ADONAI is in His holy Temple.
ADONAI'S throne is in heaven.[15]
His eyes are watching.
His eyelids observe the children of men.
5 ADONAI examines the righteous.
But the wicked and one loving violence His soul
hates.
6 On the wicked He will rain down fire, brimstone and
scorching wind as the portion of their cup!
7 For ADONAI is righteous—He loves justice.
The upright will see His face.

Silence the Flattering Lips

Psalm 12

1 For the music director, on the eight-string lyre, a
psalm of David.
2 Help, ADONAI! For no one godly exists.
For the faithful have vanished from the children of
men.
3 Everyone tells a lie to his neighbor, talking with
flattering lips and a divided heart.
4 May ADONAI cut off all flattering lips— a tongue
bragging big things.
5 They say: “With our tongue we’ll prevail.
We own our lips—who can master us?”

6 “Because of the oppression of the poor, because of the
groaning of the needy,
now will I arise,” says ADONAI.
“I will put him in the safe place—he pants for it.”
7 The words of ADONAI are pure words— like silver
refined in an earthly crucible,
purified seven times.
8 You will keep us safe, ADONAI.
You will protect us from this generation forever.
9 The wicked strut all around, while vileness is exalted
by mankind.

Trust in His *Chesed* Psalm 13

1 For the music director, a psalm of David.
2 How long, ADONAI? Will You forget me forever?
How long will You hide Your face from me?
3 How long must I have cares in my soul and daily
sorrow in my heart?
How long will my enemy triumph over me?
4 Look at me and answer, ADONAI my God.
Light up my eyes, or I will sleep in death.
5 Or else my enemy will say: “I have overcome him!”
and my foes will rejoice because I am shaken.

6 But I trust in Your lovingkindness, my heart rejoices in
Your salvation.
I will sing to ADONAI, because He has been good to
me.

There Is No God?

Psalm 14

1 For the music director, of David.
The fool said in his heart:
"There is no God."
They are corrupt; their deeds are vile; there is no one who does good.[16]
2 ADONAI looked down from heaven on the children of men, to see if there are any who understand, who seek after God.
3 They all turned aside, became corrupt.
There is no one who does good
—not even one.
4 "Will evildoers never understand— those who consume My people as they eat bread— and never call on ADONAI?"
5 There they are, in great dread.
For God is with the righteous generation.
6 You would frustrate the plan of the lowly.
Surely ADONAI is his refuge!
7 O may He give Israel's salvation out of Zion!
When ADONAI restores His captive people, Jacob will rejoice, Israel will be glad!

Walking with Integrity Psalm 15

[1] A psalm of David.
ADONAI, who may dwell in Your tent?
Who may live on Your holy mountain?
[2] The one who walks with integrity, who does what is right,
and speaks truth in his heart,
[3] who does not slander with his tongue, does not wrong his neighbor,
and does not disgrace his friend,
[4] who despises a vile person in his eyes, but honors those who fear ADONAI, who keeps his oath even when it hurts, and does not change,
[5] who lends his money without usury, and takes no bribe against the innocent.
One who does these things will never be shaken.

The Path of Eternal Life Psalm 16

[1] A Michtam of David.
Keep me safe, O God, for in You I have found shelter.
[2] I said to ADONAI: “You are my Lord— I have no good
apart from You.”
[3] As for the kedoshim who are in the land, they are
noble—in them is all my delight.
[4] As for those who run after another god, may their
sorrows multiply.
I will not pour out their drink offerings of blood, nor
lift up their names with my lips.

[5] ADONAI is my portion and my cup.
You cast my lot.
[6] My boundary lines fall in pleasant places —surely my
heritage is beautiful.
[7] I will bless ADONAI, who counsels me.
Even at night my heart instructs me.
[8] I have set ADONAI always before me.
Since He is at my right hand, I will not be shaken.
[9] So my heart is glad and my soul rejoices.
My body also rests secure.
[10] For You will not abandon my soul to Sheol nor let
Your faithful one see the Pit.[17]
[11] You make known to me the path of life.
Abundance of joys are in Your presence,
eternal pleasures at Your right hand.[18]

A Plea for Vindication Psalm 17

[1] A prayer of David.
Hear, ADONAI, a just plea, listen to my cry!
Give ear to my prayer—from lips with no deceit.
[2] From Your presence comes my vindication.
Your eyes see what is right.
[3] You have examined my heart.
You searched me at night.
Though You test me, You find nothing.
I resolved that my mouth will not sin.
[4] As for the deeds of mankind— by the word of Your lips
I have kept out of the ways of the violent.
[5] My steps have kept on Your paths.
My feet have not slipped.
[6] I called upon You, O God, for You will answer me.
Incline Your ear to me,
hear my speech.
[7] Be wonderful with Your lovingkindness, O Savior of those taking refuge at Your right hand from those rising up against them.
[8] Protect me like the pupil of the eye.
Hide me in the shadow of Your wings,
[9] from the wicked who attack me— my enemies, who surround me.
[10] Their callous heart they shut tight.
With their mouth they speak proudly.
[11] Our steps are now surrounded.
They set their eyes to throw us down to the ground,
[12] like a lion eager to tear to pieces, like a young lion crouching in cover.
[13] Arise, ADONAI! Confront him!
Make him bow down!

Deliver my soul from the wicked with Your sword,
14 from men, with Your hand, ADONAI, from men of
the world whose portion is in this life.
You fill their belly with Your treasure —with plenty of
children— and leave their surplus to their babes.
15 I in righteousness will behold Your face!
When I awake,
I will be satisfied with Your likeness.

Adonai lives! Blessed Be My Rock Psalm 18

1 For the music director: a psalm of David the servant
of Adonai. He chanted the words of this song to
Adonai on the day Adonai delivered him from the
hand of all his enemies, and from the hand of Saul.
2 He said, I love You, Adonai my strength!
3 Adonai is my rock, my fortress and my deliverer.
My God is my rock, in Him I take refuge,
my shield, my horn of salvation, my stronghold.
4 I called upon Adonai, worthy of praise, and I was
rescued from my enemies.
5 Cords of death entangled me.
Torrents of Belial overwhelmed me.
6 Cords of Sheol coiled around me.
Snares of death came before me.
7 In my distress I called on Adonai, and cried to my God
for help.
From His Temple He heard my voice,
my cry before Him came into His ears.
8 Then the earth rocked and quaked.
The foundations of mountains trembled.
They reeled because He was angry.
9 Smoke rose from His nostrils and consuming fire from
His mouth.
Coals blazed from Him.
10 He parted the heavens and came down, with thick
darkness under His feet.
11 He rode upon a cheruv and flew.
He soared on the wings of the wind.
12 He made darkness His cover, His sukkah all around
Him— dark waters, thick clouds.

13 Out of the brilliance before Him passed His thick
clouds, hail and fiery coals.
14 ADONAI also thundered in the heavens, and Elyon gave
forth His voice, hail and fiery coals.
15 He shot His arrows and scattered them, hurled
lightning bolts and routed them.
16 Then ravines of water appeared.
The foundations of earth were exposed,
at Your rebuke, ADONAI, at a blast of breath from
Your nostrils.
17 He reached down from on high and took hold of me.
He drew me out of mighty waters.
18 He saved me from my powerful enemy, from those
who hated me— for they were much stronger than
me.
19 They came against me in my day of calamity, but
ADONAI was my support.
20 He brought me out to a wide-open place.
He rescued me since He delighted in me.
21 ADONAI rewarded me for my righteousness.
For the cleanness of my hands He repaid me.
22 For I kept the ways of ADONAI, and did not turn
wickedly from my God.
23 For all His judgments are before me.
I do not put His rulings away from me.
24 I also had integrity with Him, and kept myself from
my sin.
25 So ADONAI rewarded me for my righteousness, for the
cleanness of my hands in His eyes.

26 With the loyal You deal loyally.
With the blameless You are blameless.
27 With the pure You are pure, and with the crooked You
are shrewd.

28 For You save lowly people, but haughty eyes You
humble.
29 For You light up my lamp.
ADONAI my God shines in my darkness.
30 For with You I rush on a troop, with my God I scale a
wall.
31 As for God, His way is perfect.
The word of ADONAI is pure.
He is a shield to all who take refuge in Him.
32 For who is God, except ADONAI?
And who is a Rock, except our God?
33 God girds me with strength and makes my way
straight.
34 He makes my feet like those of deer and makes me
stand on my heights.
35 He trains my hands for battle, so my arms can bend a
bronze bow.
36 You gave me the shield of Your salvation.
Your right hand upholds me,
Your gentleness makes me great.
37 You broaden my steps beneath me, so my ankles have
not slipped.
38 I pursue my enemies and overtake them, and will not
return till they are wiped out.
39 I will crush them till they cannot rise, till they fall
beneath my feet.
40 For You girded me with strength for battle.
You made those who rose up against me bow down
before me.
41 You also made my enemies turn their backs to me.
I cut off those who hate me.
42 They cry out, but there is none to save —even to
ADONAI, but He did not answer them.
43 Then I beat them as fine as dust before the wind.

I pour them out like mud in the streets.
44 You free me from strifes of the people.
You set me as head of the nations—
people I did not know are serving me.
45 As soon as they hear, they obey me.
Children of foreigners cringe before me.
46 Children of foreigners lose heart and come trembling
from their hideouts.
47 ADONAI lives! And blessed be my Rock!
Exalted be God my salvation!
48 God—He gives me vengeance and subdues peoples
under me.
49 He delivers me from my enemies.
Indeed You lift me up above those who rise up
against me.
You deliver me from the violent man.
50 Therefore I praise You among the nations, ADONAI,
and sing praises to Your Name.[19]
51 Great victories He gives to His king.
He shows loyal love to His anointed—
to David and his seed, forever.

Glory from Heaven and *Torah* Psalm 19

1 For the music director, a psalm of David.

2 The heavens declare the glory of God, and the sky
shows His handiwork.
3 Day to day they speak, night to night they reveal
knowledge.
4 There is no speech, no words, where their voice goes
unheard.
5 Their voice has gone out to all the earth and their
words to the end of the world.[20]
In the heavens He pitched a tent for the sun.
6 It is like a bridegroom coming out of his bridal
chamber.
It is like a strong man rejoicing to run his course.
7 It rises at one end of the heavens and makes its circuit
to the other end.
Nothing is hidden from its heat.

8 The Torah of ADONAI is perfect, restoring the soul.
The testimony of ADONAI is trustworthy, making the
simple wise.
9 The precepts of ADONAI are right, giving joy to the
heart.
The mitzvot of ADONAI are pure, giving light to the
eyes.
10 The fear of ADONAI is clean, enduring forever.
The judgments of ADONAI are true and altogether
righteous.

11 They are more desirable than gold, yes, more than
much pure gold!

They are sweeter than honey
and drippings of the honeycomb.
12 Moreover by them Your servant is warned.
In keeping them there is great reward.
13 Who can discern his errors?
Cleanse me of hidden faults.
14 Also keep Your servant from willful sins.
May they not have dominion over me.
Then I will be blameless,
free from great transgression.
15 May the words of my mouth and the meditation of my heart
be acceptable before You,
ADONAI, my Rock and my Redeemer.

ADONAI-Nissi

Psalm 20

1 For the music director, a psalm of David.
2 May ADONAI answer you in the day of trouble!
May the Name of the God of Jacob set you up
securely on high.
3 May He send you help from the Sanctuary and
support you from Zion.
4 May He remember all your meal offerings and accept
the fat of your burnt offering. Selah
5 May He grant you your heart's desire and fulfill all
your plans.
6 We will shout for joy in your victory and lift up our
banners in the Name of our God!
May ADONAI fulfill all your petitions.

7 Now I know that ADONAI saves His anointed.
He answers him from His holy heaven with saving
strength of His right hand.
8 Some have chariots, some have horses, but we
remember the Name of ADONAI our God.
9 They have collapsed and fallen, but we rise up and
support each other.
10 ADONAI, save the king!
Answer us on the day we call!

The Victorious King

Psalm 21

1 For the music director, a psalm of David.
2 ADONAI, the king rejoices in Your strength!
How greatly he delights in Your salvation.
3 You granted him his heart's desire, and You did not withhold the request of his lips. Selah 4 For You met him with the best blessings.
You set on his head a crown of pure gold.
5 He asked You for life, You gave it to him, length of days forever and ever.
6 His glory is great through Your salvation.
Honor and majesty You bestow on him.
7 For You bestow on him eternal blessings, gladden him with joy in Your presence.
8 For the king trusts in ADONAI, and in the lovingkindness of Elyon he will not be shaken.
9 Your hand will find all your enemies.
Your right hand will overtake those who hate You.
10 You will make them like a fiery furnace at the time of your appearing.
In His wrath ADONAI will swallow them up and fire will consume them.
11 You destroy their offspring from earth, their seed from the children of men.
12 Though they intended evil against You and devised a plot, they cannot succeed.
13 For You make them turn their backs.
You aim Your bowstrings at their faces.
14 Be exalted, ADONAI, in Your strength!
We will sing and praise Your might.

Suffering Servant

Psalm 22

1 For the music director, on “The Doe of the Dawn,” a
psalm of David.
2 My God, my God,
why have You forsaken me?

Distant from my salvation
are the words of my groaning.[21]
3 O my God, I cried out by day, but You did not answer,
by night, but there was no rest for me.
4 Yet You are holy,
enthroned on the praises of Israel.
5 In You our fathers put their trust.
They trusted, and You delivered them.
6 They cried to you and were delivered.
In You they trusted, and were not disappointed.
7 Am I a worm, and not a man?
Am I a scorn of men, despised by people?
8 All who see me mock me.
They curl their lips, shaking their heads:
9 "Rely on ADONAI! Let Him deliver him!
Let Him rescue him—since he delights in Him!"[22]
10 Yet You brought me out of the womb,
made me secure at my mother's breasts.
11 From the womb I was cast on You—
from my mother's womb You have been my God.
12 Be not far from me!
For trouble is near—
there is no one to help.
13 Many bulls have surrounded me.
Strong bulls of Bashan encircled me.
14 They open wide their mouths against me,
like a tearing, roaring lion.
15 I am poured out like water,
and all my bones are disjointed.
My heart is like wax—
melting within my innards.
16 My strength is dried up like a clay pot,
my tongue clings to my jaws.

You lay me in the dust of death.
17 For dogs have surrounded me.
A band of evildoers has closed in on me.
They pierced[23] my hands and my feet.
18 I can count all my bones.
They stare, they gape at me.
19 They divide my clothes among them,
and cast lots for my garment.[24]
20 But You, ADONAI, be not far off!
O my strength! Come quickly to my aid!
21 Deliver my soul from the sword—
my only one from the power of the dog.
22 Save me from the lion's mouth.
From the horns of the wild oxen rescue me.

23 I will declare Your Name to my brothers.
I will praise You amid the congregation.[25]
24 You who fear ADONAI, praise Him!
All Jacob's descendants, glorify Him!
Revere Him, all you seed of Israel.
25 For He has not despised or disdained the suffering of the lowly one.
Nor has He hidden His face from him,
but when he cried to Him, He heard.
26 From You is my praise in the great assembly.
I will fulfill my vows before those who fear Him.
27 Let the poor eat and be satisfied.
Let them who seek after Him praise ADONAI.
May your hearts live forever!
28 All the ends of the earth will remember and turn to ADONAI.
All the families of the nations will bow down before You.

29 For the kingdom belongs to ADONAI,
and He rules over the nations.
30 All the rich of the earth will feast and worship.
Everyone who goes down to the dust will kneel before Him—
even the one who could not keep his own soul alive.
31 His posterity will serve him, telling
the next generation about my Lord.
32 They will come and declare His righteousness
to a people yet to be born—
because He has done it!

Adonai-Ro-eh Psalm 23

1 A psalm of David.
ADONAI is my shepherd, I shall not want.
2 He makes me lie down in green pastures.
He leads me beside still waters.
3 He restores my soul.
He guides me in paths of righteousness
for His Name's sake.

4 Even though I walk through the valley of the shadow
of death, I will fear no evil, for You are with me:
Your rod and Your staff comfort me.
5 You prepare a table before me in the presence of my
enemies.
You have anointed my head with oil, my cup
overflows.
6 Surely goodness and mercy will follow me all the days
of my life, and I will dwell in the House of ADONAI
forever.

The King of Glory

Psalm 24

1 A psalm of David.
The earth is ADONAI'S and all that fills it—[26]
the world, and those dwelling on it.
2 For He founded it upon the seas, and established it upon the rivers.
3 Who may go up on the mountain of ADONAI?
Who may stand in His holy place?
4 One with clean hands and a pure heart, who has not lifted his soul in vain,
nor sworn deceitfully.
5 He will receive a blessing from ADONAI, righteousness from God his salvation.
6 Such is the generation seeking Him, seeking Your face, even Jacob! Selah
7 Lift up your heads, O gates, and be lifted up, you everlasting doors:
that the King of glory may come in.
8 "Who is this King of glory?"
ADONAI strong and mighty, ADONAI mighty in battle!
9 Lift up your heads, O gates, and lift them up, you everlasting doors:
that the King of glory may come in.
10 "Who is this King of glory?"
ADONAI-Tzva'ot—He is the King of glory! Selah

Teach Me Your Paths

Psalm 25

1 Of David.
To You, ADONAI, I lift up my soul.
2 O my God, in You I trust, so I will not be ashamed,
and my enemies will not gloat over me.
3 Surely no one who waits for You will be ashamed.
But the treacherous without cause will be ashamed.
4 Show me Your ways, ADONAI.
Teach me Your paths.
5 Guide me in Your truth, and teach me, for You are
God, my salvation,
for You I wait all day.
6 Remember, ADONAI, Your compassions and Your
mercies— for they are from eternity.
7 Remember not the sins of my youth, nor my rebellion.
According to Your mercy remember me,
for the sake of Your goodness, ADONAI.
8 Good and upright is ADONAI.
Therefore He directs sinners in the way.
9 He guides the humble in what is right, and teaches
the humble His way.
10 All ADONAI's ways are lovingkindness and truth
to those who keep His covenant and His
testimonies.
11 For Your Name's sake, ADONAI, pardon my guilt, for it
is great.
12 Who is this man who fears ADONAI?
He will instruct him in the way he should choose.
13 His soul abides in goodness, and his offspring will
inherit the land.

14 The secret of ADONAI is for those who fear Him.
He makes His covenant known to them.
15 My eyes are always looking to ADONAI, for He will pull
my feet out of the net.
16 Turn to me and be gracious to me, for I am lonely and
afflicted.
17 The troubles of my heart increase.
Bring me out of my distress.
18 See my affliction and my suffering, and take away all
my sins.
19 See my enemies, how many they are— they hate me
with violent hatred.
20 Guard my soul and deliver me.
Let me not be ashamed, for I take refuge in You.
21 May integrity and uprightness protect me— for I wait
for You.
22 Redeem Israel, O God, from all their troubles.

Walking with Integrity

Psalm 26

1 Of David.
Vindicate me, ADONAI, for I have walked in my integrity,
and trusted in ADONAI without wavering.
2 Probe me, ADONAI, and test me, refine my mind and my heart.
3 For Your love is before my eyes and I have walked in Your truth.
4 I have not sat with men of falsehood, nor do I consort with hypocrites.
5 I detest the company of evildoers, and do not sit with the wicked.
6 I will wash my hands in innocence, so I can walk around Your altar, ADONAI, 7 hearing the voice of thanksgiving while proclaiming all Your wonders.
8 ADONAI, I love the House where You live, the place where Your glory dwells.
9 Do not take my soul away with sinners, nor my life with people of bloodshed— 10 in whose hands are wicked schemes, whose right hand is full of bribes.
11 But I—I will walk in my integrity.
Redeem me and be gracious to me.
12 My feet stand on level ground.
In congregations I will bless ADONAI.

Let Your Heart Take Courage

Psalm 27

1 Of David.
ADONAI is my light and my salvation: whom should I
fear?
ADONAI is the stronghold of my life: whom should I
dread?
2 When evildoers approached me to devour my flesh —
my adversaries and my foes—they stumbled and fell.
3 Though an army camp besieges me, my heart will not
fear.
Though war breaks out against me, even then will I
be confident.
4 One thing have I asked of ADONAI, that will I seek:
to dwell in the House of ADONAI
all the days of my life,
to behold the beauty of ADONAI, and to meditate in His
Temple.
5 For in the day of trouble He will hide me in His
sukkah, conceal me in the shelter of His tent,
and set me high upon a rock.
6 Then will my head be high above my enemies around
me.
In His Tabernacle I will offer sacrifices with shouts of
joy.
I will sing, yes, sing praises to ADONAI.

7 Hear, ADONAI, when I call with my voice, be gracious
to me and answer me.
8 To You my heart says: “Seek My face.”
Your face, ADONAI, I seek.
9 Do not hide Your face from me.

Do not turn Your servant away in anger.
You have been my help.
Do not abandon me or forsake me,
O God my salvation.
10 Though my father and my mother forsake me, ADONAI
will take me in.
11 Teach me Your way, ADONAI, and lead me on a level
path— because of my enemies.
12 Do not turn me over to the desire of my foes.
For false witnesses rise up against me,
breathing out violence.
13 Surely I trust that I will see the goodness of ADONAI in
the land of the living.
14 Wait for ADONAI.
Be strong, let Your heart take courage,
and wait for ADONAI.

Hoshia-na!

Psalm 28

1 Of David.
To You, ADONAI, I call— my Rock, do not be deaf to me.
If You were silent to me,
I would become like those going down to the Pit.
2 Hear the sound of my pleas, when I cry to You for help,
when I lift up my hands toward Your holy Sanctuary.
3 Do not drag me away with the wicked and with doers of iniquity, who speak peace with their neighbors, while evil is in their hearts.
4 Repay them for their deeds, their evil acts.
Repay them for the deeds of their hands.
Bring back on them what they deserve.
5 Since they show no regard for the deeds of ADONAI
nor the work of His hands,

He will tear them down
and never build them up.
6 Blessed be ADONAI, because He has heard the sound of my supplications.
7 ADONAI is my strength and my shield.[27]
My heart trusts in Him, and I was helped.
Therefore my heart leaps for joy,
and I will praise Him with my song.
8 ADONAI is their strength— a stronghold of salvation for His anointed.
9 Save Your people, bless Your inheritance, shepherd them and carry them forever.

God Thunders Throughout Creation Psalm 29

1 A psalm of David.
Ascribe to ADONAI, O sons of God, ascribe to ADONAI
glory and strength.
2 Ascribe to ADONAI the glory of His Name.
Bow down to ADONAI in the beauty of holiness.
3 The voice of ADONAI is over the waters.
The God of glory thunders— ADONAI is over mighty
waters.
4 The voice of ADONAI is powerful.
The voice of ADONAI is full of majesty.
5 The voice of ADONAI breaks the cedars.
Yes, ADONAI shatters cedars of Lebanon.
6 He makes Lebanon skip like a calf, Sirion like a young
wild ox.
7 The voice of ADONAI hews out flames of fire.
8 The voice of ADONAI shakes the desert.
ADONAI shakes the wilderness of Kadesh.
9 The voice of ADONAI makes the deer writhe in birth
and strips forests bare, and in His Temple all are
saying, “Glory!”
10 ADONAI sits enthroned over the flood.
Yes, ADONAI sits as King forever.
11 ADONAI gives strength to His people.
ADONAI blesses His people with shalom.

Joy Comes in the Morning Psalm 30

1 A psalm, a song for the dedication of the Temple, of
David.
2 I will exalt You, ADONAI, for You have lifted me up,
and did not let my enemies gloat over me.
3 ADONAI my God, I cried to You for help, and You healed
me.
4 ADONAI, You brought my soul up from Sheol.
You kept me alive, so I would not go down to the Pit.
5 Sing praise to ADONAI, His faithful ones, and praise His
holy name.
6 For His anger lasts for only a moment, His favor is for
a lifetime.
Weeping may stay for the night,
but joy comes in the morning.
7 When I felt secure, I said: “I will never be shaken.”
8 ADONAI, in Your favor You made my mountain stand
strong.
When You hid Your face,
I was terrified.
9 To You, ADONAI, I called, and to my Lord I made my
plea:
10 “What gain is there in my blood, in my going down to
the Pit?
Will the dust praise You?
Will it declare Your truth?
11 Hear, ADONAI, and be gracious to me.
ADONAI, be my help.”

12 You turned my mourning into dancing.
You removed my sackcloth and clothed me with joy.
13 So my glory will sing to You and not be silent.

ADONAI my God, I will praise You forever.

Refuge, *Sukkah*, Shelter Psalm 31

1 For the music director, a psalm of David.
2 In You, ADONAI, have I taken refuge: Let me never be
put to shame.
In Your righteousness, deliver me.
3 Turn Your ear to me, rescue me quickly.
Be a rock of refuge for me, a stronghold for my
deliverance.
4 Since You are my rock and my fortress, You lead me
and guide me for Your Name's sake.
5 Free me from the net they hid for me, for You are my
refuge.
6 Into Your hand I commit my spirit.[28]
You have redeemed me, ADONAI, God of truth.
7 I detest those who continue to watch worthless idols,
but I trust in ADONAI.
8 I will be glad and rejoice in Your lovingkindness, for
You saw my affliction.
You knew the troubles of my soul.
9 You did not hand me over to the enemy.
You set my feet in a wide-open place.
10 Be gracious to me, ADONAI, for I am in distress.
My eyes waste away with grief,
my soul and my body as well.
11 For my life is consumed in sorrow and my years in
sighing.
My strength fails because of my anguish and my
bones waste away.
12 Because of all my adversaries I am the contempt of
my neighbors
and a dread to my acquaintances.
Seeing me on the street, they flee from me.

13 I am as forgotten as a dead man.
I have become like a broken vessel.
14 For I have heard the whispering of many.
There is terror on every side

as they conspire against me
and plot to take my life.
15 But I have trusted in You, ADONAI.
I said: “You are my God.”
16 My times are in Your hands.
Deliver me from the hands of my foes and from those who pursue me.
17 Make Your face shine on Your servant.
Save me in Your lovingkindness.
18 ADONAI, let me not be ashamed, for I have called upon You.
Let the wicked be ashamed—
let them be silent in Sheol.
19 Let the lying lips be mute.
For they speak arrogantly against the righteous, with pride and contempt.
20 How great is Your goodness, which You have stored up for those who fear You, which You have given to those who take refuge in You, before the children of men.
21 In the shelter of Your presence You hide them from people’s plots.
You conceal them in a sukkah from the strife of tongues.
22 Blessed be ADONAI, for He has shown me His wonderful love in a besieged city.
23 I said in my alarm, “I have been cut off from Your sight!”
But You heard the sound of my pleas
when I cried out to You.
24 Love ADONAI, all His kedoshim!
ADONAI preserves all the faithful, but the proud He pays back in full.
25 Chazak! Let your heart take courage,[29]

all you who wait for ADONAI.

Confess, Return and Learn Psalm 32

1 Of David, a contemplative song.
Blessed is the one whose transgression is forgiven,
whose sin is pardoned.
2 Blessed is the one whose guilt ADONAI does not count,
and in whose spirit there is no deceit.[30]
3 When I kept silent, my bones became brittle
through my groaning all day long.
4 For day and night Your hand was heavy upon me.
My strength was drained as in the droughts of
summer.

Selah

5 Then I acknowledged my sin to You and did not hide
my iniquity. I said:
“I confess my transgressions to Adonai,”
and You forgave the guilt of my sin.[31]

Selah

6 So let everyone who is godly pray to You in a time
when You may be found.
When great floodwaters rise,
they will not reach him.
7 You are my hiding place— You will protect me from
distress.
You surround me with songs of deliverance. Selah 8 “I
will instruct you and teach you in the way you
should go.
I will give counsel—My eye is on you.
9 Do not be like the horse or the mule, which have no
understanding,
and must be held in with bit and bridle or they will
not come to you.”
10 Many are the sorrows of the wicked, but
lovingkindness surrounds the one who trusts in
ADONAI.
11 Be glad in ADONAI and rejoice, you righteous, and
shout for joy,
all who are upright in heart.

All Creation Praise the Creator

Psalm 33

1 Sing for joy to ADONAI, you righteous.
Praise is fitting for the upright.
2 Praise ADONAI with the harp.
Sing praises to Him with a ten string lyre.
3 Sing to Him a new song![32]
Play skillfully amid shouts of joy.

4 For the word of ADONAI is upright
and all His work is done in faithfulness.
5 He loves righteousness and justice.
The earth is full of the love of ADONAI.
6 By ADONAI'S word were the heavens made,
and all their host by the breath of His mouth.
7 He gathers the waters of the sea together in a heap.
He lays up deep waters in storehouses.
8 Let all the earth fear ADONAI.
Let all the inhabitants of the world stand in awe of Him.
9 For He spoke, and it came to be.
He commanded, and it stood firm.
10 ADONAI foils the purpose of the nations.
He thwarts the plans of the peoples.
11 The plan of ADONAI stands forever,
the purposes of His heart from generation to generation.
12 Blessed is the nation whose God is ADONAI,
the people He chose for His own inheritance.
13 ADONAI looks down from heaven.
He observes all humanity.

14 From His dwelling place He gazes
on all the inhabitants of the earth—
15 He who fashions the hearts of all,
who discerns all their deeds.
16 No king is saved by his great army,
no warrior is delivered by great strength.
17 A horse is a false hope for victory,
nor can its great strength save.
18 Behold, the eyes of ADONAI are on those who fear Him,
waiting for His love,
19 to deliver their souls from death,
and to keep them alive in famine.
20 Our soul waits for ADONAI—
He is our help and our shield.
21 Our heart rejoices in Him,
because we trusted in His holy Name.
22 Let Your lovingkindness, ADONAI,
be upon us, as we have waited for You.

Taste and See

Psalm 34

1 Of David, when he feigned insanity before Abimelech,
who drove him away, and he left.
2 I will bless ADONAI at all times.
His praise is continually in my mouth.
3 My soul boasts in ADONAI.
The humble ones hear of it and rejoice.
4 Magnify ADONAI with me and let us exalt His Name
together.
5 I sought ADONAI, and He answered me, and delivered
me from all my fears.
6 They who looked to Him were radiant, and their faces
will never be ashamed.
7 This poor man cried, and ADONAI heard, and saved him
out of all his troubles.
8 The angel of ADONAI encamps around those who fear
Him, and delivers them.
9 Taste and see how good ADONAI is.
Blessed is the one who takes refuge in Him.
10 Fear ADONAI, His kedoshim, For those who fear Him
lack nothing.
11 Young lions may lack, and go hungry, but those who
seek ADONAI want for no good thing.

12 Come, children, listen to me: I will teach you the fear
of ADONAI.
13 Who is the one who delights in life, and loves to see
good days?
14 Keep your tongue from evil, and your lips from
speaking treachery.
15 Depart from evil and do good.

Seek shalom and pursue it.[33]
16 The eyes of ADONAI are on the righteous, and His ears
are attentive to their cry.
17 The face of ADONAI is against evildoers, to cut off the
memory of them from the earth.
18 The righteous cry out and ADONAI hears, and delivers
them from all their troubles.
19 ADONAI is close to the brokenhearted, and saves those
crushed in spirit.
20 Many are the distresses of the righteous, but ADONAI
delivers him out of them all.
21 He keeps all his bones— not one of them is broken.[34]
22 Evil kills the wicked— those who hate the righteous
will be held guilty.
23 ADONAI redeems the soul of His servants —no one who
takes refuge in Him will be held guilty.

Justice for the Oppressed

Psalm 35

1 A psalm of David.
ADONAI, oppose those who oppose me.
Fight those who fight me.
2 Take hold of shield and buckler, and rise up to my help.
3 Draw out also a spear and battle-axe.
Stop those who pursue me.
Say to my soul: “I am your salvation.”
4 May those who seek my life be ashamed and disgraced.
May they be turned back and humiliated
—those who plot evil against me.
5 May they be like chaff before the wind, with the angel of ADONAI driving them off.
6 May their way be dark and slippery, with the angel of ADONAI pursuing them.
7 For without cause they hid their net for me, and without cause they dug a pit for my soul.
8 Let ruin come upon him by surprise.
Let the net he hid entangle himself
—into that same pit let him fall.
9 Then my soul will rejoice in ADONAI
and delight in His salvation.
10 All my bones will say: “ADONAI, who is like You, rescuing the poor from one too strong for him, the poor and needy from one who robs him?”
11 Violent witnesses rise up.
They question me about things I know nothing about.
12 They repay me evil for good— my soul is forlorn.

13 But as for me, when they were sick, my clothing was
sackcloth.
I afflicted my soul with fasting,
my prayer kept returning to my heart.
14 I went about mourning as though for my own friend
or brother.
I bowed down dressed in black as though for my own
mother.
15 But at my stumbling they gathered in glee.
Wretches gathered against me whom I did not know,
tearing at me without ceasing.
16 They mocked profanely, as if at a feast, they gnashed
at me with their teeth.

17 My Lord, how long will You look on?
Rescue my soul from their ravages—
my solitary existence from the lions.
18 I praise You in the great assembly, acclaiming You
among a throng of people.
19 Do not let my deceitful enemies gloat over me
without cause, nor let those who hate me for nothing
wink an eye.[35]
20 For they never speak shalom, but devise deceitful
words against the quiet ones in the land.
21 Yes, they open their mouth wide against me, saying:
“Aha! Aha! Our own eyes have seen it!”
22 You have seen it, ADONAI—be not silent!
ADONAI, be not far from me.
23 Arise, awaken to my defense, to my cause—my God
and my Lord!
24 Vindicate me, ADONAI my God, according to Your
justice,
and do not let them gloat over me.
25 Don’t let them say in their heart: “Aha! Just what we
wanted!”

Don’t let them say:
“We swallowed him up!”
26 May they be ashamed and humiliated, those who
rejoice over my misery.
May they who exalt themselves over me
be clothed with shame and disgrace.
27 May they shout for joy and be glad, those who delight
in my righteous cause.
May they always say:
“Exalted be ADONAI, who delights in His servant’s
shalom.”
28 Then my tongue will declare aloud Your justice and
Your praises all day.

With God Is the Fountain of Life

Psalm 36

1 For the music director, of David the servant of ADONAI.
2 An oracle of Transgression—within my heart, to the
wicked one: “There is no fear of God before his eyes.
[36]
3 For he flatters himself in his own eyes, too much to
notice his iniquity—or hate it.
4 His mouth’s words are iniquity and deceit.
He has ceased to be wise and do good.
5 Even on his bed he plans sin.
He puts himself on a path that is no good, never
refusing evil.”

6 Your love, ADONAI, is in the heavens, Your faithfulness
up to the skies.
7 Your righteousness is like the mountains of God.
Your judgments are like the great deep.
You preserve man and beast, ADONAI.
8 How precious is Your love, O God!
The children of men find refuge in the shadow of
Your wings.
9 They drink their fill from the abundance of Your
House.
You give them drink from the river of Your delights.
10 For with You is the fountain of life— in Your light we
see light.
11 Continue Your lovingkindness to those who know
You, and Your justice to the upright in heart.
12 May the foot of pride never tread on me, nor the hand
of the wicked drive me away.

13 There the evildoers lie fallen— thrown down, not able
to rise!

Inheritance of the *Kedoshim* Psalm 37

1 Of David.
Do not fret because of evildoers,
nor be envious of them who do wrong.
2 For like the grass they soon wither and fade like a
green herb.
3 Trust in ADONAI and do good.
Dwell in the land, feed on faithfulness.
4 Delight yourself in ADONAI, and He will give you the
requests of your heart.
5 Commit your way to ADONAI.
Trust in Him, and He will do it.
6 He will bring out your vindication as light, and your
cause will shine as noonday.
7 Be still before ADONAI and wait patiently for Him.
Do not fret over one prospering in his way,
over one carrying out wicked schemes.
8 Put away anger and turn from wrath.
Do not fret—it only leads to doing evil.
9 For evildoers will be cut off, but those who wait for
ADONAI— they will inherit the land.
10 Yet a little while, and the wicked will be no more.
Yes, you will look at his place,
but he will not be there.
11 But the meek will inherit the land, and delight in
abundant shalom.
12 The wicked plots against the righteous and gnashes
at him with his teeth.
13 The Lord laughs at him— for He sees his day is
coming.
14 The wicked have unsheathed their sword and have
bent their bow to bring down the poor and needy,

to slay those whose conduct is upright.
15 Their sword will pierce their own hearts, and their
bows will be broken.
16 Better a little that the righteous have than the wealth
of many wicked.
17 For the arms of the wicked will be broken, while
ADONAI upholds the righteous.
18 ADONAI knows the days of the blameless— their
inheritance endures forever.
19 They will not be ashamed in an evil time and in days
of famine they will be satisfied.
20 For the wicked will perish, and the enemies of ADONAI
will be like the beauty of the fields— they will vanish
—vanish like smoke.
21 The wicked borrows and does not repay, but the
righteous is a gracious giver.
22 For His blessed ones inherit the land.
But those He curses will be cut off.

23 From ADONAI a man's steps are made firm, when He
delights in his way.
24 Though he stumble, he will not fall headlong,
for ADONAI is holding his hand.
25 I was young and now I am old, yet I have never seen
the righteous one forsaken, nor his children begging
for bread.
26 All day long he is gracious and lends.
So his offspring will be a blessing.
27 Turn from evil and do good, so you may live forever.
28 For ADONAI loves justice and does not abandon His
godly ones.
They will be preserved forever,
but the seed of the wicked will be cut off.
29 The righteous will inherit the land and dwell in it
forever.

30 The mouth of the righteous utters wisdom and his
tongue speaks justice.
31 The Torah of his God is in his heart.
His steps do not slip.
32 The wicked lies in wait for the righteous, seeking to
slay him.
33 But ADONAI will not leave him in his hand, or let him
be condemned when judged.
34 Wait for ADONAI and keep His way, and He will exalt
you to inherit the land.
When the wicked are cut off, you will see it.
35 I have seen a wicked, ruthless man flourishing like a
leafy tree in native soil.
36 But once he passed by, he was no more.
Though I looked for him, he could not be found.
37 Notice the man of integrity and watch the upright—
for the man of shalom has a future.
38 But transgressors will be destroyed altogether.
The future of the wicked will be cut off.
39 Yet the salvation of the righteous is from ADONAI.
He is their stronghold in time of trouble.
40 ADONAI helps them and delivers them.
He rescues them from the wicked and saves them—
because they take refuge in Him.

A Burden Too Heavy for Me

Psalm 38

1 A psalm of David, for a memorial.
2 ADONAI, do not rebuke me in Your anger or discipline
me in Your wrath.
3 For Your arrows have sunk deep into me and Your
hand has pressed down on me.
4 There is no health in my flesh because of Your
indignation.
There is no wholeness in my bones because of my sin.
5 For my iniquities are on my head— like a burden too
heavy for me.
6 My wounds are foul and festering because of my
foolishness.
7 I am bent over, bowed down greatly.
All day I walk about in mourning.
8 For my heart is filled with burning pain, and there is
no health in my body.
9 I am numb and utterly crushed.
I groan because of anguish in my heart.
10 My Lord, all my longing is before You, and my sighing
is not hidden from You.
11 My heart pounds, my strength fails me.
The light of my eyes—also, not with me.

12 My friends and my companions stay away from my
wound, and my kinsmen stand far off.
13 They who seek my life set traps.
Those who seek my hurt threaten destruction,
uttering lies all day.
14 But I, like someone deaf, hear nothing, like a mute,
not opening his mouth.

15 Yes, I am like one who cannot hear, whose mouth has
no arguments.
16 But I wait for You, ADONAI— You will answer, O Lord
my God.
17 For I said: “Don’t let them gloat over me or exalt
themselves over me, when my foot slips.”
18 For I am about to fall, and my pain is before me
constantly.
19 So I confess my guilt.
I am troubled because of my sin.
20 My lively enemies are numerous.
Many hate me wrongfully.
21 Those who repay evil for good oppose me because I
pursue what is good.
22 Do not forsake me, ADONAI.
O my God, be not far from me.
23 Hurry to my aid, my Lord, my salvation.

Make Me Know the Number of My Days Psalm 39

1 For the music director, for Jeduthun, a psalm of David.
2 I said: “I will guard my ways, so I will not sin with my tongue.
I will muzzle my mouth while the wicked are before me.”
3 So I became utterly speechless, kept silent even from good,
but my anguish was stirred up.
4 My heart was hot within me, while I was musing, the fire burned.
Then I spoke with my tongue:
5 “Let me know, ADONAI, my end and what the number of my days is.
Let me know how short-lived I am.
6 Behold, You made my days mere hand-breadths, and my lifetime as nothing before You.
Surely all humanity is but vapor. Selah 7 Everyone goes about as a mere phantom.
Surely they are making an uproar in vain, heaping up stuff— yet not knowing who will gather it.[37]
8 And now, my Lord, what do I wait for?
My hope is in You.
9 Deliver me from all my transgressions.
Do not make me the scorn of a fool.
10 I am speechless, not opening my mouth —for You have done it.
11 Remove Your scourge from me.
I perish by the blow of Your hand.
12 With rebukes You chasten one for iniquity and You consume like a moth what he finds pleasure in.

Surely all humanity is but a vapor. Selah
13 Hear my prayer, ADONAI, and listen to my cry— do not keep silent at my tears.
For with You I am an outsider, a sojourner, as all my fathers were.
14 Turn your gaze away from me, so I may smile again, before I go, and am no more.”

Written About Me in the Scroll Psalm 40

1 For the music director, a psalm of David.
2 I waited patiently for ADONAI.
He bent down to me and heard my cry.
3 He brought me up out of the slimy pit, out of the mud and mire.
Then He set my feet on a rock.
He made my steps firm.
4 He put a new song in my mouth— a hymn of praise to our God.
Many will see and fear,
and trust in ADONAI.
5 Blessed is the one who put his confidence in ADONAI, who has not turned to the arrogant,
nor to those who fall into falsehood.
6 Many things You have done, ADONAI my God —Your plans for us are wonderful— there is none to be compared to You!
If I were to speak and tell of them, they would be too many to count!
7 Sacrifice and offering You did not desire —my ears You have opened— burnt offering and sin offering You did not require.
8 Then I said: “Here I am, I have come— in the scroll of a book it is written about me.
9 I delight to do Your will, O my God.
Yes, Your Torah is within my being.”
10 I proclaim good news of righteousness in the great assembly.
Behold, I am not shutting my lips—
ADONAI, You know!
11 I did not hide Your righteousness within my heart.

Rather I declared Your faithfulness and Your
salvation.
I did not conceal Your lovingkindness and Your truth
from the great assembly.

12 ADONAI, do not withhold Your compassions from me.
Let Your mercy and Your truth always protect me.
13 For evils beyond number surround me, my sins have
overtaken me
—I cannot see—
they are more than the hairs of my head —and my
heart fails me.
14 ADONAI, please deliver me!
ADONAI, come quickly to help me!
15 Let those who seek my life to sweep it away be put to
shame and humiliated.
Let those who wish me evil
be turned back in disgrace.
16 Let those who say to me, “Aha! Aha!”
be appalled over their own shame.
17 Let all those who seek You rejoice and be glad in You.
Let those who love Your salvation
continually say: “ADONAI be magnified!”
18 But I—I am poor and needy— yet my Lord is mindful
of me.
You are my help and my deliverer—
O my God, do not delay!

Even My Close Friend

Psalm 41

1 For the music director: a psalm of David.
2 Blessed is the one who considers the wretched—
ADONAI will deliver him in the evil day.
3 ADONAI will protect him and keep him alive.
He will be made blessed in the land.
You will not give him over to the desire of his foes.
4 ADONAI will strengthen him on his sickbed.
May You restore him completely from his bed.
5 I said: "ADONAI, have mercy on me.
Heal my soul, for I have sinned against You."
6 My enemies speak evil about me: "When will he die
and his name perish?"
7 And if someone of them comes to see me, he speaks
falsely.
He stores up evil in his heart,
then he goes out and chatters.
8 All who hate me whisper together about me They
imagine the worst about me:
9 "Something evil was poured into him— he will not get
up again from the place where he lies."
10 Even my own close friend, whom I trusted, who ate
my bread,
has lifted up his heel against me.[38]
11 But You, ADONAI, have mercy on me, and raise me up,
so I may repay them.
12 By this I know that You delight in me: that my enemy
does not shout in triumph over me.
13 You uphold me in my integrity and set me before Your
face forever.

14 Blessed be ADONAI, the God of Israel, from everlasting
to everlasting.
Amen and amen!

My Soul Thirsts for God

Psalm 42

1 For the music director, a contemplative song of the
sons of Korah.
2 As the deer pants for streams of water, so my soul
pants for You, O God.
3 My soul thirsts for God, for the living God.
When will I come and appear before God?
4 My tears have been my food day and night, while they
say to me all day: “Where is your God?”
5 These things I remember as I pour out my soul within
me.
For I used to go along with the throng,
walking with them to the House of God, with a voice
of joy and praise, a multitude keeping a festival.
6 Why are you downcast, O my soul?
Why are you murmuring within me?
Hope in God, for I will yet praise Him,
for the salvation of His presence.

7 My God, my soul is downcast within me!
Therefore I remember You from the land of Jordan
and from the peaks of Hermon, from Mount
Mitzar.
8 Deep calls to deep in the roar of Your waterfalls.
All Your waves and breakers have swept over me.
9 By day ADONAI commands His love, and at night His
song is with me— a prayer to the God of my life.
10 I will say to God my Rock: “Why have You forgotten
me?
Why do I go about mourning, under the oppression of
the enemy?”

11 As with a crushing in my bones, my adversaries taunt
me,
by saying to me all day, “Where is your God?”
12 Why are you downcast, O my soul?
Why are you murmuring within me?
Hope in God, for I will yet praise Him,
the salvation of my countenance and my God.

Send Forth Your Light Psalm 43

[1] Vindicate me, O God, and champion
my cause against an ungodly nation.
From a deceitful and unjust man, deliver me!
[2] For You are my God, my stronghold.
Why have You spurned me?
Why do I go about gloomy because of the oppression of the enemy?
[3] Send forth Your light and Your truth— let them guide me.
Let them bring me to Your holy mountain and to Your dwelling places.
[4] Then I will come to the altar of God, to the God of my exceeding joy, and praise You upon the harp
—O God, my God.
[5] Why are You downcast, O my soul?
Why are you murmuring within me?
Hope in God, for I will yet praise Him, the salvation of my countenance.

Arise, O God of Our Fathers

Psalm 44

1 For the music director, a psalm of the sons of Korah, a
contemplative song.
2 We have heard with our ears, O God —our fathers
have told us— of a work You did in their days, in
days of old.
3 With Your hand You displaced nations, but You
planted them.
You afflicted peoples, and You drove them out.
4 For it was not by their own sword that they took
possession of the land, nor did their own arm save
them.
But it was Your right hand, Your arm, and the light of
Your face— for You favored them.
5 You are my King, O God— command victories for
Jacob!
6 Through You we push back our foes.
Through Your Name we trample those rising up
against us.
7 For I do not trust in my bow, nor can my sword save
me.
8 For You saved us from our oppressors and put to
shame those who hated us.
9 In God we make our boast all day and Your Name we
praise forever. Selah 10 Yet You have spurned and
humiliated us, and no longer go out with our armies.
11 You make us retreat before the enemy.
Those who hate us have plundered us.
12 You gave us to be devoured like sheep[39]
and have scattered us among the nations.

13 You are selling Your people cheaply— not even
getting a great price for them.
14 You made us a taunt for our neighbors, a scorn and
ridicule for those around us.
15 You have made us a byword among the nations, head-
wagging among the peoples.
16 All day my disgrace is before me, and my face is
covered with shame— 17 because of the sound of
taunting and reviling from the face of a vengeful
enemy.
18 All this came upon us, though we did not forget You,
nor were we false to Your covenant.
19 Our heart did not turn back, nor did our steps stray
from Your path.
20 Yet You crushed us in a place of jackals, covered us
with the shadow of death.
21 If we had forgotten the Name of our God or stretched
our hands to a foreign god,
22 would God not have discovered it?
For He knows the secrets of the heart.
23 But for Your sake we are slain all day.
We are counted as sheep for slaughter.[40]
24 Awake! Why do you sleep, my Lord?
Wake up! Do not cast us off forever.
25 Why do You hide Your face and forget our misery and
oppression?
26 For our soul sinks down to the dust.
Our belly cleaves to the earth.
27 Arise, be our help, and redeem us
for Your mercy’s sake.

A Royal Wedding Song

Psalm 45

1 For the music director, according to “Lilies.” Of the
sons of Korah, a contemplative song, a love song.
2 My heart is stirred with a good word.
I speak my verses to the king.
My tongue is the pen of a skillful writer.
3 You are the most handsome of the sons of men.
Grace pours from your lips.
Therefore God has blessed you forever.
4 Gird your sword on your thigh, O mighty one, in your
splendor and your majesty.
5 In your majesty ride victoriously, on behalf of truth,
meekness and justice.
Let your right hand display awesome things.
6 Your arrows are sharp.
Peoples fall beneath you—
into the heart of the king’s enemies.
7 Your throne, O God, is forever and ever, and a scepter
of justice is the scepter of Your kingdom.
8 You have loved righteousness and hated wickedness.
Therefore, God, your God, anointed you with the oil of
gladness above your companions.[41]
9 All your robes have myrrh, aloes, cassia.
From ivory palaces, stringed instruments
make you glad.
10 Kings’ daughters are among your honored women.
At your right hand stands the queen
in gold of Ophir.

11 “Listen, O daughter, consider and incline your ear.

Forget your people and your father’s house.
12 Then the king will desire your beauty.
Honor him, for he is your lord.
13 A daughter of Tyre comes with a gift.
The richest people will court your favor.”
14 All glorious is the king’s daughter within the palace—
her gown is interwoven with gold.[42]
15 She will be led to the king in embroidered garments.
Her virgins, her companions following her, are
coming in to you.
16 They are led in with joy and gladness— they enter
into the palace of the king.

17 Your sons will take your fathers’ place.
You will make them princes throughout the land.
18 I will cause your name to be remembered in all
generations.
Therefore the nations will praise you forever and
ever.

He Makes Wars Cease

Psalm 46

1 For the music director, of the sons of Korah,
according to Alamoth, a song.
2 God is our refuge and strength, an ever-present help
in trouble.
3 Therefore we will not fear, though the earth change,
though the mountains topple into the heart of the
seas,
4 though its waters roar and foam, though the
mountains quake at their swelling. Selah 5 There is a
river whose streams make glad the city of God— the
holy dwelling place of Elyon.[43]
6 God is in the midst of her, she will not be shaken.
God will help her when morning dawns.
7 Nations are in uproar, kingdoms totter, He utters His
voice, the earth melts!
8 ADONAI-Tzva'ot is with us.
The God of Jacob is our stronghold. Selah

9 Come, see the works of ADONAI, who brings
devastations on the earth.
10 He makes wars cease to the end of the earth.
He breaks the bow and shatters the spear.
He burns chariots with fire.
11 "Be still, and know that I am God.
I am exalted among the nations.
I am exalted in the earth."
12 ADONAI-Tzva'ot is with us.
The God of Jacob is our strong tower. Selah

In Celebration of God's Reign Psalm 47

1 For the music director, a psalm for the sons of Korah.
2 Clap your hands, all you peoples!
Shout to God with the voice of joy!
3 For ADONAI Elyon is awesome, a great King over all the earth.
4 He subdues peoples under us, and nations under our feet.
5 He chooses our inheritance for us, the glory of Jacob whom He loved. Selah 6 God is gone up amidst shouting, ADONAI amidst the sound of the shofar.
7 Sing praises to God, sing praises!
Sing praises to our King, sing praises!
8 For God is the King of all the earth.
Sing praises with a skillful song.
9 God reigns over the nations.
God sits upon His holy throne.
10 The princes of the peoples are gathered as a people of the God of Abraham.
For the shields of earth belong to God— He is greatly exalted!

Consider Zion's Towers

Psalm 48

1 A song, a psalm of the sons of Korah.
2 Great is ADONAI, and greatly to be praised in the city of
our God—His holy mountain.
3 A beautiful height—the joy of the whole earth— is
Mount Zion, on the northern side of the city of the
great King.[44]
4 God, in her palaces, is known as a stronghold.
5 For behold, the kings assembled, they advanced
together.
6 They saw, then they were astounded, they fled in
terror.
7 Trembling seized them there, pain like a woman in
labor.
8 With an east wind You broke the ships of Tarshish.
9 As we have heard, so have we seen, in the city of
ADONAI-Tzva'ot, in the city of our God.
God will establish her forever. Selah 10 We have
meditated on Your lovingkindness, O God, in the
midst of Your Temple.
11 Like Your Name, O God, so is Your praise
to the ends of the earth.
Your right hand is full of righteousness.
12 Mount Zion is glad, the daughters of Judah rejoice,
because of Your judgments.
13 Walk about Zion, go around her.
Count her towers.
14 Consider her ramparts, go through her palaces,
so you may describe it to the next generation.
15 For this God is our God, forever and ever!

He will guide us to the end.

Rich and Poor Alike

Psalm 49

1 For the music director: a psalm of the sons of Korah.
2 Hear this, all you peoples.
Give ear, all you inhabitants of the world,
3 both low and high, rich and poor together.
4 My mouth speaks wisdom, My heart's meditation is understanding.
5 I will turn my ear to a proverb.
I will utter my riddle on the harp:
6 Why should I fear in evil days?
when the iniquity of my deceivers surrounds me?
7 Or those trusting in their wealth, boasting about their great riches?
8 No man can redeem his brother, or give to God a ransom for him.
9 For the redemption of a soul is costly— so, one should stop trying forever.
10 Will he live forever— and never see the Pit?
11 Surely he must see, even wise men die.
The fool and the brutish will alike perish,
leaving their wealth to others.[45]
12 Their inward thought is: Their houses are eternal,
their dwellings for generation after generation.
They name their lands after themselves.
13 But the pompous man will not endure— he is like the beasts that perish.
14 Such is the way of the self-confident, and their followers who approve their sayings. Selah 15 Like sheep they are destined for Sheol.

Death will be their shepherd
and the upright will rule over them in the morning.
Their image will decay in Sheol— far from its lofty
place.
16 But God redeems my soul from the power of Sheol—
for He receives me. Selah
17 Do not be afraid when a man gets rich, when his
house’s splendor increases.
18 For when he dies he takes nothing away.
His splendor will not follow him down.
19 Though during his life he congratulates himself, and
men praise you when you do well for yourself— 20 He
will still join his fathers’ company, who will never
see the light.
21 A pompous man, without understanding— he is like
the beasts that perish.

A Sacrifice of Thanks

Psalm 50

1 A psalm of Asaph.
God, Elohim ADONAI has spoken and summoned the
earth from the rising of the sun to its setting.
2 Out of Zion, the perfection of beauty, God shines
forth.
3 Our God comes, and does not keep silent.
A fire is devouring before Him,
and it storms around Him mightily.
4 He calls to the heavens above and to the earth, to
judge His people:
5 "Gather My kedoshim to Me, who cut a covenant with
Me with a sacrifice."
6 The heavens declare His righteousness, for God
Himself is Judge. Selah 7 "Hear, My people, and I
will speak, O Israel, and I will testify against you: I
am God, your God.
8 I do not rebuke you for your sacrifices, for your burnt
offerings are continually before Me.
9 I have no need of a bull from your house nor goats
from your pens.
10 For every beast of the forest is Mine, and the cattle
on a thousand hills.
11 I know every bird of the mountains.
Everything moving in the field is Mine.
12 If I were hungry, I would not tell you— for the world
is Mine and all it contains!
13 Do I eat the flesh of bulls or drink the blood of goats?
14 Offer God a sacrifice of thank offerings, then fulfill
your vows to Elyon.
15 Call upon Me in the day of trouble.

When I rescue you, you will honor Me.”

16 But to the wicked, God says: “What are you doing,
reciting My laws
and taking My covenant in your mouth?
17 For you hate discipline, and you cast My words
behind you.
18 When you see a thief, you are pleased with him, and
your portion is with adulterers.
19 You have unleashed your mouth for evil and
harnessed your tongue for deceit.
20 You sit, speaking against your brother, slandering
your own mother’s son.
21 These things you have done—Should I keep silent?
You thought I was just like you—but I reprove you,
and set the case before your eyes.
22 Now consider this, you who forget God.
Or else I will tear you in pieces with no one to rescue
you.
23 A sacrifice of praise honors Me, and to the one who
orders his way,
I will show the salvation of God.”

Create in Me a Clean Heart Psalm 51

1 For the music director: a psalm of David, **2** when
Nathan the prophet came to him, after he went to
Bathsheba.

3 Be gracious to me, O God, according to Your mercy.

According to Your great compassion
blot out my transgressions.
4 Wash me thoroughly from my iniquity and cleanse me
from my sin.
5 For I know my transgressions and my sin is ever
before me.
6 Against You, You only, have I sinned, and done what is
evil in Your sight,
so that You are just when You speak,
and blameless when You judge.
7 Behold, I was born in iniquity and in sin when my
mother conceived me.
8 Surely You desire truth in the inner being.
Make me know wisdom inwardly.
9 Cleanse me with hyssop and I will be clean.
Wash me, and I will be whiter than snow.
10 Let me hear joy and gladness, so the bones You
crushed may rejoice.
11 Hide Your face from my sins, and blot out all my
iniquities.

12 Create in me a clean heart, O God, and renew a
steadfast spirit within me.
13 Do not cast me from Your presence— take not Your
Ruach ha-Kodesh from me.
14 Restore to me the joy of Your salvation and sustain
me with a willing spirit.
15 Then will I teach transgressors Your ways and sinners
will return to You.
16 Deliver me from bloodguilt, O God— God of my
salvation.
Then my tongue will sing for joy of Your
righteousness.
17 O Lord, open my lips, and my mouth will declare Your
praise.

18 For You would not delight in sacrifice, or I would give
it, nor be pleased by burnt offerings.
19 The sacrifices of God are a broken spirit.
A broken and a contrite heart, O God,
You will not despise.

20 In Your favor do good to Zion.
Build up the walls of Jerusalem.
21 Then You will delight in righteous sacrifices and
whole burnt offerings.
Then bulls will be offered on Your altar.

Treacherous Tongue!

Psalm 52

[1] For the music director: a contemplative song of David,
[2] when Doeg the Edomite came and reported to Saul
telling him, “David went to Ahimelech’s house.”
[3] Why do you brag about evil, mighty man?
God’s lovingkindness is every day.
[4] Your tongue plots destruction, like a sharp razor,
working deceit.
[5] You love evil instead of good, lying rather than
speaking right. Selah [6] You love only devouring
words— treacherous tongue!
[7] God will pull you down forever, and snatch you, rip
you out of your tent, and uproot you from the land of
the living. Selah [8] Then the righteous will see and
fear, and laugh at him:
[9] “Here is the man who did not make God his
stronghold.
Instead he trusted in his great riches—
and was strong in his evil desire.”
[10] But I—I am like an olive tree flourishing in the House
of God.
I trust in God’s lovingkindness forever and ever.
[11] I will praise You forever for what You have done.
I will hope in Your Name, for it is good, in the
presence of Your kedoshim.

A Fool Denies God Psalm 53

[1] For the music director: on Mahalath, a contemplative
song of David.
[2] The fool says in his heart: “There is no God.”
They are corrupt, commit vile injustice.
There is no one who does good.
[3] God looks down from the heavens on the children of
men,
to see if anyone understands, who seeks after God.
[4] All have turned aside— together they have become
corrupt.
There is no one who does good— no, not even one!
[5] Will the evildoers never learn?
They consume My people as they would eat bread,
and never call upon God.
[6] There they are in great dread— where there is
nothing to fear.
For God has scattered the bones of those besieging
you.
You have put them to shame,
for God has rejected them.

[7] Who will give salvation for Israel out of Zion?
When God restores His captive people, let Jacob
rejoice, let Israel be glad!

Surely God is My Helper Psalm 54

[1] For the music director, on stringed instruments, a
contemplative song of David, [2] when the Ziphites
came and said to Saul: “Is not David hiding himself
among us?”
[3] O God, save me by Your Name, vindicate me by Your
might.
[4] O God, hear my prayer, listen to the words of my
mouth.
[5] For strangers have risen up against me.
Violent men seek after my soul.
They do not set God before them. Selah [6] Surely God
is my helper.
My Lord is the supporter of my soul.
[7] Let evil return to my foes.
Silence them with Your truth!
[8] I will sacrifice a freewill offering to You.
I will praise Your name, ADONAI, for it is good.
[9] For He has delivered me from all trouble, and my eye
has gazed upon my enemies.

Betrayal by a Friend

Psalm 55

1 For the music director, on stringed instruments, a
contemplative song of David.
2 Give ear, O God, to my prayer and do not ignore my
plea for help.
3 Listen to me and answer me.
I am restless in my complaint and moan— 4 because
of the voice of the enemy, because of the pressure
of the wicked.
For they thrust trouble on me,
and in anger bear a grudge against me.
5 My heart shudders within me and the terrors of death
sweep over me.
6 Fear and trembling come upon me and horror has
overwhelmed me.
7 So I said, “Oh that I had wings like a dove!
I would fly away and find rest.
8 Surely I would flee far away.
I would stay in the wilderness. Selah 9 I would hurry
to my shelter from the rushing wind of the
storm.”
10 Lord, confuse and confound their speech, for I see
violence and strife in the city.
11 Day and night they make the rounds on her walls.
Iniquity and mischief are within her.
12 Ruins are in her midst.
Oppression and deceit never leave her square.
13 For if it were an enemy taunting me, I could endure
it.
If my foe was exalting himself over me, I could hide
from him.

14 But it is you, a man like me— my companion and my close friend!
15 Together we enjoyed great fellowship.
We used to walk with the throng in the House of God.
16 Let desolation come upon them, let them go down alive into Sheol— for evil is in their dwelling, among them.

17 As for me, I will call on God, and ADONAI will save me.
18 Evening, morning and noon, I complain and moan, then He hears my voice.
19 He will redeem my soul in shalom from the battle against me.
For many are striving with me.
20 God will hear and humble them —yes, the One enthroned of old. Selah Nothing changes—they do not fear God.
21 My companion put forth his hands against those at peace with him, as he violates his covenant.
22 Smoother than butter was his speech, yet war was in his heart.
His words were softer than oil,
yet they were drawn swords.

23 Cast your burden on ADONAI, and He will sustain you.
[46]
He will never let the righteous be shaken.
24 But You, O God, will bring them down to the Pit of destruction.
Bloodthirsty, deceitful men will not live out half their days.
But I—I will trust in You.

In God I Trust

Psalm 56

1 For the music director: “A Silent Dove Far Away,” a
Michtam of David, when the Philistines had seized
him in Gath.
2 Be gracious to me, O God!
For man has crushed me,
fighting all day he oppresses me.
3 My foes trample me all day.
For many are fighting me arrogantly.
4 In a day when I am afraid, I will put my trust in You.
5 In God—I keep praising His word— in God I trust, I
will not fear.
What can mere flesh do to me?

6 All day they twist my words.
All their thoughts are against me for evil.
7 They stir up strife; they lie hidden.
They mark my steps, eager to take my soul.
8 In spite of such sin, will they escape?
In fierce anger, O God, cast down such people!
9 You have recorded my wanderings.
You put my tears in Your bottle.
Are they not in Your book?
10 Then my enemies will turn back in the day I call.
This I know—that God is for me.
11 In God—I keep praising His word— in Adonai—I keep
praising His word— 12 in God I trust, I will not be
afraid.
What can man do to me?

13 I am under vows to You, O God.

I will present thank offerings to You.
14 For You have delivered my soul from death and my
feet from stumbling,
that I may walk before God in the light of life.

Be Exalted Over All the Earth Psalm 57

1 For the music director, “Do Not Destroy,” a Michtam
of David, when he fled from Saul, in the cave.
2 Be gracious to me, O God, be gracious to me, for in
You my soul takes refuge.
In the shadow of Your wings I take refuge, until
destruction passes by.
3 I will cry out to El Elyon, to God who accomplishes it
for me.
4 He will send from heaven and save me.
He rebukes the one trampling on me. Selah God is
sending His mercy and His truth.
5 My soul is in the midst of lions.
I lie among those breathing fire—
sons of men whose teeth are spears and arrows,
whose tongue is a sharp sword.
6 Be exalted, O God, above the heavens.
Let Your glory be over all the earth!

7 They spread a net for my steps, my soul is bowed
down.
They have dug a pit before me—
they fell into it themselves. Selah 8 My heart is
steadfast, O God, my heart is steadfast.
I will sing, yes, I will make music.
9 Awake, my glory! Awake, harp and lyre!
I will awaken the dawn.
10 I will praise You, my Lord, among the peoples.
I will sing praises to You among the nations.
11 For Your lovingkindness is great up to the heavens,
and Your truth to the skies.
12 Be exalted, O God, above the heavens.

Let Your glory be over all the earth!

God Really Judges

Psalm 58

1 For the music director: “Do Not Destroy,” a Michtam
of David.
2 Do you really speak of justice, O “gods”?
Do you judge with fairness, sons of man?
3 No, in heart you devise injustice.
Your hands weigh out violence on earth.
4 The wicked are strangers from the womb.
Speaking lies, they go astray from birth.
5 Their venom is like a serpent’s venom, like a deaf
cobra shutting its ear— 6 not hearing the voice of
charmers, or a cunning spell binder.
7 O God, break their teeth in their mouths.
Tear out the fangs of young lions, ADONAI.
8 Let them flow away like water that runs off.
When he bends his bow, let the arrows be cut off.
9 Like a slug melting away as it slithers, like a woman’s
miscarriage,
may they never see the sun.
10 Even before your pots can feel a thorn —whether
alive or ablaze— He will sweep the wicked away.
11 The righteous one will rejoice when he beholds
vengeance,
when he washes his feet in the blood of the wicked.
12 Then men will say: “There really is a reward for the
righteous.
There really is a God who judges on earth!”

God Is My Strong Tower Psalm 59

1 For the music director: “Do Not Destroy,” a Michtam
of David, when Saul sent men to watch the house to
kill him.
2 Deliver me from my enemies, my God!
Set me on high,
away from those who rise up against me.
3 Deliver me from workers of iniquity.
Rescue me from bloodthirsty men.
4 For behold, they lie in wait for me.
Defiant men stir up strife against me— not for my
transgression or sin, ADONAI.
5 For no guilt of mine, they run and set things up.
Awake! Help me! Look!
6 For You are ADONAI Elohei-Tzva’ot, the God of Israel!
Rouse Yourself to punish all the nations.
Show no mercy to any iniquitous traitors. Selah
7 They return at evening, snarling like a dog,
prowling about the city.
8 See, they are spewing with their mouth —swords in
their lips— “After all, who is listening?”

9 But You, ADONAI, are laughing at them.
You scoff at all the nations.
10 O my strength, I watch for You— for God is my strong
tower.
11 My God in His lovingkindness will go before me.
God will let me look down on my foes.
12 Do not slay them, lest my people forget.

With Your power shake them
and bring them down, O Lord our shield.
13 The sin of their mouth is the words of their lips.
So let them be caught in their pride, and for uttering
a curse and a lie.
14 Consume them in wrath, consume them till they are
no more.
Let them know that God rules over Jacob to the ends
of the earth. Selah 15 They return at evening,
snarling like a dog, prowling about the city.
16 They wander around for food.
If they are not full, they stay up all night.
17 But I—I sing of Your strength!
Yes, in the morning I sing aloud of Your
lovingkindness.
For You have been my fortress,
a refuge in the day of my trouble.
18 O my strength, to You I sing praises.
For God is my strong tower—
my God of lovingkindness.

Song of Victory Over Edom Psalm 60

[1] For the music director, on the “Lily of the Covenant,”
a Michtam of David, for teaching, [2] when he fought
with Aram-Naharaim and with Aram-Zobah, and
Joab returned and struck down twelve thousand
Edomites in the Valley of Salt.
[3] O God, You have spurned us.
You have broken out against us.
You have been angry. Turn back to us!
[4] You made earth shake; You split it open.
Heal its fractures—for it shudders.
[5] You made Your people see hardship.
You made us drink wine of staggering.
[6] To those who fear You, You gave a banner, to be
unfurled before the archers. Selah [7] Save with Your
right hand and answer us, so that Your beloved may
be delivered.

[8] God has spoken in His holiness: “I will exult!
I will parcel out Shechem and measure off the valley
of Succoth.
[9] Gilead is Mine, and Manasseh is Mine, Ephraim is a
helmet for my head,
Judah is my scepter.
[10] Moab is my washbasin, On Edom I toss my sandal,
Philistia, cry aloud because of me!”

[11] Who will bring me into the fortified city?
Who will lead me to Edom?
[12] Should it not be You, O God— who spurned us and no
longer goes out with our armies?
[13] Give us aid against the adversary, for the help of man
is worthless.

14 With God we will do mighty things, and He will
trample our foes.

Lead Me to the Rock

Psalm 61

1 For the music director, on string instrument, of David.
2 Hear my cry, O God, listen to my prayer.
3 From the end of the earth I call to You when my heart is faint.
Lead me to the rock that is higher than I.
4 For You have been a refuge for me, a tower of strength before the enemy.
5 Let me dwell in Your tent forever.
Let me take refuge in the shelter of Your wings. Selah
6 For You have heard my vows, O God.
You have given the inheritance of those who fear Your Name.
7 May You add days to the king's days.
May his years span many generations.
8 May he be enthroned before God forever.
Appoint mercy and truth to protect him.
9 So I will sing praise to Your Name forever, to fulfill my vows day after day.

My Rock and My Salvation

Psalm 62

1 For the music director, on Jeduthun. A psalm of David.
2 My soul, wait in stillness, only for God— from Him
comes my salvation.
3 He alone is my rock and my salvation, my fortress—I
will never be moved.
4 How long will all of you assault a man, to crush him,
like a leaning wall,
a fence to be torn down?
5 They only plot to topple him from his rank.
Delighting in falsehood, they bless with their mouth,
but inwardly they curse. Selah 6 My soul, wait in
stillness, only for God— for from Him comes my
expectation.
7 He alone is my rock and my salvation, my strong
tower—I will not be moved.
8 On God, my salvation and my glory is the rock of my
strength.
My refuge is in God.
9 Trust in Him at all times, you people.
Pour out your heart in His presence.
God is our refuge. Selah

10 Sons of Adam are a vapor, sons of man are an
illusion.
In balanced scales they go up—
altogether they are less than a breath.
11 Do not trust in extortion, and do not put vain hope in
plunder.
Though these things increase riches,
do not set your heart on them.

12 Once God has spoken, twice I have heard this:
might belongs to God.
13 Also Yours, O Lord, is lovingkindness.
For You reward a man for his work.[47]

You Are My God

Psalm 63

1 A psalm of David, when he was in the wilderness of
Judah.
2 O God, You are my God, earnestly I seek You.
My soul thirsts for You.

My flesh longs for You
in a dry and weary land, where there is no water.
3 So, I looked for You in the Sanctuary, to see Your
power and Your glory.
4 Since Your lovingkindness is better than life, my lips
will praise You.
5 So I will bless You as long as I live.
In Your name I lift up my hands.[48]
6 My soul is satisfied as with fat and oil, so my mouth
praises You with joyful lips.

7 When I remember You on my bed, I meditate on You
through the night watches.
8 For You have been my help, and in the shadow of Your
wings I sing for joy.
9 My soul clings to You— Your right hand upholds me.
10 But those who seek my soul to destroy it will go down
to the depths of the earth.
11 They will be gutted by the sword, and become a prey
for jackals.
12 But the king will rejoice in God.
All who swear by Him will boast,
when the mouth speaking lies is shut.

Protect Me from Conspiracies Psalm 64

[1] For the music director, a psalm of David.
[2] Hear my voice, O God, in my complaint.
Protect my life from terror of the enemy.
[3] Hide me from the conspiracy of evildoers, from the
tumult of workers of iniquity, [4] who sharpened their
tongue like a sword, and aimed their arrow—bitter
words,
[5] to shoot from hiding at the innocent, shooting
suddenly at him, with no fear.
[6] They are firming up their evil plan.
They talk about setting secret traps.
They asked, “Who would see them?”
[7] They are plotting injustices: “We have completed a
perfect plot!”
A man’s inward part and heart are deep.

[8] But God will shoot them with an arrow— suddenly
their wounds will appear.
[9] So their tongue will be their downfall.
All who see them will flee away.
[10] Then all men will fear.
So they will declare the work of God,
and ponder what He has done.
[11] The righteous will be glad in ADONAI and take refuge
in Him.
Let all the upright in heart give glory!

Praise is Awaitng You in Zion Psalm 65

1 For the music director, a psalm, a song of David.
2 Praise is awaiting You in Zion, O God, and to You the
vow will be fulfilled.
3 O You who hear prayer, to You all flesh will come.
4 Records of sins overwhelm me— You will atone for our
transgressions.
5 Blessed is the one You choose and bring near to dwell
in Your courts!
We will be satisfied with the goodness of Your House
—Your holy Temple.
6 You respond to us in righteousness with awe-inspiring
works —O God of our salvation— hope of all ends of
the earth and farthest seas, 7 who establishes
mountains by His power, being girded with might,
8 who stills the roaring of the seas, the roaring of their
waves,
and the tumult of the peoples.
9 Those dwelling in the uttermost parts stand in awe of
Your signs.
You make morning and evening shout for joy.
10 You visit the land and make it abundant, greatly
enriching it— the stream of God is full of water.
You prepare their grain,
for so You have prepared the earth.
11 You drench her furrows, leveling the ridges.
You soften her with showers,
blessing her growth.
12 You crown the year with Your goodness.
Your wagon tracks drip with abundance.
13 Pastures of the wilderness overflow and hills are
robed with joy.

14 Meadows are clothed with flocks and valleys are
covered with grain— they shout for joy, yes, they
sing!

How Awesome Your Deeds

Psalm 66

1 For the music director, a song, a psalm.
Shout joyfully to God, all the earth!
2 Sing the glory of His Name— make His praise glorious.
3 Say to God: “How awesome are Your deeds!
Because of Your great power,
Your enemies cringe before You.
4 All the earth bows down to You, and sings praises to You.
All sing praises to Your Name.” Selah 5 Come and see the works of God.
How awesome His deeds for the children of Adam!
6 He turned the sea into dry land.
They crossed the river on foot.
There let us rejoice in Him!
7 He rules by His might forever.
His eyes keep watch on the nations.
Let no rebels exalt themselves. Selah 8 Bless our God, O peoples!
Let the sound of His praise be heard.
9 Keeping our soul in life, He has not let our foot slip.
10 For You have tested us, O God— You have purified us, as silver is refined.
11 You brought us into a net.
You laid a burden on our backs.
12 You caused men to ride over our heads.
We went through fire and water.
Yet You brought us out to superabundance.

13 With burnt offerings I will come to Your House,
fulfilling my vows to You
14 that my lips uttered and mouth spoke, when I was in
trouble.
15 To You I will present burnt offerings of fat animals,
with the sweet smoke of rams.
I will offer bulls with goats. Selah 16 Come and listen,
all you who fear God.
I will tell what He has done for my soul.
17 I cried out to Him with my mouth, and exaltation was
on my tongue.
18 If I had cherished iniquity in my heart, the Lord
would not have listened.
19 But surely God has heard.
He has listened to my voice in prayer.
20 Blessed be God, who has not turned away my prayer,
nor His lovingkindness from me.

Let All Peoples Praise You

Psalm 67

1 For the music director, with stringed instruments, a psalm, a song.
2 May God be gracious to us and bless us.
May He cause His face to shine upon us—Selah 3 so that Your way may be known on earth, and Your salvation among all nations.
4 Let the peoples praise You, O God.
Let all the peoples praise You.
5 Let the nations be glad and sing for joy, for You will judge the peoples fairly,
and guide the nations on the earth. Selah 6 Let the peoples praise You, O God.
Let all the peoples praise You.
7 The earth has yielded its harvest— God, our God will bless us.
8 God will bless us, and all the ends of the earth will fear Him.

Triumphal Procession up to the Temple Psalm 68

1 For the music director, a psalm of David, a song.
2 Let God arise!
Let His enemies be scattered!
Let those who hate Him flee before Him.
3 As smoke is blown away, may You blow them away.
As wax melts before the fire,
may the wicked perish before God.
4 But let the righteous be glad.
Let them exult before God.
Let them rejoice with gladness.
5 Sing to God, sing praises to His Name.
Prepare the road for Him who rides through the deserts, whose Name is ADONAI— and rejoice before Him.
6 A father of orphans, defender of widows, is God in His holy dwelling.
7 God settles the lonely in a home.
He leads prisoners out to prosperity.
But the rebellious live in a parched land.

8 O God, when You went out before Your people, when You marched through the desert—Selah— 9 the earth shook, the heavens rained at the presence of God— the One of Sinai— at the presence of God, God of Israel.
10 You poured down abundant rain, O God.
You sustained Your weary inheritance.
11 Your community settled in it.
In Your goodness, O God, You provided for the poor.
12 The Lord gives the word— a great company of women proclaims the good news.

13 “Kings of armies, flee, flee!”
She who stays at home divides the spoil.
14 When you lie among the campfires, wings of a dove were covered with silver
and her feathers with shimmering gold.
15 When Shaddai scattered kings there, it was snowing on Zalmon.
16 Mount Bashan is a mountain of God.
Mount Bashan is a mountain of peaks.
17 Why do you gaze with envy, you mountain peaks, at the mountain God desired for His dwelling?
Yes, ADONAI will dwell there forever!
18 The chariots of God are thousands and thousands — my Lord is among them as at Sinai, in holiness.
19 You went up on high.
You led captivity captive.
You received gifts from humanity,[49]
even from the rebellious—
so that God might dwell there.

20 Blessed be my Lord!
Day by day He bears our burdens—
the God of our salvation! Selah 21 God is for us—a God of deliverance.
ADONAI my Lord has escapes from death.
22 Surely God crushes the head of His foes, the hairy scalp of one walking in his guilt.
23 My Lord said: “I will bring them back from Bashan,
I will bring them back from the depths of the sea.
24 So your foot may wade in blood, and your dogs’ tongue may have their share of your enemies’ blood.”

25 They have seen Your processions, O God— the processions of my God, my King, into the Sanctuary:

[26] The singers go before, the musicians last, between
maidens beating tambourines.
[27] “Bless God in the congregations— ADONAI, from the
fountain of Israel.”
[28] There Benjamin, the youngest, is leading them, there
the throng of Judah’s princes,
there the princes of Zebulun,
there the princes of Naphtali.
[29] Your God commanded your strength.
Strengthen, O God,
You who have acted for us.
[30] From Your Temple above Jerusalem, kings bring You
tribute.
[31] Rebuke the beast of the reeds, the herd of bulls with
the calves,
peoples trampling down pieces of silver.
He has scattered the peoples who delight in war!
[32] Nobles come from Egypt.
Cush runs to stretch her hands to God.
[33] Sing to God, kingdoms of the earth, sing praises to
the Lord—Selah— [34] to Him who rides upon the
ancient heavens of heavens.
Look, He utters His voice, a mighty voice!
[35] Ascribe strength to God— His majesty is over Israel
and His strength is in the skies.
[36] O God, You are awesome from Your holy places.
The God of Israel gives strength and power to the
people.
Blessed be God!

Scorn and Disgrace, Gall and Vinegar Psalm 69

1 For the music director, on “Lilies,” of David.
2 Save me, O God, for the waters
have reached my soul.
3 I have sunk in deep mud, and there is no footing,
I have come into deep waters,
and a flood sweeps over me.
4 I am worn out by my crying, my throat is parched,
my eyes fail, waiting for my God.
5 Those who hate me without a cause[50] outnumber the
hairs of my head.
Powerful are my enemies who would destroy me with
lies.
What I did not steal, must I restore?
6 O God, You know my folly, nor are my trespasses
hidden from You.
7 May those who hope in You not be ashamed because
of me,
my Lord, ADONAI-Tzva’ot.

May those who seek You
not be disgraced because of me,
O God of Israel.
8 For I have endured scorn for Your sake.
Disgrace has covered my face.
9 I have become a stranger to my brothers, a foreigner
to my mother’s children.
10 For zeal for Your House consumed me— the insults of
those who insulted You have fallen on me.[51]
11 When I wept and fasted— that became a reproach to
me.
12 When I put on sackcloth, I became a joke to them.
13 Those who sit at the gate chatter about me, and I am
the song of the drunkards.

14 But as for me, my prayer to You, ADONAI, is for a time
of favor.
O God, in Your great love, answer me with the truth
of Your salvation.
15 Deliver me from the mire— do not let me sink.
Deliver me from those who hate me,
out of the deep waters.
16 Do not let floodwaters sweep over me, nor the deep
swallow me up,
nor the Pit shut its mouth over me.
17 Answer me, ADONAI, for good is Your mercy.
With Your great compassion, turn to me.
18 Hide not Your face from Your servant.
For I am in distress—answer me quickly.
19 Draw near to my soul and redeem it.
Ransom me because of my foes.
20 You know my reproach, my shame, my disgrace.
All my adversaries are before You.
21 Scorn has broken my heart, so I am sick.

I looked for sympathy, but there was none, for
comforters, but found none.
22 They put gall in my food, and for my thirst they gave
me vinegar to drink.[52]
23 Let their table before them be a snare, and what
should have been for their well-being, let it be a
trap.
24 Let their eyes be darkened so they cannot see and
their backs be bent forever.[53]
25 Pour out Your indignation on them.
Let Your fierce anger overtake them.
26 Let their encampment be deserted.
Let none dwell in their tents.
27 For they persecute the one You have smitten, so they
tell of the pain
of those You have wounded.
28 Add guilt to their guilt— may they not come into Your
righteousness.
29 May they be wiped out of the book of life and not be
recorded with the righteous.[54]

30 But I—I am afflicted and in pain.
Let Your salvation, O God, set me up on high.
31 I will praise God's Name with a song, and magnify
Him with praise.
32 It will please ADONAI better than an ox or a bull with
horns and hoofs.
33 The humble will see it and be glad.
You who seek God, let your hearts revive.
34 For ADONAI hears the needy and does not despise His
captive people.
35 Let heaven and earth praise Him, the seas and
everything moving in them.
36 For God will save Zion, and rebuild the cities of
Judah.

Then they will dwell there and possess it.
37 The children of His servants will inherit it and those
who love His Name will dwell there.

My Help and My Deliverer Psalm 70

1 For the music director, of David, for a memorial.
2 O God, come quickly to deliver me, ADONAI, to help me.
3 May they be put to shame and disgrace who seek my
life.
May they be turned back in humiliation who delight
in my hurt.
4 May those who say, “Aha! Aha!”
be turned away because of their shame.
5 But may all who seek You rejoice and be glad in You.
May those who love Your salvation
always say, “Let God be magnified.”
6 But I am poor and needy— God, come quickly to me.
You are my help and my deliverer—
ADONAI, do not delay.

My Hope When I Am Gray

Psalm 71

1 In You, ADONAI, have I taken refuge.
Let me never be ashamed.
2 Deliver me and rescue me in Your justice.
Turn Your ear to me and save me.
3 Be to me a sheltering rock where I may always go.
Give the command to save me—
for You are my rock and my fortress.
4 My God, rescue me out of the hand of the wicked, out of the grasp of an evil, ruthless man.
5 For You are my hope, ADONAI my Lord— my trust from my youth.
6 From my birth I have leaned on You.
You took me out of my mother's womb.
My praise is always about You.
7 I am like an ominous sign to many, but You are my strong refuge.
8 My mouth is filled with Your praise and with Your glory all day.

9 Do not cast me away in the time of old age.
When my strength fails, do not forsake me.
10 For my enemies speak against me.
Those who watch for my soul conspire together,
11 saying: "God has forsaken him— Pursue and take him, for no one will deliver."
12 O God, be not far from me!
My God, come quickly to help me.
13 Let the accusers of my soul be disgraced and destroyed.
Let those who seek to harm me

be covered with scorn and confusion.

14 But I—I will hope continually and will praise You
more and more.
15 My mouth will recount Your justice and Your
salvation all day, though I do not know the sum of
them.
16 I come because of the mighty deeds of ADONAI my
Lord.
I will remember Your righteousness—Yours alone.
17 God, You taught me from my youth, and I still keep
declaring Your wonders.
18 So even until I am old and gray, O God, do not
forsake me, till I tell of Your strong arm to the next
generation, Your might to all who are to come.
19 For Your righteousness, O God, reaches to high
heaven.
You have done great things—O God,
who is like You?
20 You made me see many troubles and evils —You will
revive me again— from the depths of the earth
You will bring me up again.
21 You will increase my greatness, and comfort me once
again.
22 So I will praise You with the harp for your truth, O my
God.
I will sing praises to You with the lyre O Holy One of
Israel.
23 My lips will shout for joy —when I sing praises to You
— and my soul, which You have redeemed.
24 Also my tongue will tell of Your righteousness all day.
For those who seek my hurt have been put to shame
and confusion.

A Powerful King for the Poor Psalm 72

1 Of Solomon.
Give the king Your judgments, O God,
and Your righteousness to the king's son.
2 May he judge Your people with righteousness, and
Your poor ones with justice.
3 Let the mountains bring shalom to the people, and the
hills righteousness.
4 May he vindicate the poor of the people, save the
children of the needy,
and crush the oppressor.
5 Let them fear You while the sun endures, and while
the moon lasts, throughout all generations.
6 May he be like rain falling on a mown field, like
showers watering the ground.
7 Let the righteous flourish in his days.
Let shalom abound till the moon is no more.
8 May he have dominion from sea to sea, and from the
River to the ends of the earth.
9 Let desert dwellers bow before him, and his enemies
lick the dust.
10 May kings of Tarshish and the islands bring tribute,
kings of Sheba and Seba offer gifts.
11 So let all kings bow down before him, and all nations
serve him.

12 For he rescues the needy crying for help, also the
poor and the one with no helper.
13 He will take pity on the poor and needy, and the souls
of the needy he will save.
14 From oppression and violence he redeems their soul,
for precious is their blood in his sight.
15 Long may he live!

May gold from Sheba be given to him.
May he pray for him continually,
and bless him all day.
16 Let there be abundance of grain in the land.
Let it sway on the top of the hills,
let its fruit be like Lebanon,
and let people of the city flourish like grass of the field.
17 May his name endure forever.
May his name increase before the sun,
and may all nations be blessed by him
and call him blessed.

18 Blessed be ADONAI Elohim, God of Israel, who alone does wonders.
19 Blessed be His glorious Name forever.
May all the earth be filled with His glory!
Amen and Amen!

20 The prayers of David son of Jesse are complete.

God Is the Strength of My Heart Psalm 73

[1] A psalm of Asaph.
Surely God is good to Israel,
to the pure in heart.
[2] But as for me, my feet almost slipped.
My steps nearly slid out from under me.
[3] For I envied the arrogant, when I saw the prosperity
of the wicked.
[4] For there are no pains at their death, their body is
healthy.
[5] They have none of humanity's trouble, nor are they
plagued like others.
[6] Therefore, they put on pride as a necklace, and
violence wraps around them like a garment.
[7] Their eyes bulge out from fatness.
The imaginations of their hearts run wild.
[8] They scoff and wickedly plan evil.
From on high they threaten.
[9] They set their mouth against heaven.
Their tongue struts through the earth.
[10] Therefore His people return here, while they drink
their fill.
[11] So they say: "How does God know?
And does Elyon have knowledge?"
[12] Behold, such are the wicked— always at ease and
amassing wealth.
[13] Surely in vain have I kept my heart pure, and washed
my hands in innocence.
[14] For all day I have been stricken, my chastisement
comes every morning.

[15] If I had said: "I will speak thus,"

surely I would have betrayed a generation of Your children.
16 But when I tried to make sense of this, it was troubling in my eyes— 17 until I entered the Sanctuary of God, and perceived their end.
18 Surely You put them in slippery places.
You hurled them down to destruction.
19 How suddenly they became a ruin— terminated, consumed by terrors.
20 Like a dream when one awakes, thus when You arise, my Lord,
You will despise their form.
21 When my heart was embittered and I was pierced in my heart,
22 I was brutish and ignorant.
I was like a beast before You.
23 Yet I am continually with You.
You hold my right hand.
24 You guide me with Your counsel, and afterward You will take me into glory.

25 Whom have I in heaven but You?
On earth there is none I desire besides You.
26 My flesh and my heart may fail, but God is the strength of my heart
and my portion forever.
27 For behold, those far from You will perish.
You put an end to all who like a harlot are unfaithful to You.
28 But for me, it is good to be near God.
I have made my Lord ADONAI my refuge.
So I will tell of all Your works.

Intercession for Restoration of Zion Psalm 74

[1] A contemplative song of Asaph.
Why have You cast us off forever, O God?
Why does Your anger smolder against the flock of
Your pasture?
[2] Remember Your congregation, which You purchased
of old, redeemed as the tribe of Your inheritance,
and Mount Zion, where You dwelt.
[3] Lift Your steps toward the perpetual ruins— an enemy
has done all evil to the Sanctuary!
[4] Your adversaries have roared in the midst of Your
meeting place.
They have set up their standards as signs.
[5] It seemed like bringing up axes into a thicket of trees
— [6] and now all its carved work they smash with
hatchet and hammers!
[7] They set Your Sanctuary on fire, burning it to the
ground.
They defiled the dwelling place of Your Name.
[8] They said in their hearts: “Let us crush them totally!”
They burned down all the meeting places of God in
the land.
[9] We do not see our signs.
No longer is there any prophet—
and no one among us knows how long.
[10] How long, O God, will the adversary mock?
Will the enemy revile Your Name forever?
[11] Why do You hold back Your hand, Your right hand?
Draw it out of Your bosom and consume them!

[12] Yet God is my King of old, working salvation in the
midst of the land.

13 You split the sea with Your power.
You smashed the monsters' heads in the waters.
14 You crushed the heads of Leviathan, giving him as food to the desert dwellers.
15 You opened up spring and brook.
You dried up ever-flowing rivers.
16 The day is Yours, the night also is Yours.
You provided moon and sun.
17 You set all the borders of earth.
You made summer and winter.

18 Remember how the enemy mocked, ADONAI, and how foolish people despised Your Name.
19 Do not deliver Your turtledove's soul to the wild beast.
Do not forget the life of Your afflicted ones forever.
20 Look upon the covenant—for haunts of violence fill the dark places of earth.
21 Do not let the oppressed turn back in shame.
But let the poor and needy praise Your Name.
22 Rise up O God, and defend Your cause.
Remember how the fool mocks You all day.
23 Do not forget the noise of Your foes, the uproar of those rising up against You,
ascending continually.

He Lowers One and Lifts Another Psalm 75

1 For the music director: “Do not Destroy,” a psalm of
Asaph, a song.
2 We praise You, we praise God, for Your Name is near.
People declare Your wonders.

3 “When I appoint a set time, I Myself will judge
uprightly.
4 When the earth wavers with living on it, I Myself hold
its pillars firm. Selah 5 I say to the arrogant, ‘No
more boasting!’
And to the wicked,
‘Do not be lifting up your horn.’
6 Do not lift your horn up high.
Do not speak with outstretched neck.”

7 For exaltation comes not from the east nor from the
west, nor even from the desert.
8 For God is the Judge: He lowers one and lifts up
another.
9 For in the hand of ADONAI is a cup of foaming wine
mixed with spices, and He pours it out.
Surely all the wicked of the earth will drink, draining
it down to the dregs.[55]
10 But I—I will declare it forever, I will sing praise to the
God of Jacob.
11 I will cut off all the horns of the wicked, but the horns
of the righteous will be lifted up.

Who Can Stand in Your Presence?

Psalm 76

1 For the music director, on stringed instruments: a
psalm of Asaph, a song.
2 In Judah God is known.
In Israel His Name is great.
3 In Salem is His sukkah and His dwelling place in Zion.
4 There He broke the fiery shafts of the bow, the shield,
the sword, and the battle. Selah 5 You are brilliant,
more majestic than nourishing mountains.
6 The valiant have been plundered— they slumbered in
their sleep.
The mighty could not lift their hands.
7 At Your rebuke, O God of Jacob, both horse and rider
lay dead asleep.
8 You are awesome, yes You are!
Who can stand in Your presence once You are angry?
9 From heaven You pronounced judgment.
The earth feared and was still—
10 when God rose up to judgment, to save all the humble
of the land. Selah 11 For wrath upon man will bring
You praise, a remnant of wrath You put on as a belt.
12 Make vows to ADONAI your God and fulfill them.
Let all around Him bring tribute to the One who is to
be feared.
13 He cuts off the breath of princes.
The kings of earth are in awe of Him.

Remember the Wonders

Psalm 77

1 For the music director, on Jeduthun: a psalm of Asaph.
2 My voice to God—and I cried out, my voice to God—
and He heard me!
3 In the day of my trouble I seek my Lord.
At night my hand stretches out untiringly.
My soul refuses to be comforted.
4 I remember God and I moan.
I muse, and my spirit grows faint. Selah 5 You hold my
eyelids open— I am so troubled—I cannot speak.
6 I ponder the days of old, the years long ago.
7 In the night I remember my song.

I meditate with my heart
and my spirit is searching.
8 “Will the Lord reject forever and never again show favor?
9 Has His mercy vanished forever?
Has His promise come to an end forever?
10 Has God forgotten to be gracious?
Or has He in anger withdrawn his mercies?” Selah
11 Then I said: “It wounds me— that the right hand of Elyon has changed.”
12 I will remember the deeds of ADONAI.
Yes, I will muse about Your wonders of old.
13 I will meditate also on all Your work and consider Your deeds.”
14 O God, Your way is holy.
What god is great like God?
15 You are the God who works wonders.
You have made Your power known among the peoples.
16 With your arm You redeemed Your people, the children of Jacob and Joseph. Selah 17 The waters saw You, O God, the waters saw You and writhed,
even the depths shook.
18 The clouds poured out water, the skies resounded,
Your arrows flashed back and forth.
19 The sound of Your thunder was in the whirlwind.
Lightning lit up the world.
The earth trembled and shook.
20 Your way was in the sea, and Your path in the mighty waters,
but Your footprints were not seen.
21 You led Your people like a flock, by the hand of Moses and Aaron.

Israel from Moses to David

Psalm 78

1 A contemplative song of Asaph.
Listen, my people, to my teaching.
Turn your ears to the words of my mouth.
2 I will open my mouth with a parable.
I will utter perplexing sayings from of old, 3 which we
have heard and known, and our fathers have told
us.
4 We will not hide them from their children, telling to
the next generation the praises of ADONAI
and His strength and the wonders He has done.
5 For He established a testimony in Jacob and ordained
Torah in Israel, which He commanded our fathers to
teach their children, 6 so that the next generation
might know, even the children yet to be born:
they will arise and tell their children.
7 Then they will put their trust in God, not forgetting
the works of God,
but keeping His mitzvot.
8 So they will not be like their fathers— a stubborn and
rebellious generation,
a generation that did not prepare its heart, whose
spirit was not loyal to God.
9 The sons of Ephraim were archers armed with bows,
yet they turned back in the day of battle.
10 They did not keep God’s covenant and refused to
walk in His Torah.
11 They forgot His deeds and His wonders that He had
shown them.
12 He did miracles in front of their fathers in the land of
Egypt, in the plain of Zoan.

13 He split the sea and led them through, and He made
the water stand like a wall.
14 By day He led them with a cloud and all night with a
light of fire.
15 He split apart rocks in the wilderness and gave them
drink as abundant as the depths.
16 So He brought streams out of a rock, and made
waters flow down like rivers.[56]
17 Yet they added more sinning against Him, rebelling
against Elyon in the desert.
18 They put God to the test in their heart by demanding
food for their craving.
19 Then they spoke against God, saying, “Can God set a
table in the wilderness?
20 See, He struck the rock, waters gushed out, streams
overflowed.
But can He give bread?
Will He provide meat for His people?”

21 When Adonai heard, He was angry.
A fire was kindled against Jacob,
and fury also rose against Israel.
22 For they did not believe in God or trust in His
salvation.
23 Yet He commanded the skies above and opened the
doors of heaven,
24 and rained down manna upon them to eat, and gave
them grain of heaven.[57]
25 Man did eat the bread of angels.
He sent them abundant provision.
26 He loosed the east wind in the skies, and by His
power He drove the south wind.
27 He rained meat upon them like dust, and winged fowl
like sand of the seas.

28 And He let it fall amidst their camp, all around their
tents.
29 So they ate and were very full— for He gave them
their desire.
30 No longer a stranger from their desire, while their
food was still in their mouths,
31 the anger of God rose against them and slew the
stoutest of them,
and struck down young men of Israel.
32 Despite all this they sinned still more, and did not
trust in His wonders.
33 So He ended their days in futility and their years in
terror.
34 But when He slew them, then they sought Him, and
turned back,
and desired God eagerly.
35 Then they remembered that God was their Rock and
El Elyon their Redeemer.
36 But they flattered Him with their mouth and kept
lying to Him with their tongue.
37 For their heart was not steadfast with Him, nor were
they faithful to His covenant.
38 But He is compassionate, forgives iniquity and does
not destroy.
Yes, many times He restrains His anger,
and does not stir up all His wrath.
39 For He remembered that they are but flesh, a passing
breath that never returns.

40 How often they rebelled against Him in the
wilderness, and grieved Him in the desert!
41 Again and again they tested God, and pained the Holy
One of Israel.
42 They did not remember His hand— the day He
redeemed them from the foe,

43 when He displayed His signs in Egypt and His
wonders in the plain of Zoan.
44 He turned their rivers into blood, so they could not
drink from their streams.
45 He sent on them flies to devour them, and frogs to
devastate them,
46 and gave their crops to the grasshopper, and their
labor to the locust.
47 He destroyed their vines with hail, and their
sycamore trees with frost,
48 and gave over their cattle to the hail, and their flocks
to fiery bolts.
49 He sent on them the fury of His anger —wrath and
indignation and trouble— a band of evil angels.
50 He cleared a path for His anger.
He spared not their soul from death,
but gave their life over to the plague.
51 He struck down all the firstborn in Egypt, the
firstfruits of their strength in the tents of Ham.
52 But He brought His people out like sheep, and led
them in the wilderness like a flock.
53 He led them to safety, so they did not fear, but the
sea overwhelmed their enemies.
54 Then He brought them to His holy territory, to the
mountain His right hand had gotten.
55 He drove out nations before them, and allotted them
an inheritance.
He settled the tribes of Israel in their tents.

56 Yet they tested and rebelled against El Elyon, and did
not keep His decrees.
57 Like their fathers they turned and were treacherous.
They turned aside like a faulty bow.
58 For they provoked Him with their high places,

so they aroused His jealousy
with their graven images.
59 God heard and was furious, and He greatly detested
Israel.
60 He abandoned the tabernacle of Shiloh, the tent He
pitched among men.
61 He gave up His strength into captivity, and His glory
into the adversary’s hand.
62 He gave His people over to the sword, when He was
angry at His inheritance.
63 Fire consumed their young men, and their virgins had
no wedding songs.
64 Their priests fell by the sword, and their widows
could not weep.

65 Then the Lord awoke as from sleep, as a warrior
shaking off wine.
66 He beat back His foes, putting them to lasting scorn.
67 Then He detested Joseph’s tent and chose not the
tribe of Ephraim.
68 Instead He chose the tribe of Judah, Mount Zion,
which He loved.
69 He built His Sanctuary like the heights, like the earth
that He established forever.
70 He also chose David His servant and took him from
the sheepfolds,
71 from following nursing ewes.
He brought him to shepherd Jacob His people, and
Israel His inheritance.
72 So He shepherded them with the integrity of His
heart, and led them with His skillful hands.

A Lament Over Jerusalem

Psalm 79

1 A Psalm of Asaph.
God, the nations have invaded Your inheritance,
defiled Your holy Temple,
and reduced Jerusalem to ruins.
2 They gave the carcasses of Your servants as food to
the birds of the skies, the flesh of Your kedoshim to
the beasts of the earth.
3 They poured out their blood like water all around
Jerusalem, and there was no one to bury them.
4 We have become a taunt to our neighbors, a scorn and
derision to those around us.

5 How long, ADONAI, will You be angry?
Forever?
Will Your jealousy keep blazing like fire?
6 Pour out Your wrath on the nations that do not
acknowledge You, on the kingdoms that do not call
on Your name.
7 For they have devoured Jacob and laid waste his
country.
8 Do not hold against us the sins of our fathers.
May Your mercies come quickly to meet us, for we
are brought very low.
9 Help us, God of our salvation— for the sake of the
glory of Your Name.
Deliver us, and atone for our sins—
for Your name's sake.
10 Why should the nations say: "Where is their God?"
Before our eyes, let it be known among the nations
that You avenge the shed blood of Your servants.

11 Let the prisoner’s groan come to You.
By Your great arm preserve those who are doomed to die.
12 Pay back into the midst of our neighbors sevenfold
their reproach— the reproach they hurled at You,
my Lord.

13 So we, Your people, the flock of Your pasture, will
praise You forever.

From generation to generation
we will recount Your praise.

Restore Us, Revive Us

Psalm 80

1 For the music director, on “Lilies,”[58] a testimony: a
psalm of Asaph.
2 Give ear, Shepherd of Israel, You who lead Joseph like
a flock.
You who are enthroned upon the cheruvim, shine
forth!
3 Before Ephraim, Benjamin and Manasseh, stir up Your
might, and come to save us.
4 O God, restore us, make Your face shine, and we will
be saved.

5 ADONAI-Tzva’ot, how long will You be angry with the
prayer of Your people?
6 You have fed them the bread of tears and made them
drink a measure of tears.
7 You make us a contention to our neighbors, and our
enemies mock as they please.
8 Elohei-Tzva’ot, restore us, and make Your face shine,
and we will be saved.

9 You pulled out a vine from Egypt.
You drove out nations and planted it.
10 You cleared a place for it, and it took deep root and
filled the land.
11 The mountains were covered by its shade, the mighty
cedars with its branches.
12 It sent out its branches to the sea, and its shoots to
the river.
13 Why have You broken down its fences, so all who pass
by the way pick its fruit?

14 A boar from the forest ravages it, whatever moves in
the field feeds on it.
15 Elohei-Tzva’ot, please return!
Look down from heaven and see!
Now take care of this vine—
16 the shoot Your right hand planted— the son You
strengthened for Yourself.
17 It is burned with fire, it is cut down.
They perish from the rebuke of Your face.
18 Let Your hand be upon the man of Your right hand—
the son of man
You made strong for Yourself.
19 Then we will not turn away from You.
Revive us, and we will call on Your Name.
20 ADONAI Elohei-Tzva’ot, restore us.
Make Your face shine, and we will be saved.

Hear O Israel

Psalm 81

1 For the music director, on the Gittite lyre, of Asaph.
2 Sing for joy to God our strength, shout to the God of
Jacob!
3 Lift up a song and sound a tambourine, a sweet lyre
with a harp.
4 Blow the shofar at the New Moon, at the full moon for
the day of our festival.
5 For it is a decree for Israel, an ordinance of the God of
Jacob.
6 He set it up as a testimony in Joseph, when He went
throughout the land of Egypt,
I heard a language I did not understand.

7 "I relieved his shoulder of the burden, his hands were
set free from the basket.
8 You called out in trouble, and I rescued you.
I answered you from the hiding place of thunder.
I tested you at the waters of Meribah. Selah 9 Hear,
My people, I will admonish you— if you would
listen to Me, O Israel!
10 Let there be no foreign god among you, and you shall
not worship any alien god.
11 I am ADONAI your God, who brought you up out of the
land of Egypt.
Open your mouth wide and I will fill it.

12 But My people did not listen to My voice.
Israel was not willing to be Mine.
13 So I gave them over to the stubbornness of their
heart,

to walk in their own counsels.
14 Oh that My people would listen to Me, that Israel
would walk in My ways!
15 I would soon subdue their enemies, and turn My hand
against their foes.
16 Those who hate ADONAI would cringe before Him—
their time of doom would be forever.
17 But you would be fed with the finest wheat, with
honey out of a rock would I satisfy you.”

A Rebuke for Unjust Judges Psalm 82

1 A psalm of Asaph.
God takes His stand in the assembly of God.
He judges among the ‘gods’:
2 “How long will you judge unjustly and show partiality
to the wicked? Selah 3 Give justice to the poor and
fatherless.
Be just to the afflicted and destitute.
4 Rescue the weak and needy.
Deliver them out of the hand of the wicked.
5 They know nothing; they understand nothing— they
walk about in darkness.
All of earth’s foundations are shaken.
6 I said: ‘You are ‘gods’, and you are all sons of Elyon,[59]
7 yet you will die like men, and will fall like any of the
princes.’”

8 Arise, O God, judge the earth!
For You possess all the nations.

Nations Conspire Against Israel Psalm 83

1 A song: a psalm of Asaph.
2 God, do not keep silent.
Do not hold Your peace, O God.
Do not be still.
3 For look, Your enemies make an uproar.
Those who hate You lift up their head.
4 They make a shrewd plot against Your people,
conspiring against Your treasured ones.
5 “Come,” they say, “let’s wipe them out as a nation!
Let Israel’s name be remembered no more!”
6 For with one mind they plot together.
Against You do they make a covenant.
7 The tents of Edom and the Ishmaelites, Moab and the
Hagrites,
8 Gebal, Ammon and Amalek, Philistia with the
inhabitants of Tyre,
9 even Assyria has joined them, becoming a strong arm
for Lot’s sons. Selah 10 Do to them as You did to
Midian, to Sisera and Jabin at the Kishon River,
11 who perished at En-dor— they became as dung for
the ground.
12 Make their nobles like Oreb and Zeeb— all their
princes like Zebah and Zalmunna, 13 who said, “Let
us take possession of the pasturelands of God.”
14 My God, make them like tumbleweed, like chaff
before the wind.
15 As a fire burns a forest, and as a flame sets
mountains ablaze,
16 so pursue them with Your tempest, and terrify them
with Your storm.

17 Cover their faces with shame, so they may seek Your
Name—ADONAI.
18 Let them be ashamed and dismayed forever.
Let them be humiliated and perish.
19 Let them know that You alone —whose Name is
ADONAI— are El Elyon over all the earth.

Pilgrim Road to *Adonai*'s Courts Psalm 84

1 For the music director, upon the Gittite lyre, a psalm
of the sons of Korah.
2 How lovely are Your tabernacles, Adonai-Tzva'ot!
3 My soul yearns, even faints, for the courts of Adonai.
My heart and my flesh sing for joy to the living God.
4 Even the sparrow has found a home, and the swallow
a nest for herself, where she may lay her young —
near Your altars, Adonai-Tzva'ot— my King and my
God!
5 Blessed are they who dwell in Your House —they are
ever praising You. Selah

6 Blessed is one whose strength is in You, in whose
heart are the pilgrim roads.
7 Passing through the valley of Baca, they make it a
spring.
The early rain covers it with blessings.
8 They go from strength to strength— every one of them
appears before God in Zion.
9 Adonai-Tzva'ot, hear my prayer, give ear, O God of
Jacob. Selah

10 O God, look at our shield, and look upon the face of
Your anointed.
11 For a day in Your courts is better than a thousand
anywhere else.
I would rather stand at the threshold of the House of
my God than dwell in the tents of wickedness.
12 For Adonai Elohim is a sun[60] and a shield.
Adonai gives grace and glory.
No good thing will He withhold from those who walk
uprightly.

13 ADONAI-Tzva’ot, blessed is the one
who trusts in You.

Restore Your People from Captivity

Psalm 85

1 For the music director, a psalm of the sons of Korah.
2 ADONAI, will you favor Your land?
Will You restore Jacob from captivity?
3 Will You bear away Your people's iniquity, Will You
pardon all their sin?[61] Selah 4 Will You withdraw all
Your wrath?
Will You turn from Your burning anger?[62]
5 Restore us, O God of our salvation, and renounce Your
indignation with us.
6 Will You be angry with us forever?
Will You prolong Your anger from generation to
generation?
7 Will You not revive us again, so Your people may
rejoice in You?
8 Show us Your mercy, ADONAI, and grant us Your
salvation.

9 Let me hear what God ADONAI will say.
For He will speak shalom to His people, and to His
kedoshim— but let them not turn back to folly.
10 Surely His salvation is near those who fear Him, so
that glory may dwell in our land.
11 Lovingkindness and truth meet together.
Righteousness and shalom kiss each other.
12 Truth will spring up from the earth, and justice will
look down from heaven.
13 Yes, ADONAI will give what is good, and our land will
yield its produce.
14 Righteousness is going before Him and prepares a
way for His feet.

Slow to Anger, Full of *Chesed* Psalm 86

1 A prayer of David.
Turn Your ear, ADONAI, and answer me, for I am weak
and needy.
2 Watch over my soul, for I am godly.
You are my God—
save Your servant who trusts in You.
3 Be gracious to me, my Lord, for to You I cry all day.
4 Gladden the soul of Your servant, for to You, my Lord,
I lift up my soul.
5 For You, my Lord, are good, and ready to forgive
and full of mercy to all who call upon You.
6 Give ear, ADONAI, to my prayer, listen to the voice of
my supplications.
7 In the day of my trouble I call upon You, for You will
answer me.

8 There is none like You among the gods, my Lord,
there are no deeds like Yours.
9 All nations You have made will come and bow down
before You, my Lord,
and they will glorify Your Name.
10 For You are great, and do wonders— You alone are
God.
11 Teach me Your way, ADONAI, that I may walk in Your
truth.
Give me an undivided heart to fear Your Name.
12 I praise You, O Lord my God, with my whole heart,
and glorify Your Name forever.
13 For great is Your lovingkindness toward me.
You have delivered my soul from the lowest part of
Sheol.

14 God, the proud have risen up against me and a gang
of ruthless people have sought my life, and have not
set You before them.
15 But You, my Lord, are a compassionate and gracious
God,
slow to anger, full of love and truth.
16 Turn to me and be gracious to me.
Give Your strength to Your servant,
and save the son of Your maidservant.
17 Make me a sign for good, so that those who hate me
may see it and be ashamed.
For You, ADONAI, have helped me and comforted me.

This One Was Born in Zion

Psalm 87

1 A psalm of the sons of Korah, a song.
His foundation is in the holy mountains.
2 ADONAI loves the gates of Zion more than all the
dwellings of Jacob.
3 Glorious things are spoken of you, city of God. Selah
4 "I will mention Rahab and Babylon among those who
acknowledge Me— behold Philistia and Tyre, with
Cush:
'This one was born there.'"
5 But of Zion it will be said: "This one and that one were
born in her."
And Elyon Himself will establish her.
6 ADONAI will count in the register of the peoples: "This
one was born there." Selah 7 Then singing and
dancing— all my fountains of joy are in you!

Cry of Desperation

Psalm 88

1 A song, a psalm of the sons of Korah, for the music
director, for singing Mahalath, a contemplative
song[63] of Heman the Ezrahite.
2 ADONAI, God of my salvation, day and night I cried out
before You.
3 Let my prayer come before You.
Turn Your ear to my cry.
4 For my soul is full of troubles, and my life draws near
to Sheol.
5 I am counted with those who go down into the Pit.
I have become as one with no strength—
6 abandoned among the dead, like the slain that lie in
the grave,
whom You remember no more—
cut off from Your hand.
7 You have laid me in the lowest places, in dark places,
in the depths.
8 Your wrath lies heavily on me.
You afflicted me with all Your waves. Selah 9 You
have put my companions far from me.
You have made me repulsive to them.
I am shut in and I cannot go out.
10 My eye fails from affliction.
I call upon You every day, ADONAI.
I spread out my hands to You.
11 Will You work wonders for the dead?
Or will the departed spirits rise up praising You?
Selah 12 Will Your love be declared in the grave?
Or Your faithfulness in the place of ruin?

13 Will Your wonders be known in the darkness?
Your righteousness in the land of oblivion?

14 But I—I cried out to You, ADONAI, and in the morning
my prayer meets You.
15 ADONAI, why do You spurn me?
Why do You hide Your face from me?
16 From my youth I have been afflicted and close to
death.
I suffer Your terrors—I am desperate!
17 Your fury has swept over me.
Your terrors have cut me off.
18 Like water they surge around me all day.
They close in on me together.
19 Friend and loved one You took far from me.
Darkness has become my companion.

Covenant with David’s Seed

Psalm 89

1 A contemplative song of Ethan the Ezrahite.
2 I will sing of the love of ADONAI forever.
To all generations I will make known Your
faithfulness with my mouth.
3 For I said, “Let your lovingkindness be built up
forever!
The heavens—let Your faithfulness be made firm
there!”

4 “I have made a covenant with My chosen one.
I have sworn to David My servant:
5 ‘Forever I will establish your seed,
and will build your throne from generation to
generation.’”[64] Selah

6 The heavens praise Your wonders, ADONAI
—Your faithfulness, too—
in the assembly of the kedoshim.
7 For who in the skies can compare to ADONAI?
Who is like ADONAI among the sons of gods?
8 God is greatly feared in the council of the holy ones,
and awesome above all around Him.
9 ADONAI Elohei-Tzva’ot, who is like You, mighty ADONAI,
with Your faithfulness all around You?
10 You rule over the swelling of the sea.
When its waves mount up, You still them.
11 You crushed Rahab like a slain one.
You scattered Your enemies with Your mighty arm.
12 The heavens are Yours, also Yours the earth
—the world and its fullness—

You have founded them.
13 You created the north and the south.
Tabor and Hermon sing for joy at Your Name.
14 Your arm is mighty,
Your hand is strong,
exalted is Your right hand.[65]
15 Righteousness and justice are the foundation of Your throne.
Lovingkindness and truth go before You.
16 Blessed are the people who know the joyful shout,[66]
They walk in the light of Your presence, ADONAI.
17 They rejoice in Your Name all day,
and by Your righteousness they are exalted.
18 For You are the glory of their strength,
and by Your favor our horn is exalted.
19 For our shield belongs to ADONAI,
and our king to the Holy One of Israel.

20 Then You spoke in vision to Your godly ones, and said:
"I have bestowed help on a warrior.
I have exalted one chosen from among the people.
21 I have found David My servant.
With My holy oil I have anointed him.
22 With him My hand will be established.
Surely My arm will strengthen him.
23 No enemy will exact tribute from him,
no son of wickedness will oppress him.
24 I will crush his adversaries before him,
and strike down those who hate him.
25 My faithfulness and My lovingkindness will be with him,
and by My Name his horn will be exalted.

26 I will also set his hand over the sea,
his right hand over the rivers.
27 He will call to Me: ‘You are my Father,[67]
my God and the rock of my salvation.’
28 I also will set him as firstborn—[68]
the highest of the kings of earth.[69][70]
29 I will maintain My love for him forever,
and My covenant with him will be firm.
30 His seed I will establish forever,
and his throne as the days of heaven.

31 If his sons forsake My Torah,
and do not walk in My judgments,
32 if they violate My decrees,
and do not keep My mitzvot,
33 then I will punish their transgression with the rod,
and their iniquity with flogging.
34 But I will not withdraw My lovingkindness from him,
nor will I betray My faithfulness.
35 I will not violate My covenant,
nor alter what My lips have uttered.
36 Once for all I have sworn by My holiness
—surely I will not lie to David—
37 his descendants will endure forever,
and his throne as the sun before Me,
38 and as the moon, established forever,
and a trustworthy witness in the sky.” Selah

39 But You have cast off and spurned,
You have become furious with Your anointed one.
40 You have renounced the covenant of Your servant.
You have defiled his crown even to the ground.
41 You have broken down all his walls.

You reduced his strongholds to ruin.
42 All who pass by have plundered him.
He has become a taunt to his neighbors.
43 You exalted the right hand of his foes
and made all his enemies rejoice.
44 You turned back the edge of his sword
and have not supported him in battle.
45 You brought his splendor to an end,
and cast his throne down to the ground.
46 You cut short the days of his youth.
You covered him with shame. Selah
47 How long, ADONAI, will You hide Yourself?
Forever?
Will Your fury keep burning like fire?
48 Remember how short my life span is!
For what futility have You created all the children of men?
49 What man can live and not see death?
Can he deliver himself from the clutches of Sheol? Selah
50 Where is Your former lovingkindness, my Lord,
which You swore to David in Your faithfulness?[71]
51 Remember, my Lord, the mockery against Your servants
that I bear in my heart from so many peoples.
52 How Your enemies have mocked, ADONAI,

how they have mocked
the footsteps of Your Anointed One![72]

53 Blessed be ADONAI forever.
Amen and Amen.

Get a Heart of Wisdom Psalm 90

[1] A prayer of Moses the man of God.
My Lord, You have been our dwelling from
generation to generation.
[2] Before the mountains were born, or You gave birth to
the earth and the world, even from everlasting to
everlasting, You are God!
[3] You turn mankind back to dust, saying, “Return,
children of Adam!”
[4] For a thousand years in Your sight are like a day just
passing by,
or like a watch in the night.
[5] You sweep them away in their sleep.
In the morning they are like sprouting grass— [6] in the
morning it flourishes and springs up, by evening it
withers and dries up.

[7] For we are consumed by Your anger and terrified by
Your wrath.
[8] You have set our iniquities before You, our secret sins
in the light of Your presence.
[9] For all our days have passed away under Your wrath.
We spent our years like a sigh.
[10] The span of our years is seventy —or with strength,
eighty— yet at best they are trouble and sorrow.
For they are soon gone, and we fly away.
[11] Who knows the power of Your anger?
Your fury leads to awe of you.

[12] So teach us to number our days, so that we may get a
heart of wisdom.
[13] Relent, ADONAI! How long?
Have compassion on Your servants.

14 Satisfy us in the morning with Your love, so we may
sing for joy
and be glad all our days.
15 Gladden us for as many days as You have humbled us,
as many years as we have seen misery.
16 Let Your work appear to Your servants, and Your
splendor on their children.
17 Let the favor of the Lord our God be upon us.
Establish the work of our hands for us— yes,
establish the work of our hands.

Dwell in the Shelter of *Elyon* Psalm 91

1 He who dwells in the shelter of Elyon, will abide in the
shadow of Shaddai.
2 I will say of ADONAI, “He is my refuge and my fortress,
my God, in whom I trust.
3 For He will rescue you from the hunter’s trap and
from the deadly pestilence.
4 He will cover you with His feathers, and under His
wings you will find refuge.
His faithfulness is body armor and shield.
5 You will not fear the terror by night, nor the arrow
that flies by day,
6 nor the plague that stalks in darkness, nor the
scourge that lays waste at noon.
7 A thousand may fall at your side, and ten thousand at
your right hand,
but it will not come near you.
8 You will only look on with your eyes and see the
wicked paid back.
9 For you have made Elyon your dwelling, even ADONAI,
who is my refuge, 10 so no evil will befall you nor any
plague come near your tent.
11 For He will give His angels charge over you, to guard
you in all your ways.
12 Upon their hands they will lift you up, lest you strike
your foot against a stone.[73]
13 You will tread upon the lion and cobra, trample the
young lion and serpent.

14 “Because he has devoted his love to Me, I will deliver
him.
I will set him securely on high,
because he knows My Name.

15 When he calls on Me, I will answer him.
I will be with him in trouble, rescue him, and honor him.
16 With long life will I satisfy him and show him My salvation.”

It Is Good to Praise

Psalm 92

1 A psalm, a song for the Shabbat.
2 It is good to praise ADONAI
and to make music to Your Name, Elyon, 3 to declare
Your love in the morning and Your faithfulness at
night,
4 with a ten-string harp, with resounding music on the
lyre.
5 For You made me glad, ADONAI, by Your deeds.
I sing for joy at the works of Your hands.
6 How great are Your works, ADONAI!
How profound are Your thoughts!
7 A brutish man does not know, nor does a fool
understand.
8 Though the wicked spring up like grass, and all
evildoers flourish,
it is only to be ruined forever.

9 But You, ADONAI, are exalted forever.
10 For behold, Your enemies, ADONAI
—behold Your enemies perish—
all evildoers are scattered.
11 But You exalted my horn like that of a wild ox.
I am anointed with fresh oil.
12 My eye can gaze on those lying in wait for me.
My ears hear about evildoers rising up against me.
13 The righteous will flourish like a palm tree.
He will grow like a cedar in Lebanon.
14 Planted in the House of ADONAI, they will flourish in
the courts of our God.
15 They will still yield fruit in old age.

They will be full of sap and freshness.
16 They declare, “ADONAI is upright, my Rock —there is
no injustice in Him.”

Majestic and Unshakable

Psalm 93

1 ADONAI reigns—He is robed in majesty!
ADONAI has robed and armed Himself with strength.
Yes, the world is firmly established—unshakable.
2 Your throne is established from of old.
You are from everlasting.
3 The floods have lifted up, ADONAI, the floods have lifted up their voice,
the floods lift up their crashing waves.
4 More than the sounds of many waters— more majestic than the breakers of the sea—
so majestic is ADONAI on high!
5 Your testimonies are very sure.
Holiness befits Your House, ADONAI, for endless days.

He Will Not Abandon His People

Psalm 94

1 God of vengeance, ADONAI, God of vengeance, shine
forth!
2 Rise up, O Judge of the earth!
Pay back to the proud what they deserve.
3 How long will the wicked, ADONAI, how long will the
wicked gloat?
4 They gush out, they speak arrogance— all the
evildoers keep boasting.
5 They crush Your people, ADONAI, and afflict Your
heritage.
6 They slay the widow and the outsider, and murder the
fatherless.
7 So they say: "ADONAI does not see— the God of Jacob
pays no attention."

8 Pay attention, stupid among the people!
Fools, when will you comprehend?
9 He who planted the ear, does He not hear?
He who formed the eye, does He not see?
10 He who chastens nations, will He not rebuke— One
who teaches humanity knowledge?
11 ADONAI knows human thoughts— they are but a
breath.

12 Blessed is the one You discipline, ADONAI, and teach
him from Your Torah, 13 to give him rest from days of
trouble —until a pit is dug for the wicked.
14 For ADONAI will not forsake His people.
He will never abandon His inheritance.[74]

15 For rightness will be restored to justice, and all the
upright in heart will follow it.

16 Who will rise up for me against the wicked?
Who will stand up for me against evildoers?
17 Unless ADONAI had been my help, my soul would soon
have dwelt in the abode of silence.
18 If I say: “My foot has slipped,”
Your mercy, ADONAI, will hold me up.
19 When my troubling thoughts multiply within me, Your
consolations comfort my soul.
20 Can a throne of corruption be aligned with You—
planning distress by decree?
21 They band together against the life of the righteous,
and condemn innocent blood.[75]
22 But ADONAI has been my fortress and my God the rock
of my refuge.
23 He will repay them for their wickedness, and will
annihilate them in their evil.
ADONAI our God will annihilate them.

Today, Hear His Voice

Psalm 95

1 O come, let us sing for joy to ADONAI.
Let us shout for joy to the rock of our salvation.
2 Let us come before His presence with thanksgiving.
Let us shout joyfully to Him with songs.
3 For ADONAI is a great God and a great King above all gods.
4 In His hand are the depths of the earth, the mountain peaks are His also.
5 The sea is His—He made it, and His hands formed the dry land.
6 Come, let us worship and bow down.
Let us kneel before ADONAI our Maker.[76]
7 For He is our God, and we are the people of His pasture,
the flock of His hand.
Today, if you hear His voice:
8 "Do not harden your heart as at Meribah, as in the day of Massah in the wilderness, 9 when your fathers tested Me, they challenged Me, even though they had seen My work.
10 For forty years I loathed that generation.
So I said: 'It is a people whose heart goes astray, who do not know My ways.'
11 Therefore I swore in My anger, 'They shall never enter into My rest.'"

Sing a New Song

Psalm 96

1 Sing to ADONAI a new song!
Sing to ADONAI, all the earth.
2 Sing to ADONAI, bless His Name.
Proclaim the good news of His salvation from day to day.
3 Declare His glory among the nations, His marvelous deeds among all peoples.
4 For great is ADONAI, and greatly to be praised.
He is to be feared above all gods.
5 For all the gods of the peoples are idols, but ADONAI made the heavens.
6 Splendor and majesty are before Him.
Strength and beauty are in His Sanctuary.
7 Ascribe to ADONAI, O families of peoples.
Ascribe to ADONAI glory and strength.
8 Ascribe to ADONAI the glory of His Name.
Bring an offering and come into His courts.
9 Bow down to ADONAI in holy splendor.
Tremble before Him, all the earth.
10 Say among the nations: "ADONAI reigns!"
The world is firmly established—it will not move.
He will judge the peoples with fairness.
11 Let the heavens be glad, let the earth rejoice.
Let the sea roar—and all that fills it.
12 Let the land exult—and all that is in it.
Then all the trees of the forest will sing for joy—
13 before ADONAI, for He is coming!
For He is coming to judge the earth.
He will judge the world with righteousness

and the peoples in His faithfulness.[77]

Exalted Above All Gods

Psalm 97

1 ADONAI reigns, let the earth rejoice, let the many
islands be glad.
2 Clouds and darkness are all around Him.
Righteousness and justice are the foundation of His
throne.
3 Fire goes before Him and burns up His adversaries on
every side.
4 His lightning lights up the world— the earth sees and
trembles.
5 The mountains melt like wax at the presence of
ADONAI, at the presence of the Lord of all earth.
6 The heavens declare His righteousness, and all the
peoples have seen His glory.
7 Let all who serve graven images be ashamed—who
boast in idols.
Bow down before Him, all you gods!
8 Zion hears and is glad, and the daughters of Judah
rejoice,
because of Your judgments, ADONAI.
9 For You, ADONAI, are Elyon above all the earth.
You are exalted far above all gods.

10 You who love ADONAI, hate evil!
He watches over the souls of His godly ones.
He delivers them out of the hand of the wicked.
11 Light is sown for the righteous and gladness for the
upright in heart.
12 Rejoice in ADONAI, you righteous ones, and praise His
holy Name.

Creation Rejoices in His Salvation Psalm 98

1 A psalm.
Sing to ADONAI a new song, for He has done
marvelous things.
His right hand and His holy arm
have won victory for Him.
2 ADONAI has made His salvation known.
He has revealed His righteousness before the eyes of
the nations.
3 He has remembered His lovingkindness, His
faithfulness to the house of Israel.
All the ends of the earth have seen the salvation of
our God.
4 Shout joyfully to ADONAI, all the earth.
Break forth, sing for joy, and sing praises.
5 Sing praises to ADONAI with the harp, with the harp
and a voice of melody.
6 With trumpets and sound of the shofar blast a sound
before the King, ADONAI.
7 Let the sea roar and all within it, the world and those
who dwell in it.
8 Let the rivers clap their hands, let the mountains sing
for joy together— 9 before ADONAI, for He is coming
to judge the earth.
He will judge the world with righteousness
and the peoples with fairness.

Worship at His Holy Hill

Psalm 99

1 ADONAI reigns, let the peoples tremble.
He is enthroned upon the cheruvim—let the earth shake!
2 ADONAI is great in Zion and He is exalted above all the peoples.
3 Let them praise Your great and awesome Name: holy is He.
4 The might of a king loves justice.
You have established fairness.
You executed justice and righteousness in Jacob.
5 Exalt ADONAI our God and worship at His footstool: holy is He.

6 Moses and Aaron were among His kohanim— also Samuel among those calling on His Name.
They called on ADONAI and He answered them.
7 He spoke to them from the pillar of cloud.
They kept His testimonies, and the decree that He gave them.
8 ADONAI our God, You answered them.
A forgiving God You were to them, though You avenged their misdeeds.
9 Exalt ADONAI our God, and worship at His holy hill,
for holy is ADONAI our God.

Enter His Gates with Thanksgiving Psalm 100

[1] A psalm of thanksgiving.
Shout joyfully to ADONAI, all the earth!
[2] Serve ADONAI with gladness.
Come before His presence with joyful singing.
[3] Know that ADONAI, He is God.
It is He who has made us, and we are His.
We are His people, the sheep of His pasture.
[4] Enter His gates with thanksgiving and His courts with praise!
Praise Him, bless His Name.
[5] For ADONAI is good.
His lovingkindness endures forever,
and His faithfulness to all generations.

Pledge of Integrity

Psalm 101

1 A psalm of David.
I will sing of lovingkindness and justice.
To You, ADONAI, I will sing praises.
2 I will behave wisely in the way of integrity —when will
You come to me?
I walk in my house with integrity in my heart.
3 No base thing will I set before my eyes.
Twisted behavior I hate—it will not cling to me.
4 A perverse heart will depart from me.
I will know nothing evil.
5 Whoever slanders his neighbor in secret —him I will
silence.
Who has haughty eyes and a proud heart
—him I will not tolerate.
6 My eyes are on the trustworthy of the land, to be in
my company.
One walking in a blameless way will serve me.
7 No one who practices deceit will dwell in my house.
No one who utters lies will endure before my eyes.
8 Each morning I silence all the land's wicked ones— to
cut off from ADONAI'S city every evildoer.

Prayer in Affliction

Psalm 102

1 A prayer of the afflicted one, when he is faint and
pours out his lament before ADONAI:

2 ADONAI, hear my prayer,
let my cry come to You.
3 Do not hide Your face from me in the day of my
distress.
Turn Your ear to me—in the day I call,
answer me quickly.
4 For my days vanished like smoke,
and my bones were burned like coals.
5 My heart is stricken and withered like grass,
so that I even forget to eat my bread.
6 Because of the sound of my groaning,
my bones cling to my flesh.
7 I am like a pelican of the desert,
like an owl of the waste places.
8 I lie awake, like a lonely bird on a roof.
9 My enemies taunt me all day.
My deriders use my name to curse.
10 For I have eaten ashes like bread,
and mixed my drink with tears—
11 because of Your indignation and wrath,
for You have picked me up and tossed me aside.
12 My days are like a lengthening shadow,
and I wither away like grass.

13 But You, ADONAI, sit enthroned forever.
Your renown is from generation to generation.

14 You will arise and have compassion on Zion,
for it is time to show favor to her,
for the appointed time has come,
15 for her stones are dear to Your servants,
and they cherish her dust.
16 So the nations will fear ADONAI's Name
and all the kings of the earth Your glory.
17 For ADONAI has rebuilt Zion.
He has appeared in His glory.
18 He has turned to the prayer of the destitute,
and has not despised their prayer.
19 Let it be written for a generation to come,
that a people to be created may praise ADONAI.
20 For He looks down from His holy height,
from heaven ADONAI gazes on the earth,
21 to hear the groaning of the prisoner,
to set free those condemned to death,
22 to declare the Name of ADONAI in Zion
and His praise in Jerusalem,
23 when the peoples and the kingdoms
assemble to worship ADONAI.

24 He brought down my strength in midcourse.
He shortened my days.
25 I say, "My God,
do not take me up in the middle of my days.
Your years endure through all generations!
26 Long ago You founded the earth,
the heavens are the work of Your hands.
27 They will perish, but You will remain.
All of them will wear out like a garment.
Like clothing You change them, so they change.
28 But You are the same,

and Your years will never end.
29 The children of Your servants will live.
Their descendants will be established before You.”

As a Father Has Compassion

Psalm 103

1 Of David.
Bless ADONAI, O my soul, and all that is within me,
bless His holy Name.
2 Bless ADONAI, O my soul, and forget not all His
benefits:
3 He forgives all your iniquity.
He heals all your diseases.
4 He redeems your life from the Pit.
He crowns you with lovingkindness and compassions.
5 He satisfies your years with good things, so that your
youth is renewed like an eagle.

6 ADONAI executes justice— judgments for all who are
oppressed.
7 He made His ways known to Moses, His deeds to the
children of Israel.
8 ADONAI is compassionate and gracious, slow to anger,
and plentiful in mercy.
9 He will not always accuse, nor will He keep His anger
forever.
10 He has not treated us according to our sins, or repaid
us according to our iniquities.
11 For as high as the heavens are above the earth, so
great is His mercy for those who fear Him.
12 As far as the east is from the west, so far has He
removed our transgressions from us.
13 As a father has compassion on his children, so ADONAI
has compassion on those who fear Him.
14 For He knows our frame.
He remembers that we are but dust.

15 As for man, his days are like grass— he flourishes like
a flower of the field,
16 but when the wind blows over it, it is gone, and its
place is no longer known.
17 But the mercy of ADONAI is from everlasting to
everlasting on those who revere Him,
His righteousness to children’s children,
18 to those who keep His covenant, who remember to
observe His instructions.

19 ADONAI has set up His throne in the heavens, and His
kingdom rules over all.
20 Bless ADONAI, you angels of His: mighty in strength,
performing His word,
upon hearing the utterance of His word.
21 Bless ADONAI, all you His armies, His servants who do
His will.
22 Bless ADONAI, all His works everywhere in His
dominion.
Bless ADONAI, O my soul!

Adonai Rejoices in His Works!

Psalm 104

1 Bless Adonai, O my soul.
Adonai my God, You are very great!
You are clothed with splendor and majesty—
2 wrapping Yourself in light as a robe, stretching out heaven like a curtain,
3 laying beams for His upper rooms in waters, making the clouds His chariot,
walking on the wings of the wind,
4 making His angels spirits, His servants a flaming fire.
5 He set the earth upon its foundations, so it should not totter forever and ever.
6 You covered it with the deep as with a garment— the waters standing above the mountains.
7 At Your rebuke the waters fled.
At the sound of Your thunder they hurried away.
8 The waters go up the mountains, then down to the valleys— to the place that You assigned to them.
9 You set a boundary to the waters that they may not cross over,
so they may not return to cover the earth.
10 You make springs gush into the valleys.
They run between the mountains.
11 They give drink to all the beasts of the field— the wild donkeys quench their thirst.
12 Beside them the birds of the sky dwell— they sing among the branches.
13 He waters mountains from His upper rooms.
The earth is full of the fruit of Your labors.

14 He causes grass to spring up for the cattle, and
vegetation for man to cultivate,
to bring forth bread out of the earth,
15 wine that makes man’s heart glad, oil to make his
face shine,
and bread that sustains man’s heart.
16 The trees of ADONAI are satisfied, the cedars of
Lebanon that He planted,
17 where birds make their nests, and the stork—her
home is the fir trees.
18 The high mountains are for wild goats, the cliffs a
refuge for rock badgers.

19 He made the moon for appointed times, the sun
knows its going down.
20 You bring darkness, so it becomes night, when all the
beasts of the forest prowl.
21 The young lions roar for prey, seeking their food from
God.
22 But when the sun rises, they gather and lie down in
their dens.
23 Man goes out to his work, and to his labor until the
evening.

24 ADONAI, how countless are Your works!
In wisdom You made them all—
the earth is full of Your creatures.
25 There is the sea, vast and wide, teeming with gliding
things innumerable,
living creatures, both small and large.
26 There, ships go to and fro.
Leviathan—You formed to frolic there.
27 They all look to You to give them their food at the
right time.
28 When You give it to them, they gather it up.

When You open Your hand, they are satisfied with
good.
29 But when You hide Your face—they are dismayed.
You take away their breath—they perish,
and return to their dust.
30 You send forth Your Ruach—they are created, and
You renew the face of the earth.

31 May the glory of ADONAI endure forever!
May ADONAI rejoice in His works!
32 He looks at the earth, and it trembles.
He touches the mountains, and they smoke.
33 I will sing to ADONAI as long as I live!
I will sing praise to my God yet again!
34 Let my meditation be sweet to Him.
I—I will rejoice in ADONAI.
35 Let sinners vanish from the earth and let the wicked
be no more.
Bless ADONAI, O my soul. Halleluyah!

Tell His Wonders for Israel Psalm 105

1 Praise ADONAI, call upon His Name.
Make known His deeds among the peoples.
2 Sing to Him, sing praises to Him— tell about all His
wonders!
3 Glory in His holy Name.
Let the heart of those who seek ADONAI rejoice.
4 Seek ADONAI and His strength, seek His face always.
5 Remember His wonders that He has done, His
miracles and the judgments of His mouth, 6 O seed
of Abraham, His servant, O children of Jacob, His
chosen ones.

7 He is ADONAI our God.
His judgments are in all the earth.
8 He remembers His covenant forever— the word He
commanded for a thousand generations— 9 which He
made with Abraham, and swore to Isaac,
10 and confirmed to Jacob as a decree, to Israel as an
everlasting covenant,
11 saying, “To you I give the land of Canaan, the portion
of your inheritance.”
12 When they were but few in number, few indeed, and
foreigners in it,[78]
13 wandering from nation to nation, from one kingdom
to another people,
14 He allowed no one to oppress them— for their sake
He rebuked kings:
15 “Touch not My anointed ones, and do My prophets no
harm.”

16 He called down a famine on the land.
He broke the whole supply of bread.

17 He sent a man before them— Joseph, sold as a slave.
18 They hurt His feet with shackles, he was put in irons
— 19 till the time that his word came true— the word
of ADONAI proved him true!
20 The king sent and released him.
The ruler of the peoples set him free.
21 He made him lord of his house, ruler over all his
possessions,
22 to discipline his princes at his will, and teach his
elders wisdom.
23 Then Israel came into Egypt, Jacob sojourned in the
land of Ham.
24 He made His people very fruitful, and made them
more numerous than their foes.
25 He turned their hearts to hate His people, to deal
shrewdly with His servants.
26 He sent Moses His servant, and Aaron, whom He had
chosen.
27 They performed His signs among them —miracles in
the land of Ham.
28 He sent darkness, and it was dark, so they did not
rebel against His words.
29 He turned their waters into blood, causing their fish
to die.
30 Their land swarmed with frogs, even in their royal
chambers.
31 He spoke, and a swarm of gnats came within all their
borders.
32 He gave them a rain of hail, flames of fire throughout
their land.
33 He struck their vines and their fig trees and shattered
the trees of their country.
34 He spoke, and the locust came —young locusts
without number— 35 to eat up every green thing in
their land and eat up the fruit of their ground.

36 Then He struck all the firstborn in their land, the
firstfruits of all their vigor.

37 Then He brought them out with silver and gold, and
no one among His tribes faltered.
38 Egypt was glad when they left— for dread of them
had fallen on them.
39 He spread a cloud as a covering and fire to give light
at night.
40 They asked, and He brought quail, and satisfied them
with the bread of heaven.[79]
41 He opened a rock, and waters gushed out, flowed as a
river in dry places.
42 For He remembered His holy word to Abraham His
servant.
43 So He brought forth His people with joy, His chosen
ones with singing.
44 He gave them the lands of the nations, so they
inherited the labor of the peoples 45 so that they
might keep His statutes and observe His laws.
Halleluyah!

Adonai Still Faithful to Israel Psalm 106

1 Halleluyah!
Praise Adonai, for He is good, for His lovingkindness endures forever.
2 Who can speak of Adonai's mighty acts or declare His praise?

3 Blessed are those who maintain justice, who do what is right at all times.
4 Remember me, Adonai, when You show favor to Your people.
Visit me with Your salvation,
5 so I may behold the prosperity of Your chosen ones, exult in the joy of Your nation,
and give praise with Your inheritance.

6 We have sinned with our fathers, we have committed iniquity,
we have acted wickedly.
7 Our fathers in Egypt did not ponder Your wonders.
Nor did they remember Your abundant lovingkindness, but rebelled by the sea—at the Sea of Reeds.
8 Yet He saved them for His Name's sake, to make His mighty power known.
9 He rebuked the Sea of Reeds and it dried up,
and He led them through the depths as through a wilderness.
10 So He saved them from the hand of those who hated them, redeemed them from the enemy's hand.
11 The waters covered their adversaries— not one of them was left.
12 Then they believed His words.

They were singing His praise.

13 How quickly they forgot His works, and would not
wait for His counsel!
14 In the wilderness they craved ravenously, in the
desert they tested God.
15 So He gave them what they asked for, but sent a
wasting disease among them.
16 Then they envied Moses in the camp, and also Aaron,
the holy one of ADONAI.
17 The earth opened up, swallowed Dathan, and covered
the company of Abiram.
18 Also a fire blazed in their company, a flame consumed
the wicked.

19 They made a calf in Horeb and worshipped a molten
image.
20 Thus they exchanged their glory for an image of a
grass-eating ox.
21 They forgot God their Savior, who had done great
things in Egypt— 22 miracles in the land of Ham,
awesome things by the Sea of Reeds.
23 So He commanded their extermination, had not
Moses, His chosen one,
stood in the breach before Him,
to turn His wrath from destroying them.

24 Then they scorned the pleasing land— they did not
trust in His word.
25 Instead, they grumbled in their tents.
They would not listen to ADONAI's voice.
26 Therefore He swore to them that He would make
them fall in the desert, 27 and disperse their offspring
among the nations, and scatter them through the
lands.

28 Then they yoked themselves to Baal of Peor, and ate
the sacrifices of dead things.
29 So they provoked Him with their deeds, and a plague
broke out among them.
30 But Phinehas stood up and intervened, so the plague
was stopped.
31 It was credited to him as righteousness, from
generation to generation forever.

32 By the waters of Meribah they angered Him, and
trouble came on Moses because of them.
33 For they embittered his spirit and he spoke rashly
with his lips.

34 They did not destroy the peoples, as ADONAI had
commanded them.
35 Instead they mingled with the nations and learned
their practices.
36 They worshipped their idols, which became a snare to
them.
37 They even sacrificed their sons and their daughters to
demons.
38 They shed innocent blood— the blood of their sons
and their daughters, sacrificed to the idols of
Canaan.
So the land was desecrated with blood.
39 So they defiled themselves by their deeds, and
prostituted themselves by their practices.
40 Therefore the anger of ADONAI was kindled against
His people, and He abhorred His inheritance.
41 He handed them to the nations— those who hated
them ruled over them.
42 Their enemies oppressed them, so they were subdued
under their hand.

43 Many times He delivered them, but they kept
rebelling deliberately,
and so sank low into their iniquity.
44 Yet He saw their distress, when He heard their cry,
45 remembered His covenant to them,[80]
and relented in the greatness of His mercy.
46 He caused them to be pitied in the presence of all
their captors.

47 Save us, ADONAI our God, and gather us from the
nations,
so we may praise Your holy Name
and triumph in Your praise.
48 Blessed be ADONAI, the God of Israel, from everlasting
even to everlasting!
Let all the people say, “Amen!”
Halleluyah!

His *Chesed* and His Wonders Psalm 107

1 Praise ADONAI, for He is good, for His lovingkindness
endures forever.
2 Let the redeemed of ADONAI say so— whom He
redeemed from the hand of the foe,
3 whom He gathered out of the lands, from the east and
from the west,
from the north and from the sea.
4 Some wandered in a desert, a wasteland.
They found no way to an inhabited city.
5 Hungry and thirsty, their souls ebbed away.
6 So they cried out to ADONAI in their distress, and He
delivered them out of their troubles.
7 Then He led them by a straight way to go to a city
where they could live.
8 Let them praise ADONAI for His mercy and His wonders
for the children of men,
9 for He satisfies the thirsty soul and fills the hungry
soul with goodness.

10 Some sat in darkness and deep gloom, prisoners in
misery and iron chains,
11 for they had defied God’s words, and spurned the
counsel of Elyon.
12 So He humbled their heart with trouble.
They stumbled, and no one was helping.
13 So they cried out to ADONAI in their distress, and He
delivered them out of their troubles.
14 He brought them out of darkness and deep gloom,
breaking their chains.
15 Let them praise ADONAI for His mercy, and His
wonders for the children of men,

16 for He shattered bronze gates, and broke into pieces
iron bars.

17 Some became fools because of their rebellious ways,
and were afflicted due to their iniquities.
18 Their soul abhorred all food, and they drew near the
gates of death.
19 So they cried out to ADONAI in their distress, and He
delivered them out of their troubles.
20 He sent His word and healed them, and rescued them
from their pits.
21 Let them praise ADONAI for His mercy, and His
wonders for the children of men.
22 Let them sacrifice thank offerings and tell of His
works with joyful singing.

23 Some go out to the sea in ships, doing business on
the mighty waters.
24 They saw the works of ADONAI, and His wonders in the
deep.
25 For He spoke and raised a stormy wind, lifting up
towering waves.
26 They mounted up to the sky and plunged down to the
depths.
In their peril their souls melted away.
27 They reeled and staggered like a drunk, and all their
skill was bewildered.
28 So they cried out to ADONAI in their distress, and He
brought them out of their troubles.
29 He stilled the storm to a whisper— the waves were
hushed.[81]
30 They were glad when it became calm, and He led
them to their desired haven.
31 Let them praise ADONAI for His mercy, and His
wonders to the children of men.

32 Let them exalt Him in the congregation of the people,
and praise Him at the assembly of elders.

33 He turns rivers into a wilderness and springs of water
into thirsty ground,
34 and a fruitful land into a salt waste, because of the
evil of its inhabitants.
35 He turns a desert into a pool of water, a dry land into
springs of water.
36 There He brings the hungry to live, and they establish
a city for a dwelling.
37 So they sow fields and plant vineyards that yield a
fruitful harvest.
38 He blesses them, they multiply greatly, and He does
not let their herds diminish,
39 after they were few and crushed by oppression,
calamity and sorrow.

40 He pours contempt on princes, making them wander
in trackless waste.
41 But He lifts the needy high above affliction, and
makes their families like a flock.
42 The upright see it and are glad, and all iniquity shuts
its mouth.
43 Who is wise?
Let him observe these things,
and consider ADONAI'S lovingkindness.

With God We Do Valiantly Psalm 108

1 A song, a psalm of David.
2 My heart is steadfast, O God.
I will sing, sing praises with all my soul.
3 Awake, harp and lyre— I will awaken the dawn!
4 I will give thanks to You, ADONAI, among the peoples, I will sing praises to You among the nations.
5 For Your love is higher than the heavens, Your faithfulness reaches to the clouds.
6 Be exalted, O God, above the heavens, let Your glory be above all the earth.
7 Let Your beloved ones be delivered.
Save with Your right hand, answer me!

8 God has spoken in His Sanctuary: “I will triumph! I will parcel out Shechem, and measure out the valley of Succot.
9 Gilead is Mine, Manasseh is Mine.
Also Ephraim is a helmet for My head,
Judah is my scepter.
10 Moab is My washbowl.
I throw my shoe on Edom.
I shout in triumph over Philistia.”

11 Who will bring me into the fortified city?
Who will lead me to Edom?
12 O God, have You not spurned us?
Will You go out no more with our armies?
13 Give us help against the adversary— for useless is deliverance through man.
14 With God we will do valiantly— and He will trample our foes.

Prayer Against an Accuser

Psalm 109

1 For the music director, a psalm of David.
O God of my praise, be not silent.
2 For the wicked and the deceitful have opened their
mouth against me.
They spoke to me with a lying tongue,
3 with hateful words surrounded me, and fought against
me without cause.
4 In return for my love they are my accusers, but I am in
prayer.
5 They repay me evil for good, and hatred for my love.

6 Set a wicked man over him, let an accuser[82] stand at
his right hand.
7 When he is judged, let him be found guilty,
and may his prayer be as sin.
8 Let his days be few, let another take his position.
9 May his children be fatherless, and his wife a widow.
10 Let his children wander and beg and may they search
in their ruins.
11 Let a creditor seize all he has, and may strangers
plunder his labor.
12 Let no one show him mercy, or take pity on his
fatherless children.
13 Let his posterity be cut off, and his name be blotted
out in the next generation.
14 May the guilt of his fathers be remembered before
ADONAI, the sin of his mother never blotted out.
15 Let their sins be before ADONAI continually, that He
may cut off the memory of them from the earth.
16 For he never remembered to show mercy.

But he persecuted a poor and needy man,
crushed in spirit, to put him to death.
17 How he loved cursing— may it fall on him!
He had no pleasure in blessing—
may it be far from him!
18 He wore cursing like his robe, until it filled his belly
like water, and his bones like oil.
19 May it be like a cloak wrapped around him, like a belt
tied around him always.
20 Let this be ADONAI's reward to my accusers, and to
those who speak evil against me.

21 But You, ADONAI my Lord, deal with me for Your
Name's sake.
Because Your lovingkindness is good, deliver me.
22 For I am afflicted and needy, and my heart is
wounded within me.
23 I fade away like an evening shadow, shaken off like a
locust.
24 My knees totter from fasting, and my flesh is lean,
with no fat.
25 And I have become a taunt to them.
When they see me, they wag their head.
26 Help me, ADONAI my God, Save me through Your
lovingkindness.
27 Let them know that it is Your hand— that You,
ADONAI, have done it.
28 They may curse, but You bless.
When they arise, they will be ashamed,
but Your servant will rejoice.
29 My accusers will be clothed in disgrace, and wrapped
in shame as in a cloak.
30 I will greatly thank ADONAI with my mouth, and in the
midst of a throng will I praise Him.

31 For He stands at the right hand of the needy, to save
him from those who condemn his soul.

My Lord is a *Kohen* Forever Psalm 110

1 A psalm of David.
ADONAI declares to my Lord: “Sit at My right hand
until I make your enemies a footstool for Your
feet.”[83]
2 ADONAI will extend your mighty rod from Zion: “Rule in
the midst of your enemies.”[84]
3 Your people will be a freewill offering in a day of your
power.
In holy splendors, from dawn’s womb,
yours is the dew of your youth.
4 ADONAI has sworn, and will not His mind: “You are a
Kohen forever according to the order of
Melchizedek.”[85]
5 My Lord is at your right hand.
He will shatter kings in the day of His wrath.
6 He will judge among the nations, heaping up corpses.
He will crush heads over the entire land.
7 He will drink from a stream along the way —so His
head will be exalted.

The Beginning of Wisdom Psalm 111

1 Halleluyah! I praise ADONAI with all my heart in the
company and congregation of the upright.
2 Great are the works of ADONAI— searched out by all
who delight in them.
3 Glorious and majestic is His work, and His
righteousness endures forever.
4 He made His wonders memorable.
ADONAI is gracious and full of compassion.
5 He gives food to those who fear Him.
He remembers His covenant forever.
6 He shows His people His powerful deeds, giving them
the heritage of the nations.
7 The works of His hands are truth and justice.
All His precepts are trustworthy—
8 they are upheld forever and ever, made in truth and
uprightness.
9 He has sent redemption to His people.
He has ordained His covenant forever.
Holy and awesome is His Name.
10 The fear of ADONAI is the beginning of wisdom.
All who follow His precepts have good understanding.
His praise endures forever!

Blessed is the Righteous Man Psalm 112

1 Halleluyah! Happy is the man who fears ADONAI, who
delights greatly in His mitzvot.
2 His offspring will be mighty in the land.
The generation of the upright will be blessed.
3 Wealth and riches are in his house, and his
righteousness endures forever.
4 Light shines in the darkness for the upright.
Gracious, compassionate and just is he.
5 Good comes to a man who is gracious and lends.
He will order his affairs with fairness.
6 Surely he will never be shaken.
The righteous are remembered forever.
7 He is not afraid of bad news— his heart is steadfast,
trusting in ADONAI.
8 His heart is secure, he will not fear— until he gazes on
his foes.
9 He gives freely to the poor.
His righteousness endures forever.
His horn is lifted high in honor.
10 The wicked will see it and be indignant.
He will gnash with his teeth and waste away.
The desire of the wicked will perish.

From the Rising of the Sun

Psalm 113

1 Halleluyah! Praise, O servants of ADONAI,
praise the Name of ADONAI.
2 Blessed be the Name of ADONAI
from now and forever.
3 From the rising of the sun to its going down
the Name of ADONAI is to be praised.
4 ADONAI is high above all nations,
His glory is above the heavens.
5 Who is like ADONAI our God,
enthroned on high,
6 who brings Himself down to look
upon heaven and upon earth?
7 He raises the poor from the dust,
lifts up the needy out of the dunghill,
8 to seat him with princes,
with the princes of His people.
9 He settles the barren woman in her home
as a joyful mother of children.
Halleluyah!

Passover Song

Psalm 114

1 When Israel came out of Egypt, Jacob's house from a
people foreign-speaking, 2 Judah became His
Sanctuary, Israel His dominion.
3 The sea saw and fled, the Jordan turned back.
4 The mountains skipped like rams, the hills like lambs.
5 Why was it, O sea, that you fled?
O Jordan, that you turned back?
6 O mountains, that you skipped like rams?
O hills, like lambs?
7 Tremble, O earth, at the presence of the Lord, at the
presence of the God of Jacob, 8 who turned the rock
into a pool of water, the flint into a spring of water.

Bless the Maker of Heaven and Earth Psalm 115

1 Not to us, ADONAI, not to us, but to Your Name be the
glory— because of Your love and Your faithfulness.
2 Why should the nations say: “Where is their God
now?”
3 Our God is in the heavens— He does whatever pleases
Him!
4 Their idols are silver and gold, the work of human
hands.
5 They have mouths, but cannot speak; eyes, but cannot
see.
6 They have ears, but cannot hear; noses, but cannot
smell.
7 They have hands, but cannot feel; feet, but cannot
walk,
nor utter a sound with their throat.
8 Those making them will become like them —everyone
trusting in them.

9 O Israel, trust in ADONAI— He is their help and their
shield!
10 O house of Aaron, trust in ADONAI— He is their help
and their shield!
11 O you who fear ADONAI, trust in ADONAI— He is their
help and their shield!
12 ADONAI has been mindful of us, He will bless:
He will bless the house of Israel; He will bless the
house of Aaron; 13 He will bless those who fear
ADONAI, the small together with the great.
14 May ADONAI increase you more and more —you and
your children.
15 May you be blessed by ADONAI, Maker of heaven and
earth.

16 The heavens are the heavens of ADONAI, but the earth
He gave to the children of men.
17 The dead do not praise ADONAI, nor do any who go
down into silence.
18 But we—we will bless ADONAI
both now and forever. Halleluyah!

Lift Up the Cup of Salvation

Psalm 116

1 I love ADONAI, for He hears my voice, my cries.
2 Because He has turned His ear to me, I will call on
Him all my days.
3 The ropes of death entangled me, and the torments of
Sheol found me.
I found trouble and sorrow.
4 Then I called upon the Name of ADONAI: “ADONAI, save
my soul!”
5 ADONAI is gracious and righteous— yes, our God is
compassionate.
6 ADONAI protects the simple-hearted.
When I was brought low, He saved me.
7 Return to your rest, my soul, for ADONAI has been good
to you.
8 For You delivered my soul from death, my eyes from
tears,
my feet from stumbling.
9 I will walk before ADONAI
in the lands of the living.
10 I trusted even when I said, “I am very afflicted”—
11 even when I said in my haste, “All men are liars.”
12 How can I repay ADONAI
for all His bounties to me?
13 I will lift up the cup of salvation, and call on the
Name of ADONAI.
14 I will fulfill my vows to ADONAI
in the presence of all His people.
15 Precious in the sight of ADONAI
is the death of His kedoshim.

16 O ADONAI! Surely I am Your servant.
I am Your servant,
the son of Your maidservant.
You have freed me from my bonds.
17 To You I will offer a sacrifice of praise, and will call on the Name of ADONAI.
18 I will fulfill my vows to ADONAI
in the presence of all His people,
19 in the courts of the House of ADONAI, in your midst, O Jerusalem. Halleluyah!

Praise Him, All You Nations

Psalm 117

1 Praise ADONAI, all you nations!
Glorify Him, all you peoples.
2 For great is His lovingkindness toward us,
and ADONAI'S truth endures forever.
Halleluyah!

His *Chesed* Endures Forever Psalm 118

1 Praise[86] ADONAI, for He is good.
For His lovingkindness endures forever.
2 O let Israel say: For His lovingkindness endures
forever.
3 O let the house of Aaron say: For His lovingkindness
endures forever.
4 O let those who fear ADONAI say: For His
lovingkindness endures forever.

5 Out of a tight place I called on ADONAI— ADONAI
answered me with a spacious place.
6 ADONAI is for me—I will not fear!
What can man do to me?
7 ADONAI is for me, as my helper.
I will see the downfall of those who hate me.
8 It is better to take refuge in ADONAI
than to trust in man.
9 It is better to take refuge in ADONAI
than to trust in princes.
10 All nations surrounded me— in the Name of ADONAI I
cut them off.
11 They surrounded me, yes, all around me— in the
Name of ADONAI I cut them off.
12 They swarmed around me like bees— they were
extinguished like burning thorns— in the Name of
ADONAI I cut them off.
13 You pushed me hard to make me fall, but ADONAI
helped me.
14 ADONAI is my strength and song, and He has become
my salvation.[87]
15 Shouts of joy and victory are in the tents of the
righteous: "ADONAI'S right hand is mighty![88]

16 ADONAI’S right hand is lifted high!
ADONAI’S right hand is mighty!”

17 I will not die, but live, and proclaim what ADONAI has done!
18 ADONAI has chastened me hard, but has not given me over to death.

19 Open to me the gates of righteousness, that I may enter through them and praise ADONAI.
20 This is the gate of ADONAI— the righteous will enter through it.[89]
21 I give You thanks, because You have answered me and have become my salvation.
22 The stone the builders rejected has become the capstone.[90]
23 It is from ADONAI: it is marvelous in our eyes!
24 This is the day that ADONAI has made!
Let us rejoice and be glad in it!
25 Hoshia-na! Please, ADONAI, save now!
We beseech You, ADONAI, prosper us!
26 Baruch haba b’Shem ADONAI— Blessed is He who comes in the Name of ADONAI.[91]
We bless you from the House of ADONAI.
27 ADONAI is God, and He has given us light.
Join the festival with branches, up to the horns of the altar.[92]
28 You are my God, and I praise You.
You are my God—I exalt You!
29 Praise ADONAI, for He is good, for His lovingkindness endures forever.

Learn *Torah* Letter by Letter Psalm 119

ALEPH א

1 Blessed are those whose way is blameless, who walk
in the Torah of ADONAI.
2 Happy are those who keep His testimonies, who seek
Him with a whole heart,
3 who also do no injustice, but walk in His ways.
4 You have commanded that Your precepts be kept
diligently.
5 Oh that my ways were steadfast to observe Your
decrees!
6 Then I would not be ashamed, when I consider all
Your mitzvot.
7 I will praise You with an upright heart as I learn Your
righteous judgments.
8 I will observe Your statutes.
Never abandon me utterly!

BET ב

9 How can a young man keep his way pure?
By guarding it according to Your word.
10 With my whole heart have I sought You —let me not
stray from Your mitzvot.
11 I have treasured Your word in my heart, so I might
not sin against You.
12 Blessed are You, ADONAI.
Teach me Your statutes.
13 With my lips I rehearse all the rulings of Your mouth.
14 I rejoice in the way of Your testimonies above all
wealth.
15 I will meditate on Your precepts, and regard Your
ways.

16 I will delight in Your decrees.
I will never forget Your word.

GIMEL ג

17 Do good to Your servant that I may live and keep
Your word.
18 Open my eyes, so I may behold wonders from Your
Torah.
19 I am a temporary dweller on earth— do not hide Your
mitzvot from me.
20 My soul is crushed with longing for Your judgments
at all times.
21 You rebuke the proud, who are cursed, who wander
from Your mitzvot.
22 Take scorn and contempt away from me, for I have
kept Your testimonies.
23 Though princes sit and talk against me, Your servant
meditates on Your decrees.
24 For Your testimonies are my delight— they are also
my counselors.

DALET ד

25 My soul clings to the dust.
Revive me according to Your word!
26 I told of my ways and You answered me.
Teach me Your statutes.
27 Help me discern the way of Your precepts, so I may
meditate on Your wonders.
28 My soul weeps with grief.
Make me stand firm with Your word.
29 Turn me away from the deceitful way, and be
gracious to me with Your Torah.
30 I have chosen the way of faithfulness.

I have set my heart on Your judgments.
31 I cling to Your testimonies.
ADONAI, do not put me to shame!
32 I run the course of Your mitzvot, for You open wide my heart.

HEY ה

33 Teach me the way of Your decrees, ADONAI, and I will follow them to the end.
34 Give me understanding, that I may keep Your Torah and observe it with all my heart.
35 Help me walk in the path of Your mitzvot— for I delight in it.
36 Turn my heart to Your testimonies and not to dishonest gain.
37 Turn my eyes away from gazing at vanity but revive me in Your ways.
38 Fulfill Your word to Your servant, which leads to reverence for You.
39 Make the disgrace I dread pass away, for Your judgments are good.
40 Behold, I long for Your precepts.
Revive me by Your righteousness.

VAV ו

41 May Your lovingkindnesses come to me, ADONAI—
Your salvation according to Your word—
42 so I may answer the one taunting me, for I trust in Your word.
43 Never snatch out of my mouth a word of truth, for I hope in Your judgments.
44 So I may always keep Your Torah, forever and ever,
45 and walk about in freedom.

For I have sought Your precepts.
46 I will speak of Your testimonies before kings, and
never be ashamed.
47 I delight in Your mitzvot, which I love.
48 I reach out my hands for Your mitzvot, which I love,
and meditate on Your decrees.

ZAYIN ז

49 Remember the word to Your servant, on which You
have made me hope.
50 My comfort in my affliction is this: Your word has
kept me alive.
51 The arrogant have viciously ridiculed me, yet I did
not turn away from Your Torah.
52 I remember Your judgments from of old, ADONAI, and
comfort myself.
53 Burning indignation grips me, because of the wicked
who forsake Your Torah.
54 Your decrees have become my songs in the house
where I dwell.
55 In the night I remember Your Name, ADONAI, and
keep watching over Your Torah.
56 This is my own: that I keep Your precepts.

CHET ח

57 ADONAI is my portion.
I promised to guard Your words.
58 I have entreated Your favor with all my heart.
Be gracious to me according to Your word.
59 I have considered my ways and turned my feet back
to Your testimonies.
60 I hasten and do not delay to obey Your mitzvot.

61 The ropes of the wicked are coiled around me, but I
did not forget Your Torah.
62 At midnight I rise to praise You, because of Your
righteous rulings.
63 I am a companion of all who fear You, of those who
observe Your precepts.
64 The earth is full of Your lovingkindness.
ADONAI—teach me Your decrees.

TET ט

65 You do good to Your servant, ADONAI, according to
Your word.
66 Teach me good sense and knowledge, for I trusted in
Your mitzvot.
67 Before I was afflicted I went astray, but now I keep
Your word.
68 You are good and keep doing good— teach me Your
decrees.
69 Though the proud smeared a lie on me, with all my
heart I keep Your precepts.
70 Their minds are insensible, but Your Torah is my
delight.
71 It is good for me that I was afflicted, so that I may
learn Your decrees.
72 The Torah from Your mouth is better to me than
thousands of gold and silver pieces.

YOD י

73 Your hands have made me and formed me.
Give me understanding that I may learn Your mitzvot.
74 Those in awe of You see me and rejoice, because I put
my hope in Your word.
75 I know, ADONAI, Your judgments are just.
In faithfulness You have afflicted me.

76 May Your lovingkindness comfort me, according to
Your promise to Your servant.
77 Let Your tender mercies reach me, Let me live, for
Your Torah is my delight.
78 May the proud be put to shame for wronging me with
a lie,
but I will meditate on Your precepts.
79 Let those in awe of You return to me— those who
know Your testimonies.
80 My heart will have integrity in following Your
decrees, so that I would not be ashamed.

KAF כ

81 My soul faints with longing for Your salvation, but I
still hope in Your word.
82 My eyes are worn out longing for Your promise,
saying, “When will You comfort me?”
83 Though I became like a wineskin dried in smoke, I do
not forget Your decrees.
84 How many are the days of Your servant?
When will You execute judgment on my persecutors?
85 The proud have dug pits for me— that is not in accord
with Your Torah!
86 All Your mitzvot are faithful.
They persecute me with a lie—help me!
87 They almost finished me off on earth.
But I—I will not forsake Your precepts.
88 Revive me with Your lovingkindness, so I may keep
Your mouth’s testimony.

LAMED ל

89 Forever, ADONAI, Your word stands firm in the
heavens.

90 Your faithfulness endures from generation to
generation.
You established the earth, and it stands.
91 Your judgments stand today, for all things are Your
servants.
92 If Your Torah had not been my delight, I would have
perished in my affliction.
93 I will never forget Your precepts.
For with them You have kept me alive.
94 I am Yours, save me!
For I have sought out Your precepts.
95 The wicked wait for me to destroy me.
But I will study Your testimonies.
96 I have seen a limit to all perfection, yet Your
commandment is boundless.

MEM מ

97 O how I love Your Torah!
It is my meditation all day.
98 Your mitzvot make me wiser than my enemies —for
they are mine forever.
99 I have more insight than all my teachers, for Your
testimonies are my meditation.
100 I have gained more understanding than all my
elders, for I have kept Your precepts.
101 I kept my feet from every evil way, in order to follow
Your word.
102 I do not turn away from Your rulings, for You
Yourself have taught me.
103 How sweet is Your word to my taste— yes, sweeter
than honey to my mouth!
104 From Your precepts I get discernment, therefore I
hate every false way.

NUN נ

105 Your word is a lamp to my feet and a light to my path.[93]
106 I have sworn and confirmed to observe Your righteous rulings.
107 I am severely afflicted.
Keep me alive, ADONAI, according to Your word.
108 Please accept the freewill offerings of my mouth, ADONAI, and teach me Your rulings.
109 My soul is continually in danger, yet I have not forgotten Your Torah.
110 The wicked have set a snare for me, yet I did not stray from Your precepts.
111 Your testimonies I have as a heritage forever, for they are my heart's joy.
112 I turned my heart to do Your decrees, forever, to the very end.

SAMECH ס

113 I hate double-minded ones, but Your Torah I love.
114 You are my hiding place and my shield —in Your word I hope.
115 Away from me, evildoers, so I may keep the mitzvot of my God!
116 Sustain me according to Your word, so I may live, and let me not be ashamed of my hope.
117 Support me and I will be saved, and study Your decrees continually.
118 You despise all who wander from Your decrees, for their deceitfulness is in vain.
119 All the wicked of the earth You remove like dross.
Therefore I love Your testimonies.
120 My flesh shudders for fear of You, and I am in awe of Your judgments.

AYIN ע

121 I did what is just and right.
Do not leave me to my oppressors.
122 Guarantee Your servant's well-being.
Do not let arrogant ones oppress me.
123 My eyes fail, longing for Your salvation and for Your
righteous word.
124 Deal with Your servant as befits Your lovingkindness,
and teach me Your statutes.
125 I am Your servant, give me discernment, so I may
understand Your testimonies.
126 It is time for ADONAI to act— they have violated Your
Torah!
127 Therefore I love Your mitzvot more than gold, more
than pure gold.
128 Therefore I esteem all Your precepts as right in
every way —every false way I hate.

PE פ

129 Your testimonies are wonderful.
Therefore my soul obeys them.
130 The unfolding of Your words gives light, giving
understanding to the simple.
131 I opened my mouth wide and panted, for I longed for
Your mitzvot.
132 Turn to me and be gracious to me, as is fitting to
those who love Your Name.
133 Direct my footsteps in Your word, and let no iniquity
get mastery over me.
134 Redeem me from human oppression, and I will keep
Your precepts.
135 Make Your face shine on Your servant, and teach me
Your decrees.

136 Streams of water run down from my eyes, because
they do not observe Your Torah.

TZADHE צ

137 Righteous are You, ADONAI, and Your judgments are
upright.
138 You have commanded righteousness, Your
testimonies, and great faithfulness.
139 My zeal has consumed me, because my foes forgot
Your words.
140 Your word is thoroughly refined, and Your servant
loves it.
141 I am insignificant and despised, yet I have not
forgotten Your precepts.
142 Your justice is righteousness forever, and Your Torah
is truth.
143 Trouble and anguish have overtaken me, yet Your
mitzvot are my delight.
144 Your testimonies are righteous forever —make me
understand, so I may live.

KOF ק

145 I cried out with all my heart, “Answer me, ADONAI!
I will keep Your decrees.”
146 I cried out to You, “Save me, and I will keep Your
testimonies.”
147 I am up before dawn, crying for help— I put my hope
in Your word.
148 My eyes are up before every night watch, as I
meditate on Your word.
149 Hear my voice with Your lovingkindness.
Revive me, ADONAI, with Your judgments.
150 Pursuers of wicked schemes draw near— they are far
from Your Torah.

151 You are near, ADONAI, and all Your mitzvot are truth.
152 Long ago I learned from Your testimonies that You
founded them firmly forever.

RESH ר

153 See my affliction and rescue me, for I do not forget
Your Torah.
154 Defend my cause and redeem me.
Restore my life through Your word.
155 Salvation is far from the wicked, for they do not seek
after Your decrees.
156 Great are Your mercies, ADONAI.
Restore my life with Your judgments.
157 Many are my persecutors and my foes.
Yet I do not turn from Your testimonies.
158 I see the treacherous and loathe them, because they
do not keep Your word.
159 See how I loved Your precepts.
Restore my life, ADONAI, with Your lovingkindness.
160 Truth is the essence of Your word, and all Your
righteous rulings are eternal.

SHIN ש

161 Princes persecute me for no reason, but my heart is
in awe of Your words.
162 I rejoice in Your word, as one who finds great spoil.
163 I hate and abhor falsehood, but Your Torah I love.
164 Seven times a day I praise You, because of Your
righteous judgments.
165 Great peace have they who love Your Torah, and
nothing causes them to stumble.
166 I hope for Your salvation, ADONAI, and do Your
mitzvot.

167 My soul has observed Your testimonies and I love
them exceedingly.
168 I observe Your precepts and Your laws, for all my
ways are before You.

TAV ת

169 Let my cry come to You, ADONAI.
Grant me understanding by Your word.
170 Let my supplication come before You.
Deliver me, according to Your promise.
171 My lips utter praise, for You teach me Your statutes.
172 My tongue sings of Your word, for all Your mitzvot
are righteous.
173 Let Your hand be ready to help me, for I have chosen
Your precepts.
174 I long for Your deliverance, ADONAI, and Your Torah
is my delight.
175 Let my soul live and praise You, and may Your
rulings help me.
176 I have strayed like a lost sheep—seek Your servant.
For I did not forget Your mitzvot.

I Am for *Shalom* Psalm 120

[1] A Song of Ascents.
In my trouble I cried out to ADONAI, and He answered me.
[2] ADONAI, deliver my soul from lying lips, from a deceitful tongue.
[3] What can be given to you, and what more can be done to you, O deceitful tongue?— [4] sharp arrows of the mighty, with burning coals of a broom tree!
[5] Woe to me, for I sojourn in Meshech, for I dwell among the tents of Kedar!
[6] My soul has too long dwelt with those who hate shalom.
[7] I am for shalom and thus I speak, but they are for war!

He Watches Over You

Psalm 121

1 A Song of Ascents.
I will lift up my eyes to the mountains— from where
does my help come?
2 My help comes from ADONAI, Maker of heaven and
earth.
3 He will not let your foot slip.
Your Keeper will not slumber.
4 Behold, the Keeper of Israel neither slumbers nor
sleeps.
5 ADONAI is your Keeper.
ADONAI is your shadow at your right hand.
6 The sun will not strike you by day, nor the moon by
night.
7 ADONAI will protect you from all evil.
He will guard your life.
8 ADONAI will watch over your coming and your going
from this time forth and forevermore.

Pray for the Peace of Jerusalem

Psalm 122

1 A Song of Ascents. Of David.
I rejoiced when they said to me,
"Let us go to the House of ADONAI."
2 Our feet are standing in your gates, Jerusalem—
3 Jerusalem, built as a city joined together.
4 There the tribes go up, the tribes of ADONAI
—as a testimony to Israel—
to praise the Name of ADONAI.
5 For there thrones for judgment are set up, the thrones
of the house of David.
6 Pray for the peace of Jerusalem— "May those who
love you be at peace!
7 May there be shalom within your walls— quietness
within your palaces."
8 For the sake of my brothers and friends, I now say:
"Shalom be within you."
9 For the sake of the House of ADONAI our God, I will
seek your good.

Be Gracious to Your Servants Psalm 123

1 A Song of Ascents.
To You I lift up my eyes—
You enthroned in the heavens.
2 Behold, as the eyes of slaves to the hand of their
master, as the eyes of a slave-girl to the hand of her
mistress— so our eyes look to ADONAI our God, till
He shows us favor.
3 Show us favor, ADONAI, show us favor!
For we have endured much contempt.
4 Our soul has had enough of the scorn of those at ease,
the contempt of the proud.

Had He Not Been on Our Side Psalm 124

[1] A Song of Ascents. Of David.
"Had ADONAI not been on our side"
—let Israel now say—
[2] "Had ADONAI not been on our side, when men rose up
against us,
[3] then they would have swallowed us alive, when their
wrath burned against us.
[4] Then the waters would have engulfed us, the torrent
would have swept over our soul, [5] then the raging
waters would have swept over our soul."

[6] Blessed be ADONAI, who has not given us as prey for
their teeth.
[7] Our soul has escaped like a bird out of the snare of
the trappers— the snare is broken, and we escaped!
[8] Our help is in the Name of ADONAI, Maker of heaven
and earth.

Like the Mountains Around Jerusalem Psalm 125

1 A Song of Ascents.
Those who trust in ADONAI are like Mount Zion— it
cannot be moved, but endures forever.
2 As the mountains are around Jerusalem, so ADONAI is
all around His people, both now and forever.
3 For a scepter of wickedness will not rest over the land
of the righteous— lest the righteous set their hands
to evil.
4 Do good, ADONAI, to the good, and to those upright in
their hearts.
5 But as for those who turn aside to their crooked ways,
ADONAI will lead them away with evildoers.
Shalom be upon Israel.

Joyful Restoration of Zion Psalm 126

1 A Song of Ascents.
When ADONAI restored the captives of Zion, it was as
if we were dreaming.
2 Then our mouth was filled with laughter, and our
tongue with a song of joy.
Then they said among the nations, “ADONAI has done
great things for them.”
3 ADONAI has done great things for us —we are joyful!
4 Restore us from captivity, ADONAI, like streams in the
Negev.
5 Those who sow in tears will reap with a song of joy.
6 Whoever keeps going out weeping, carrying his bag of
seed,
will surely come back with a song of joy, carrying his
sheaves.

He Gives Sleep to His Children Psalm 127

[1] A Song of Ascents. Of Solomon.
Unless ADONAI builds the house, the builders labor in vain.
Unless ADONAI watches over the city, the watchman stands guard in vain.
[2] In vain you rise up early and stay up late, eating the bread of toil— for He provides for His beloved ones even in their sleep.

[3] Behold, children are a heritage of ADONAI
—the fruit of the womb is a reward.
[4] As arrows in the hand of a mighty man, so are the children of one's youth.
[5] Happy is the man whose quiver is full of them.
They will not be put to shame
when they speak with their enemies at the gate.

Blessing on Those Who Fear God

Psalm 128

1 A Song of Ascents.
Happy is everyone in awe of ADONAI, who walks in His ways,
2 for you will eat the labor of your hands.

You will be blessed
and it will be good for you.
3 Your wife will be like a fruitful vine within your house.
Your children will be like olive saplings around your table.
4 Behold, thus will the man be blessed who fears ADONAI.
5 May ADONAI bless you out of Zion, and may you see Jerusalem in prosperity
all the days of your life,
6 and may you live to see your children's children.

Shalom be upon Israel!

Haters Won’t Prevail

Psalm 129

1 A Song of Ascents.
“How many times they have been hostile to me, even
from my youth”—let Israel now say— 2 “How
greatly they have been hostile to me, even from
my youth.
Yet they have not prevailed against me.
3 Plowmen plowed on my back— they made their
furrows long!”
4 ADONAI is righteous— He has cut the ropes of the
wicked.
5 May all who hate Zion be driven back in disgrace.
6 Let them be like grass on the roofs, which withers
before it springs up— 7 with it a reaper cannot fill his
hand, nor can a binder of sheaves fill his lap.
8 So the passersby may never say: “The blessing of
ADONAI be upon you— we bless you in the Name of
ADONAI.”

Forgiveness and Full Redemption Psalm 130

1 A Song of Ascents.
Out of the depths I cry to You, ADONAI!
2 Lord, hear my voice!
Let Your ears be attentive to the sound of my supplications.
3 If You, ADONAI, kept a record of iniquities— my Lord, who could stand?
4 For with You there is forgiveness, so You may be revered.
5 I wait for ADONAI, my soul waits, and in His word I hope.
6 My soul waits for my Lord, more than watchmen for the morning, watchmen for the morning.
7 O Israel, wait for ADONAI.
For with ADONAI there is lovingkindness, and with Him is full redemption,
8 and He will redeem Israel from all its iniquities.

Be Still My Soul

Psalm 131

1 A Song of Ascents. Of David.
ADONAI, my heart is not proud, nor my eyes lofty,
nor do I go after things too great or too difficult for me.
2 But I have calmed and quieted my soul— like a weaned child with his mother, like a weaned child is my soul within me.
3 O Israel, put your hope in ADONAI
from this time forth and forever.

Promise of *Ben-David* Psalm 132

1 A Song of Ascents.
ADONAI, remember David, all his afflictions,
2 and how he swore to ADONAI, vowed to the Mighty One
of Jacob:
3 “I will not enter the tent of my house nor lie on my
bed,
4 nor will I will give sleep to my eyes, nor slumber to my
eyelids,
5 till I find a place for ADONAI, a dwelling for the Mighty
One of Jacob.”

6 Behold, we heard of it in Ephratha, we found it in the
fields of Joar.
7 Let us go into His dwelling place, let us bow at His
footstool.
8 Arise, ADONAI, to Your resting place— You, and the Ark
of Your might.
9 Let Your kohanim wear righteousness, and let Your
godly ones sing for joy.
10 For Your servant David’s sake do not turn away the
face of Your anointed.[94]

11 ADONAI has sworn to David a true promise He will not
revoke:
“From the fruit of your body
I will set one upon your throne—[95]
12 if your children keep My covenant and My law that I
will teach them,
then their sons will sit on your throne forever.”

13 For ADONAI has chosen Zion, He has desired it for His
dwelling:
14 “This is My resting place forever.

Here I dwell, for I have desired it.
15 I will abundantly bless her food.
I will satisfy her needy ones with bread.
16 I will clothe her kohanim with salvation, and her
godly ones will sing aloud for joy.
17 There will I make a horn spring up for David,[96]
I have set up a lamp for My anointed.
18 His enemies I will clothe with shame, but upon
himself his crown will shine.”

Blessing of Unity

Psalm 133

1 A Song of Ascents. Of David.
Behold, how good and how pleasant it is for brothers
to dwell together in unity!
2 It is like the precious oil upon the head, coming down
upon the beard—Aaron’s beard— coming down on
the collar of his robes.
3 It is like the dew of Hermon, coming down upon the
mountains of Zion.
For there ADONAI commanded the blessing —life
forevermore!

Call to Evening Worship Psalm 134

1 A Song of Ascents.
Behold, bless ADONAI, all servants of ADONAI, who
stand by night in the House of ADONAI.
2 Lift up your hands to the Sanctuary and bless ADONAI.
3 May ADONAI bless you out of Zion— Maker of heaven
and earth.

Jacob as His Treasure

Psalm 135

1 Halleluyah! Praise the Name of ADONAI.
Give praise, O servants of ADONAI— 2 standing in the
House of ADONAI, in the courts of the House of our
God.
3 Praise ADONAI, for ADONAI is good.
Sing praises to His Name, for it is delightful.
4 For ADONAI has chosen Jacob for Himself, Israel as His
treasured possession.[97]
5 For I have known that ADONAI is great, and that our
Lord is above all gods.
6 Whatever ADONAI pleases, He does, in heaven and in
earth,
in the seas and in all deeps.
7 He makes clouds rise from the ends of the earth.
He makes lightning for the rain.
He brings wind out of His storehouses.

8 He struck down the firstborn of Egypt, both man and
beast.
9 He sent signs and wonders among you, O Egypt, on
Pharaoh and all his servants.
10 He struck down many nations and slew mighty kings:
11 Sihon, king of the Amorites, and Og, king of Bashan,
and all the kingdoms of Canaan,
12 and gave their land as an inheritance, an inheritance
to His people Israel.

13 ADONAI, Your Name endures forever, Your renown,
ADONAI, from generation to generation.

14 For ADONAI will vindicate His people, and have
compassion on His servants.
15 The idols of the nations are silver and gold, the work
of human hands.
16 They have mouths, but cannot speak, eyes, but
cannot see;
17 they have ears, but cannot hear, nor is there any
breath in their mouths.
18 Those who make them will be like them— so will all
who keep trusting in them.

19 O house of Israel, bless ADONAI!
O house of Aaron, bless ADONAI!
20 O house of Levi, bless ADONAI!
You who revere ADONAI, bless ADONAI!
21 Blessed be ADONAI out of Zion, who dwells in
Jerusalem. Halleluyah!

His *Chesed* Endures Forever!

Psalm 136

1 Praise ADONAI, for He is good, for His lovingkindness
endures forever.
2 Praise the God of gods,
for His lovingkindness endures forever.
3 Praise the Lord of lords,
for His lovingkindness endures forever,
4 who alone did great wonders, for His lovingkindness
endures forever,
5 who made the heavens by wisdom, for His
lovingkindness endures forever,
6 who spread the earth on the waters, for His
lovingkindness endures forever,
7 who made great lights,
for His lovingkindness endures forever—
8 the sun to rule by day,
for His lovingkindness endures forever,
9 the moon and stars to rule by night, for His
lovingkindness endures forever,
10 who struck Egypt in their firstborn, for His
lovingkindness endures forever,
11 and led out Israel from among them, for His
lovingkindness endures forever,
12 with a strong hand and outstretched arm, for His
lovingkindness endures forever,
13 who cut the Sea of Reeds into parts, for His
lovingkindness endures forever,
14 and made Israel pass through the midst of it, for His
lovingkindness endures forever,
15 but hurled Pharaoh and his army into the Sea of
Reeds, for His lovingkindness endures forever,

16 who led His people through the desert, for His
lovingkindness endures forever,
17 who struck down great kings, for His lovingkindness
endures forever,
18 and slew mighty kings,
for His lovingkindness endures forever,
19 Sihon, king of the Amorites, for His lovingkindness
endures forever,
20 and Og, king of Bashan,
for His lovingkindness endures forever,
21 and gave their land for an inheritance, for His
lovingkindness endures forever,
22 an inheritance for Israel His servant, for His
lovingkindness endures forever.
23 He remembered us in our lowly estate, for His
lovingkindness endures forever,
24 and separated between us and He delivered us from
our adversaries,
for His lovingkindness endures forever,
25 who gives food to all flesh, for His lovingkindness
endures forever.
26 Praise the God of heaven, for His lovingkindness
endures forever!

By the Rivers of Babylon Psalm 137

1 By the rivers of Babylon, we sat down and wept,
when we remembered Zion.
2 On the willows there we hung up our harps.
3 For there our captors demanded songs and our
tormentors asked for joy: “Sing us one of the songs
of Zion.”
4 How can we sing a song of ADONAI in a foreign land?
5 If I forget you, O Jerusalem, let my right hand wither.
6 May my tongue cling to the roof of my mouth if I cease
to remember you,
if I do not set Jerusalem above my chief joy.
7 Remember, ADONAI, the children of Edom, what they
said on the day Jerusalem fell: “Strip her, strip her
to her very foundation!”
8 O daughter of Babylon, the devastated one, happy is
the one who repays you
as you have paid us.
9 Happy is the one who seizes your little ones and
dashes them upon the rock.

Your Right Hand Delivers Me

Psalm 138

1 Of David.
I praise You with all my heart.
In the presence of the mighty I will sing praises to You.
2 I bow down toward Your holy Temple and praise Your Name for Your love and Your faithfulness.
For You—magnified above all Your Name and Your word.
3 On the day I called, You answered me.
You made me bold with strength in my soul.
4 All the kings of the earth will praise You, ADONAI, when they hear Your mouth's speech.
5 So they will sing of the ways of ADONAI, for great is the glory of ADONAI.
6 For though ADONAI is exalted, yet He looks upon the lowly,
but the haughty He knows from afar.
7 Though I walk amid trouble, You revive me.
You stretch out Your hand against the wrath of my enemies, and Your right hand delivers me.
8 ADONAI will fulfill His purpose for me.
Your lovingkindness, ADONAI, endures forever.
Do not abandon the work of Your hands.

How Precious Your Thoughts!

Psalm 139

1 For the music director: a psalm of David.
ADONAI, You searched me and know me.
2 Whenever I sit down or stand up, You know it.
You discern my thinking from afar.
3 You observe my journeying and my resting and You
are familiar with all my ways.
4 Even before a word is on my tongue, behold, ADONAI,
You know all about it.
5 You hemmed me in behind and before, and laid Your
hand upon me.
6 Such knowledge is too wonderful for me, too lofty for
me to attain.
7 Where can I go from Your Ruach?
Where can I flee from Your presence?
8 If I go up to heaven, You are there, and if I make my
bed in Sheol, look, You are there too.
9 If I take the wings of the dawn and settle on the other
side of the sea,
10 even there Your hand will lead me, and Your right
hand will lay hold of me.
11 If I say: “Surely darkness covers me, night keeps light
at a distance from me,”
12 even darkness is not dark for You, and night is as
bright as day— darkness and light are alike.
13 For You have created my conscience.
You knit me together in my mother’s womb.
14 I praise You, for I am awesomely, wonderfully made!
Wonderful are Your works—
and my soul knows that very well.

15 My frame was not hidden from You when I was made
in the secret place,
when I was woven together in the depths of the
earth.
16 Your eyes saw me when I was unformed, and in Your
book were written the days that were formed—
when not one of them had come to be.
17 How precious are Your thoughts, O God!
How great is the sum of them!
18 Were I to count them, they would outnumber the
grains of sand!
When I awake, I am still with You.

19 If only You would slay the wicked, O God!
Away from me, you bloody men!
20 For they speak about You with wicked intent.
Your enemies reproach You in vain.
21 Do I not hate those who hate You, ADONAI?
Do I not loathe those who rise against You?
22 I hate them with total hatred— I consider them my
enemies.

23 Search me, O God, and know my heart.
Examine me, and know my anxious thoughts,
24 and see if there be any offensive way within me, and
lead me in the way everlasting.

Protection from the Wicked

Psalm 140

1 For the music director: a psalm of David.
2 Rescue me, ADONAI, from the evil man.
Protect me from the violent men—
3 who devise evil in their heart— every day they stir up wars.
4 They sharpen their tongue like a serpent's —viper's venom is under their lips.[98] Selah 5 Keep me safe, ADONAI, from the clutches of the wicked.
Protect me from the man of violence who planned to push me off my feet.
6 The proud have hidden a trap and cords for me.
They spread out a net by the path.
They set snares for me. Selah
7 I said to ADONAI: "You are my God!"
Hear, ADONAI, the sound of my supplications.
8 God my Lord, the strength of my deliverance, You shield my head in the day of battle.
9 Grant not, ADONAI, the desires of the wicked.
Do not let their evil plan succeed,
or they will exalt themselves. Selah 10 As for the head of those surrounding me, may the mischief of their lips overwhelm them.
11 Let burning coals fall upon them.
May they be cast into the fire, into deep pits,
never to rise again.[99]
12 May a slanderer not endure in the land.
May calamity hunt down a violent man.
13 I know ADONAI will vindicate the poor, and secure justice for the needy.

14 Surely, the righteous ones will praise Your name.
The upright will dwell in Your presence.

Evening Petition for Protection Psalm 141

[1] A psalm of David.
ADONAI, I call to You—come quickly to me!
Hear my voice when I call to You.
[2] May my prayer be set before You like incense.
May the lifting up of my hands be like the evening sacrifice.
[3] Set a guard, ADONAI, over my mouth.
Keep watch over the door of my lips.
[4] Let not my heart turn to any evil thing, to practice deeds of wickedness
with men that work iniquity,
nor let me eat of their delicacies.
[5] Let the righteous strike me—it is kindness.
Let him correct me—it is oil on my head
—my head will not refuse it.
Yet still my prayer is against their wickedness.
[6] Their judges are thrown down from a cliff.
Then they will hear my words, since they are sweet.
[7] As when one plows and breaks open the earth, so our bones are scattered at the mouth of Sheol.
[8] For my eyes are toward You, God my Lord.
In You I have taken refuge—do not expose my soul.
[9] Keep me from the jaws of the trap they have laid for me, and from the snares of the evildoers.
[10] Let the wicked fall into their own nets, while I pass by safely.

A Refuge from Trouble Psalm 142

1 A contemplative poem of David, when he was in the
cave, a prayer.
2 I cry aloud with my voice to ADONAI.
With my voice I seek favor from ADONAI.
3 I pour out my complaint before Him, before Him I tell
my trouble.
4 When my spirit grows faint within me, You know my
path.
In the way where I walk they have hidden a trap for
me.
5 Look at my right hand and see, for no one cares about
me.
I have no refuge—
no one cares for my soul.
6 I have cried out to You, ADONAI.
I said: “You are my refuge,
my portion in the land of the living.”
7 Listen to my cry, for I am brought very low.
Rescue me from my persecutors, for they are too
strong for me.
8 Bring my soul out of prison, so I may praise Your
Name.
The righteous will triumph through me, for You will
reward me.

Hide Not Your Face from Me Psalm 143

1 A psalm of David.
Hear my prayer, ADONAI, give ear to my petitions.
In Your faithfulness and Your righteousness, answer me!
2 Do not bring Your servant into judgment, for in Your eyes no one living is righteous.
3 For an enemy pursues my soul.
He crushes my life down to the ground.
He makes me dwell in darkness, like those long dead.
4 So my spirit grows faint within me.
My heart is shocked within me.
5 I remember the days of old.
I meditate on all You have done.
I ponder the work of Your hands.
6 I spread forth my hands to You.
My soul longs for You as a parched land. Selah
7 Answer me speedily, ADONAI—my spirit fails.
Hide not Your face from me,
lest I become like those who go down into the Pit.
8 Make me hear Your lovingkindness in the morning, for in You I trust.
Show me the way I should go,
for to You I lift up my soul.
9 Deliver me from my enemies, ADONAI.
I hide myself in You.
10 Teach me to do Your will, for You are my God.
Let Your good Ruach lead me on level ground.
11 For Your Name's sake, ADONAI, revive me.
In Your justice bring my soul out of trouble.
12 In Your mercy cut off my enemies and destroy all who harass my soul,

for I am Your servant.

Rescue from Battle

Psalm 144

1 Of David.
Blessed be ADONAI my Rock— who trains my hands for war,
my fingers for battle.
2 He is my lovingkindness, my fortress, my strong tower, and my deliverer,
my shield, in whom I take refuge,
who subdues my people under me.
3 ADONAI, what is man, that You take note of him?
Or the son of man, that You consider him?[100]
4 Man is like a breath— his days are like a passing shadow.
5 ADONAI, part Your heavens and come down.
Touch the mountains, so they smoke.
6 Flash forth lightning and scatter them.
Send out Your arrows and confuse them.
7 Stretch forth Your hands from on high.
Snatch me, deliver me out of deep waters, out of the hand of foreigners,
8 whose mouth speaks falsehood, whose right hand is a right hand of deceit.
9 God, I sing a new song to You, on a ten-string harp I sing praises to You— 10 who gives salvation to kings, who rescues Your servant David from the evil sword.
11 Snatch me, deliver me out of the hand of foreigners,
whose mouth speaks falsehood,
whose right hand is a right hand of deceit.
12 Then our sons will be like plants nurtured in their youth, our daughters like corner pillars carved for

the construction of a palace.

13 Our storehouses are full, supplying every kind of
produce.

Our flocks increase by thousands
and ten thousands in our fields.
14 Our oxen bear a heavy load.
There is no breach,
no going into captivity,
no outcry in our streets.
15 Happy are such a people!
Blessed are the people whose God is ADONAI!

Glory of the Kingdom

Psalm 145

[1] A psalm of praise. Of David.
I will exalt You, my God, the King,
and I will bless Your Name forever and ever.
[2] Every day I will bless You, and praise Your Name
forever and ever!
[3] Great is ADONAI, and greatly to be praised —His
greatness is unsearchable.
[4] One generation will praise Your works to another and
declare Your mighty acts.
[5] I will meditate on the glorious splendor of Your
majesty and Your wonders.
[6] They will speak of the might of Your awesome deeds,
and I will proclaim Your greatness.
[7] They will pour out the renown of Your great goodness,
and sing joyfully of Your righteousness.
[8] ADONAI is gracious and compassionate, slow to anger
and great in lovingkindness.
[9] ADONAI is good to all.
He has compassion on all His creatures.
[10] All Your works praise You, ADONAI, and Your
kedoshim bless You.
[11] They declare the glory of Your kingdom and speak of
Your might,
[12] to make known to the sons of men His mighty acts
and the glory of the majesty of His kingdom.
[13] Your kingdom is a kingdom for all ages, and Your
dominion endures from generation to generation.

[14] ADONAI upholds all who fall and raises up all who are
bowed down.

15 The eyes of all look to You and You give them their
food on time.
16 You open Your hand and satisfy every living thing
with favor.
17 ADONAI is righteous in all His ways and kind in all His
deeds.
18 ADONAI is near to all who call on Him, to all who call
on Him in truth.
19 He will fulfill the desire of those who fear Him.
He will hear their cry and save them.
20 ADONAI watches over all who love Him, but all the
wicked He will destroy.
21 My mouth declares the praise of ADONAI.
Let all flesh bless His holy Name forever and ever!

Justice of the Kingdom

Psalm 146

1 Halleluyah! Praise ADONAI, O my soul!
2 I will praise ADONAI all my life.
I will praise my God yet again.
3 Do not put your trust in princes—
in man, in whom there is no salvation.
4 His breath departs,
he returns to his dust.
In that very day his plans perish.
5 Happy is he whose help is the God of Jacob,
whose hope is in ADONAI his God,
6 who made heaven and earth, the sea, and all that is in them,
who keeps truth forever,
7 who executes justice for the oppressed,
who gives bread to the hungry.
ADONAI sets the prisoners free.
8 ADONAI opens the eyes of the blind.[101]
ADONAI raises up those who are bowed down.
ADONAI loves the righteous.
9 ADONAI protects outsiders,
upholds the fatherless and the widow,
but thwarts the way of the wicked.
10 ADONAI will reign forever,
your God, O Zion, from generation to generation.
Halleluyah!

He Builds Up Jerusalem

Psalm 147

1 Halleluyah!
How good it is to sing praises to our God.
How pleasant and fitting is praise.
2 ADONAI builds up Jerusalem.
He gathers together the exiles of Israel.
3 He heals the brokenhearted and binds up their wounds.
4 He determines the number of the stars.
He gives them all their names.
5 Great is our Lord and mighty in power— His understanding is infinite!
6 ADONAI upholds the humble.
He brings the wicked to the ground.
7 Sing to ADONAI with thanksgiving.
Sing praises to our God on the harp.
8 He covers the sky with clouds.
He provides rain for the earth.
He makes grass sprout on the hills.
9 He gives food to the cattle and to the young ravens which cry.
10 He delights not in the horse's strength, nor takes pleasure in a man's legs.
11 ADONAI delights in those who revere Him, in those who trust in His lovingkindness.

12 Exalt ADONAI, O Jerusalem!
Praise your God, O Zion!
13 For He strengthens the bars of your gates.
He blesses your children within you.

14 He puts shalom within your borders.
He satisfies you with the finest wheat.
15 He sends earth His command— His word runs swiftly.
16 He gives snow like wool.
He scatters frost like ashes.
17 He hurls down His hail like pebbles— who can stand
before His cold?
18 He sends forth His word and melts them.
He makes His wind blow and waters flow.
19 He declares His word to Jacob, His decrees and His
rulings to Israel.
20 He has not done so with any other nation.
They have not known His judgments.
Halleluyah!

Praise Him, All Creation!

Psalm 148

1 Halleluyah!
Praise ADONAI from the heavens!
Praise Him in the highest!
2 Praise Him all His angels!
Praise Him all His armies.
3 Praise Him, sun and moon!
Praise Him, all stars of light.
4 Praise Him, highest heavens, and waters above the heavens.
5 Let them praise the Name of ADONAI, for He commanded and they were created.
6 He set them in place forever and ever.
He made a decree that will never pass away.
7 Praise ADONAI from the earth, sea monsters and all depths,
8 fire and hail, snow and vapor, storm wind doing His bidding,
9 mountains and all hills, fruit trees and all cedars,
10 beasts and all cattle, crawling things and winged birds,
11 kings of the earth and all peoples, princes and all rulers of earth,
12 both young men and maidens, old men and children.
13 Let them praise the Name of ADONAI, for His Name alone is exalted.
His glory is above earth and heaven.
14 He has raised up a horn for His people, a praise for all His kedoshim,[102]
for the children of Israel—

a people near to Him.
Halleluyah!

Praise with Singing and Dancing

Psalm 149

1 Halleluyah! Sing to ADONAI a new song, His praise in
the assembly of the kedoshim.
2 Let Israel rejoice in its Maker.
Let the children of Zion be glad in their King.
3 Let them praise His Name with dancing.
Let them sing praises to Him with tambourine and
harp.
4 For ADONAI takes pleasure in His people.
He crowns the humble with salvation.
5 Let the kedoshim exult in glory.
Let them sing for joy on their beds.
6 Let God's high praises be in their mouth and a two-
edged sword in their hand— 7 to execute vengeance
upon the nations and rebukes on the peoples,
8 to bind their kings with chains and their nobles with
fetters of iron,
9 to carry out the sentence decreed— this is the glory of
all His kedoshim.
Halleluyah!

Praise with *Shofar* and Cymbals Psalm 150

1 Halleluyah! Praise God in His Sanctuary!
Praise Him in His mighty expanse.
2 Praise Him for His acts of power.
Praise Him for His enormous greatness.
3 Praise Him with the blast of the shofar.
Praise Him with harp and lyre.
4 Praise Him with tambourine and dance.
Praise Him with string instruments and flute.
5 Praise Him with clash of cymbals.
Praise Him with resounding cymbals.
6 Let every thing that has breath praise ADONAI.
Halleluyah!

Proverbs

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30
31

The Value of Wise Sayings

Proverbs 1 [1] The proverbs of Solomon son of David, king of Israel:
[2] to acquire wisdom and discipline, to understand the words of
insight,
[3] to receive instruction in wise behavior, righteousness,
justice and fairness,
[4] to give discernment to the naïve, knowledge and
discretion to the youth
[5] (let the wise listen and increase learning and the
discerning obtain wise counsel)
[6] to understand a proverb and a puzzle, the sayings of
the wise and their riddles.

The Wisdom of Parents

7 The fear of ADONAI is the beginning of knowledge, but
fools despise wisdom and discipline.
8 Hear, my son, your father’s instruction and forsake
not your mother’s teaching.
9 For they are a garland of grace for your head and a
chain to adorn your neck.

Avoid a Bloodthirsty Gang

10 My son, if sinners entice you, do not give in.
11 Suppose they say: “Come with us!
Let’s lie in wait for blood!
Let’s ambush the innocent—for no reason!
12 Let’s swallow them alive like Sheol— still healthy, as
they go down to the Pit!
13 We’ll find all sorts of valuable things, we’ll fill our
homes with loot!
14 Throw your lot in with us— we’ll all have one wallet.”
15 My son, do not go along with them, keep your foot
from their path— 16 for their feet run to evil and they
are swift to shed blood.
17 Surely it is useless to spread a net in the eyes of all
winged creatures!
18 But they lie in wait for their own blood.
They ambush their own lives.
19 Such is the fate of all gaining by violence.
It takes the life of its possessor.

Wisdom Calls, But Who Listens?

20 Wisdom calls aloud in the streets, she raises her voice
in public squares.
21 She cries out above the commotion.
At the entrances of the city gates, she utters her
speech: 22 “How long will you naïve ones love
simplicity, you scoffers delight in scoffing,
and you fools hate knowledge?
23 You are repulsed at my rebuke.
Behold, I pour out my heart to you.
I will make my words known to you.

24 Because you refused when I called, and did not pay
attention when I stretched out my hand, 25 since you
ignore all my advice and would not accept my
rebuke,
26 I in turn will laugh at your calamity.
I will mock when dread comes on you,
27 when your terror comes like a storm and your
calamity sweeps over you like a whirlwind, when
trouble and distress overwhelm you!
28 Then they will cry out to me, but I will not answer!
They will earnestly seek me, but will not find me.
29 Because they hated knowledge and did not choose
the fear of ADONAI, 30 they would not accept my
counsel, they spurned all my reproof,
31 so they will eat the fruit of their own way and be
filled with their own schemes.
32 For the backsliding of the naïve will kill them and the
complacency of fools will destroy them.
33 But whoever pays attention to me will live securely,
and be free from the fear of evil.”

Seek Treasures of Wisdom

Proverbs 2

1 My son, if you accept my words and treasure
my mitzvot within you, 2 making your ear attentive to
wisdom, inclining your heart to discernment,
3 yes, if you call out for insight, lifting up your voice for
discernment,
4 if you seek her as silver and search for her as for
hidden treasures,
5 then you will know the fear of ADONAI
and discover the knowledge of God.
6 For ADONAI gives wisdom.[1]
Out of His mouth comes knowledge and
understanding.
7 He stores up sound wisdom for the upright.
He is a shield to those who walk in integrity.
8 He guards the paths of justice, and protects the way
of His kedoshim.
9 Then you will discern what is right and just and fair—
every good path.
10 For wisdom will enter your heart and knowledge will
be pleasant to your soul.
11 Discretion will watch over you —discernment will
guard you— 12 to deliver you from the way of evil,
from those speaking perverse things,
13 who leave the straight paths to walk in ways of
darkness,
14 who rejoice in doing wrong and delight in the
perversity of evil,
15 whose paths are crooked and are devious in their
ways— 16 to deliver you from a seducing woman— a
wayward wife with seductive words,
17 who forsakes the partner of her youth and forgets the
covenant of her God.

18 For her house sinks down to death and her tracks to
the dead.
19 None who go to her return nor reach the paths of life.
20 So you will walk in the way of good men and keep to
the paths of the righteous.
21 For the upright will dwell in the land and the
blameless will remain in it.
22 But the wicked will be cut off from the land and the
treacherous uprooted from it.

In All Your Ways Acknowledge Him

Proverbs 3

1 My son, do not forget my teaching,[2]
but let your heart keep my mitzvot.
2 For length of days and years of life,
and shalom they will add to you.

3 Let kindness and truth never leave you—
bind them around your neck,
write them on the tablet of your heart.
4 Then you will gain favor and a good name
in the eyes of God and man.
5 Trust in ADONAI with all your heart,
lean not on your own understanding.
6 In all your ways acknowledge Him,
and He will make your paths straight.

7 Do not be wise in your own eyes;
fear ADONAI and turn away from evil.
8 It will be healing to your body
and refreshment to your bones.

9 Honor ADONAI with your wealth
and with the first of your entire harvest.
10 Then your barns will be filled with plenty,
your vats will overflow with new wine.

Discipline as the Father's Love

11 My son, never despise ADONAI'S discipline
or dread His correction.
12 For ADONAI loves those He reproves,
even as a father, the son in whom he delights.[3]

Precious Pearls, A Tree of Life

13 Happy is the man who finds wisdom
and the man who gains understanding.
14 For her trade-value is better than silver,
and her yield better than fine gold.
15 She is more precious than jewels
and nothing you desire compares to her.
16 Length of days is in her right hand.
In her left hand are riches and honor.
17 Her ways are pleasant ways,
and all of her paths are shalom.
18 She is a tree of life to those who embrace her,
and blessed will be all who hold firmly to her.

19 By wisdom ADONAI founded the earth.
By understanding He established the heavens.
20 By His knowledge the deeps were divided,
and the clouds drip dew.

21 My son, hold on to sound wisdom and discernment,
do not let them out of your sight.
22 They will be life to your soul,
and an ornament to grace your neck.
23 Then you will walk on your way in safety,
and your foot will not stumble.
24 When you lie down, you will not be afraid;
when you lie down, your sleep will be sweet.
25 Have no fear of sudden terror,
or of the devastation of the wicked when it comes.
26 For ADONAI will be your confidence
and will keep your foot from a snare.

27 Do not withhold good from those to whom it is due,
when it is in your power to act.

28 Do not say to your neighbor,
“Come back later—I’ll give it tomorrow,”
when you have it with you.
29 Do not plot evil against your neighbor
while he lives trustfully beside you.
30 Do not quarrel with a man for no reason
—if he has done you no harm.
31 Do not envy a violent man
or choose any of his ways.
32 For the devious are detestable to Adonai,
but He takes the upright into His confidence.
33 Adonai’s curse is on a wicked house,
but He blesses a righteous home.
34 Though He scoffs at the scoffers,
He gives grace to the humble.[4]
35 The wise inherit honor,
but fools are held up in disgrace.

A Father's Lesson: Get Wisdom!

Proverbs 4

1 Listen, my sons, to a father's instruction.
Pay attention, to gain understanding.
2 For I give you sound learning— do not forsake my
instruction.
3 When I was a son to my father, tender and special to
my mother,
4 he taught me and said to me: "Lay hold of my words in
your heart,
keep my commands and you will live!
5 Get wisdom! Get understanding!
Do not forget nor turn away from the words of my
mouth.
6 Do not forsake her, and she will guard you.
Love her, and she will watch over you.
7 Wisdom is supreme—acquire wisdom!
With all your acquisitions, get understanding.
8 Prize her, and she will exalt you.
She will honor you when you embrace her.
9 She will set a garland of grace on your head.
She will give you a crown of glory."

Ways of Wisdom and Wickedness 10 Listen, my son, and accept my words, so the years of your life will be many.

11 I instructed you in the way of wisdom.
I have guided you along straight paths.
12 When you walk, your step will not be hindered, and
when you run, you will not stumble.
13 Hold on tightly to instruction, do not let it go— guard
it, for it is your life.

14 Do not enter the path of the wicked or walk in the
way of evil people.
15 Avoid it—do not travel on it— turn away from it and
pass by.
16 For they cannot sleep until they do evil.
They are robbed of sleep until they make someone
fall.
17 For they eat the bread of wickedness and drink the
wine of violence.
18 The path of the righteous is like the light of dawn,
shining brighter and brighter until the full day.
19 The way of the wicked is like darkness.
They do not know what makes them stumble.
20 My son, pay attention to my words— incline your ear
to my sayings.
21 Do not let them out of your sight, keep them within
your heart.
22 For they are life to those who find them and health to
their whole body.
23 Guard your heart diligently, for from it flow the
springs of life.
24 Put away perversity from your mouth, and keep
devious lips far from you.
25 Let your eyes look directly ahead, and fix your gaze
straight in front of you.
26 Clear a level path for your feet, so all your ways will
be firm.
27 Do not turn to the right or to the left.
Divert your foot from evil.

Beware Seduction

Proverbs 5

1 My son, pay attention to my wisdom.
Incline your ear to my insight,
2 that you may maintain discretion and your lips may
preserve knowledge.
3 For a seducing woman's lips drip honey and her
mouth is smoother than oil.
4 But in the end she is bitter as wormwood, sharp as a
double-edged sword.
5 Her feet go down to death, her steps lead straight to
Sheol.
6 She does not keep straight to the path of life, her
paths are crooked
—but she does not know it.
7 So now, my sons, listen to me and do not turn aside
from the words of my mouth.
8 Keep your path far from her and do not go near the
door of her house— 9 lest you give your strength to
others and your years to one who is cruel;
10 lest strangers feast on your strength, your labors go
to a foreigner's house.
11 At the end of your life, you will groan, when your
flesh and body are spent— 12 and you will say, "How
I hated discipline!
How my heart spurned reproof!
13 I would not listen to my teacher's voice or incline my
ear to my instructors.
14 I was almost in utter ruin amid the community and
congregation."
15 Drink water from your own cistern and running water
from your own well.

16 Should your springs flow in the streets, your streams
of water in public squares?
17 Let them be yours alone and not shared with
strangers.
18 May your fountain be blessed and may you delight in
the wife of your youth.
19 A lovely hind, a graceful doe— may her breasts
satisfy you always,
may you always be captivated by her love.
20 Why, my son, be captivated by a seducing woman?
Why embrace a foreigner’s bosom?

21 For a man’s ways are before the eyes of ADONAI, and
He observes all his paths.
22 The iniquities of a wicked man will ensnare him.
The cords of his sin will hold him down.
23 He will die for lack of discipline, led astray by his own
great folly.

Economic Entanglements

Proverbs 6

1 My son, if you have become a cosigner for
your neighbor, if you have shaken hands in pledge
with a stranger, 2 if you are trapped by your own
words, ensnared by the words of your mouth,
3 then do this, my son, and free yourself, since you fell
into your neighbor's hand:
Go, humble yourself, plead with your neighbor!
4 Allow no sleep to your eyes, nor slumber to your
eyelids.
5 Escape like a gazelle from the hunter's hand, like a
bird from the snare of the fowler.

Laziness and Perversity

6 Go to the ant, you slacker— consider its ways and be
wise!
7 It has no commander, no overseer or ruler.
8 Yet it prepares its provisions in summer and gathers
its food at harvest.

9 How long will you lie there, slacker?
When will you get up from your sleep?
10 A little sleep, a little slumber, a little folding of the
hands to sleep— 11 and your poverty comes like a
bandit and your need like an armed man.

12 A scoundrel, a wicked man, is one who goes around
with a perverse mouth, 13 winking his eyes, shuffling
his feet, pointing his fingers, 14 who continually plots
evil with deceit in his heart stirring up strife.
15 Therefore his disaster will come suddenly —in an
instant he will be broken, with no remedy.
16 Six things ADONAI hates, yes, seven are abominations
to Him:
17 haughty eyes, a lying tongue,
hands that shed innocent blood,
18 a heart that plots wicked schemes, feet that run to
evil,
19 a false witness who spouts lies, and one who stirs up
strife among brothers.

A Father's Warning Against Adultery 20 My son, keep your father's *mitzvah*, and forsake not your mother's teaching.

21 Bind them on your heart continually— tie them
around your neck.
22 When you walk, they will guide you.

When you lie down, they will watch over you, and
when you wake up, they will speak to you.
23 For the mitzvah is a lamp, Torah a light, and
corrective discipline the way of life, 24 keeping you
from the immoral woman, from a wayward wife’s
smooth tongue.
25 Do not lust in your heart after her beauty or let her
captivate you with her eyelids.
26 For on account of a prostitute one is reduced to a loaf
of bread; a man’s wife preys on your precious life.
27 Can a man scoop fire into his lap without burning his
clothes?
28 Or can a man walk upon hot coals without scorching
his feet?
29 So is he who goes to another man’s wife.
No one who touches her will go unpunished.
30 Men do not despise a thief if he steals to satisfy
himself when he is starving.
31 Yet if he is caught, he must repay sevenfold, giving
up all the wealth of his house.
32 He who commits adultery with a woman lacks sense.
Whoever does so destroys himself.
33 He will find disease and disgrace.
His shame will never be wiped away.
34 For jealousy enrages a man and he will show no
mercy in the day of revenge.
35 He will not accept any compensation, he will not
consent,
even if your bribe is great.

Treasure *Torah*'s Teaching

Proverbs 7

1 My son, keep my words and treasure my
mitzvot within you.
2 Keep my mitzvot and live, my teaching as the apple of
your eye.
3 Bind them on your fingers, write them on the tablet of
your heart.
4 Say to wisdom, "You are my sister,"
and call understanding your relative.

5 They will keep you from a seducing woman, from the
foreign woman with her seductive speech.
6 For at the window of my house I looked out through
my lattice.
7 I saw among the naïve, I noticed among the youth,
a young man lacking understanding,
8 crossing the street near her corner, walking in the
direction of her house,
9 in the twilight of the evening, in the darkest hours of
the night.
10 All of a sudden, a woman meets him, dressed as a
prostitute and with a cunning heart.
11 She is loud and defiant.
Her feet never stay at home—
12 now in the streets, now in the squares, at every
corner she lurks.
13 So she grabs him and kisses him and with a brazen
face says to him:
14 "I had to sacrifice fellowship offerings; today I paid
my vow.
15 So I've come out to meet you, to seek your presence
eagerly—and I found you!

16 I have spread my couch with tapestry of dyed
Egyptian linens.
17 I have perfumed my bed with myrrh, aloes, and
cinnamon.
18 Come, let’s drink our fill of love till morning!
Let’s delight ourselves with love.
19 For my husband is not at home— he’s gone on a long
journey.
20 He took a bag of money with him— he won’t come
home until full moon.”
21 With her persistent pleading she entices him, with
smooth talk she seduces him.
22 Suddenly he follows her like an ox going to the
slaughter,
like a stag bounding toward a trap,
23 till an arrow pierces its liver.
Like a bird darting into a snare,
he never considered his own soul!

24 Now then, sons, listen to me, pay attention to the
words of my mouth.
25 Do not let your heart turn to her ways or stray onto
her paths.
26 For many are the victims she has brought down, and
numerous are all her slain.
27 Her house is a highway to Sheol, leading down to the
chambers of death.

Wisdom Appeals at the Gates

Proverbs 8

1 Does not wisdom cry out, and understanding
lift her voice?
2 On the topmost heights along the way, at the
crossroads, she takes her stand.
3 Beside the gates leading into the city, at the
entrances, she cries aloud:
4 “To you, O men, I call out!
My cry is to all mankind!
5 O naïve ones, learn prudence!
Fools, gain understanding!
6 Listen, for I speak excellent things, and my lips utter
right things.
7 For my mouth speaks truth, and my lips detest
wickedness.
8 All the words of my mouth are righteous, Nothing in
them is perverse or crooked.
9 All of them are straightforward to the discerning, and
right to those who find knowledge.
10 Receive my instruction instead of silver and
knowledge rather than choice gold.
11 For wisdom is better than jewels, nothing you desire
compares with her.

12 “I, wisdom, dwell with prudence, and acquire
knowledge with discretion.
13 To fear ADONAI is to hate evil.
I hate pride and arrogance,
evil behavior and a perverse mouth.
14 Counsel and sound wisdom are mine.
I have understanding and power.
15 By me kings reign and princes decree justice.

16 By me princes govern, and all nobles who judge
righteously.
17 I love those who love me.
Those who earnestly seek me find me.[5]
18 With me are wealth and honor, enduring riches and
righteousness.
19 My fruit is better than refined gold, my harvest better
than choice silver.
20 I walk in the way of righteousness, along paths of
justice.
21 I endow substance to those who love me and fill their
treasuries.

Wisdom Before Creation

22 “ADONAI brought me forth, the first of His way,
before His works of old.
23 From eternity I was appointed from the beginning,
before the world began.
24 When there were no depths, I was brought forth,
when there were no fountains abounding with water.
25 Before the mountains were shaped, before the hills, I
was brought forth.
26 He had not yet made the land, the fields, or the first
dust of the earth.
27 When He set the heavens in place, I was there.
When He inscribed the horizon on the face of the
ocean, 28 when He established the skies above,
when He securely fixed the fountains of the deep,
29 when He set the boundaries for the sea, so that
the waters never transgress His command, when
He laid out earth’s foundations— 30 then I was the
craftsman beside Him, I was His daily delight,
always rejoicing before Him, 31 rejoicing in His
whole world, and delighting in mankind.

32 “So now, children, listen to me!
Blessed are those who keep my ways.
33 Heed discipline and be wise, and do not neglect it.
34 Blessed is the one who listens to me, watching daily
at my gates,
waiting at my doorposts.
35 For whoever finds me finds life and obtains favor
from ADONAI.
36 But whoever fails to find me harms his life— all who
hate me love death.”

Wisdom and Folly Invite

Proverbs 9

1 Wisdom has built her house.
She has carved out her seven pillars.
2 She has slaughtered her meat, she has mixed her wine;
she has also set her table.
3 She has sent out her servant girls.
She calls from the city's heights:
4 "Whoever is naïve, turn in here!"
To those who lack understanding, she says: 5 "Come,
eat my bread and drink the wine I have mixed.
6 Abandon your foolish ways and live!
Walk in the way of understanding."
7 Whoever corrects a scoffer is asking for insult.
Whoever reproves a wicked man gets abuse.
8 Do not correct a scoffer or he will hate you.
Rebuke a wise man and he will love you.
9 Instruct a wise man and he will be wiser still.
Teach a righteous man and he will increase in
learning.
10 The fear of ADONAI is the beginning of wisdom and
knowledge of the Holy One is understanding.
11 For through me your days will be many and years will
be added to your life.
12 If you are wise, you are wise to your own advantage,
but if you scoff, you bear it alone.

13 The foolish woman is rowdy.
She is naïve and knows nothing.
14 So she sits at the door of her house, on a seat in the
heights of the city,

15 calling to those who pass by, who go straight on their
way:
16 “Whoever is naïve, let him turn in here.”
To those who lack understanding, she says: 17 “Stolen
water is sweet and bread eaten in secret is
delicious!”
18 But he does not know that the dead are there— her
guests are in the depths of Sheol.

Diligence and Laziness

Proverbs 10 1 The proverbs of Solomon.

A wise son gives joy to his father,
but a foolish son grief to his mother.

2 Ill-gotten treasures profit nothing, but righteousness
delivers from death.

3 ADONAI will not let a righteous soul go hungry, but
thwarts the cravings of the wicked.

4 Lazy hands make a man poor, but diligent hands bring
wealth.

5 He who gathers crops in summer is a wise son, but he
who sleeps during harvest is a disgraceful son.

Sayings of the Mouth Matter

6 Blessings are on the head of the righteous, but the
mouth of the wicked conceals violence.
7 The memory of the righteous is a blessing, but the
name of the wicked will rot.
8 The wise in heart accept commands, but a babbling
fool comes to ruin.
9 One who walks in integrity, walks securely, but one
who takes crooked paths will be discovered.
10 One who winks an eye maliciously causes grief, while
a babbling fool comes to ruin.
11 The mouth of the righteous is a fountain of life, but
the mouth of the wicked conceals violence.
12 Hatred stirs up strife but love covers up all
transgressions.
13 Wisdom is found on the lips of the discerning, but a
rod is for the back of one lacking sense.
14 Wise men store up knowledge, but the mouth of a fool
is near ruin.
15 The wealth of a rich man is a strong city.
Poverty is the ruin of the poor.
16 The wages of the righteous are life.
The income of the wicked is sin.[6]
17 One who heeds discipline is on the path of life, but
whoever ignores correction goes astray.
18 One who conceals hatred has lying lips, and whoever
spreads slander is a fool.
19 When words abound, transgression is unavoidable.
but whoever restrains his lips is wise.
20 The tongue of the righteous is choice silver.
The heart of the wicked is of little value.
21 The lips of the righteous feed many, but fools die for
lack of understanding.

Dread or Hope

22 The blessing of ADONAI brings wealth and He adds no
trouble with it.
23 As doing wickedness is delight to a fool, so is wisdom
to a man of discernment.
24 What the wicked dread will fall on them.
The desire of the righteous will be given.
25 When the whirlwind passes, the wicked are no more,
but the foundation of the righteous is everlasting.
26 Like vinegar to the teeth or smoke to the eyes, so is a
slacker to those who send him.
27 The fear of ADONAI prolongs life, but the years of the
wicked are cut short.
28 The prospect of the righteous is joy, but the hope of
the wicked perishes.
29 The way of ADONAI is a stronghold to the upright, but
it is a ruin to those who do evil.
30 The righteous will never be uprooted, but the wicked
will not dwell in the land.
31 The mouth of the righteous bears the fruit of wisdom,
but a perverse tongue will be cut out.
32 The lips of the righteous know what is pleasing, but
the mouth of the wicked is perverse.

Integrity of Scales and Soul

Proverbs 11

1 Dishonest scales are an abomination to
ADONAI, but an accurate weight is His delight.
2 When pride comes, then comes disgrace, but with the
humble is wisdom.
3 The integrity of the upright guides them, but the
crookedness of the treacherous will destroy them.
4 Riches make no profit in the day of wrath, but
righteousness delivers from death.
5 The righteousness of the blameless man makes his
way straight, but the wicked man is brought down
by his wickedness.
6 The righteousness of the upright delivers them, but
the treacherous are trapped by their desire.

Righteousness Builds Up a City

7 When the wicked dies, his hope perishes, and the
hope of the strong vanishes.
8 The righteous is rescued from trouble.
Instead it comes on the wicked.
9 With his mouth the ungodly destroys his neighbor, but
through knowledge the righteous will be delivered.
10 When the righteous do well, a city rejoices.
When the wicked perish, there are shouts of joy.
11 Through the blessing of the upright a city is exalted,
but by the mouth of the wicked it is destroyed.

12 One who despises his neighbor lacks sense, but one
with discernment remains silent.

13 A gossip reveals secrets, but one who is trustworthy
conceals a matter.
14 Without guidance people fall, with many counselors
there is deliverance.

15 Whoever puts up security for a stranger will have
trouble, but whoever avoids shaking hands on such a
deal is secure.

Rewards for Righteous or Ruthless

16 A gracious woman gains honor, but ruthless men
seize riches.
17 A kind man does his own soul good, but a cruel man
harms his own flesh.
18 The wicked earn deceptive wages, but a sower of
righteousness reaps a true reward.
19 Steadfast righteousness leads to life, but pursuing
evil ends in death.
20 Perverse hearts are an abomination to ADONAI.
His favor is on those blameless in their ways.
21 Be sure,[7] the evil will not go unpunished, but the
offspring of the righteous will be delivered.
22 Like a gold ring in a pig's snout is a beautiful woman
who lacks discretion.
23 The desire of the righteous is only good, but the hope
of the wicked only wrath.
24 One gives freely, yet gains even more.
Another withholds unjustly, and comes to poverty.
25 A soul who blesses will prosper, and one who gives
water will himself be satisfied.
26 People curse anyone withholding grain, but blessing
is on the head of one who dispenses it.
27 A person who diligently seeks good finds favor, but to
one who searches for evil, evil comes to him!
28 Whoever trusts in his riches will fall, but the
righteous will flourish like a green leaf.
29 Whoever troubles his own household will inherit
wind, and the fool will be a servant to the wise-
hearted.
30 The fruit of the righteous is a tree of life, and
whoever wins souls is wise.

31 If the righteous is rewarded on earth, how much
more the wicked and the sinner![8]

The Righteous and the Wicked

Proverbs 12

1 Whoever loves knowledge loves correction,
but whoever hates reproof is stupid.

2 A good man obtains favor from ADONAI, but He
condemns a person with evil schemes.
3 No one is made secure by wickedness, but a righteous
root will not be moved.

4 A virtuous wife is her husband's crown, but a
dishonoring one is like rottenness in his bones.

5 The plans of the righteous are just, but the counsels of
the wicked are deceitful.
6 The words of the wicked lie in wait for blood, but the
mouth of the upright delivers them.
7 The wicked are overthrown and are no more, but the
household of the righteous will stand.
8 A man is praised according to his insight, but one with
a twisted mind is despised.
9 Better to have little honor and a servant than to have
glory and no bread.

Caring for Animals and Land

10 A righteous person cares for the life of his animal, yet
even the compassion of the wicked is cruel.
11 The one who works his land will have plenty of food,
but whoever chases daydreams lacks sense.
12 The wicked covets the loot of evil men, but the root of
the righteous flourishes.

Fruit of Mouth

13 An evil one is ensnared by the sin of lips, but the
righteous one escapes trouble.
14 By the fruit of his mouth a man will be satisfied with
good.
The work of a man’s hands will reward him.

15 A fool’s way is right in his own eyes, but the wise
listen to advice.
16 A fool shows his irritation immediately, but a prudent
person overlooks an insult.

17 A trustworthy witness tells what is right, but a false
witness, deceit.
18 Reckless speech is like the thrusts of a sword, but the
tongue of the wise brings healing.
19 Truthful lips endure forever, but a lying tongue for
only a moment.
20 Deceit is in the heart of those who plot evil, but those
promoting shalom have joy.
21 No harm befalls the righteous, but the wicked are full
of misery.
22 Lying lips are detestable to Adonai, but those who act
faithfully are His delight.
23 A clever person conceals his knowledge, but the heart
of a fool blurts out folly.

Diligence or Sloth

24 The hand of the diligent will rule, but the lazy will
become forced labor.
25 An anxious heart weighs one down, but a good word
cheers him up.
26 The righteous gives his friend guidance, but the way
of the wicked leads astray.
27 A lazy person does not roast his game, but a diligent
person prizes his possessions.
28 In the path of righteousness is life— it is a path to
immortality.

Guard the Way of Integrity

Proverbs 13

1 A wise son heeds his father’s discipline, but
a scoffer does not listen to rebuke.

2 From the fruit of a man’s mouth he enjoys good
things, but the treacherous crave violence.

3 He who watches his mouth protects his life, but
whoever opens wide his lips comes to ruin.

4 The slacker’s soul craves, yet has nothing, but the
diligent soul will be satisfied.

5 A righteous person hates lying, but the wicked acts in
shameful disgrace.
6 Righteousness guards one who walks in integrity, but
wickedness overthrows the sinner.

7 One pretends to be rich, yet has nothing; another
pretends to be poor, yet has great wealth.[9]
8 A man’s riches may ransom his life, but a poor person
hears no threat.

9 The light of the righteous shines brightly.
The lamp of the wicked is snuffed out.

10 Arrogance yields nothing but strife.
Wisdom belongs to those who take advice.

11 Wealth gained by fraud dwindles, but he who gathers
by labor increases it.

12 Hope deferred makes the heart sick, but longing
fulfilled is a tree of life.
13 Whoever despises instruction will pay a penalty, but
whoever respects a mitzvah will be rewarded.

14 Wise instruction is a fountain of life, turning one
away from snares of death.
15 Good understanding wins favor, but the way of the
unfaithful is hard.
16 Everyone shrewd acts with knowledge, but a fool
flaunts folly.

The Wise and the Foolish

17 A wicked messenger falls into trouble, but a faithful
envoy brings healing.
18 He who spurns discipline comes to poverty and
shame, but whoever accepts correction will be
honored.

19 A desire fulfilled is sweet to the soul, but fools detest
turning away from evil.
20 He who walks with wise men is wise, but a
companion of fools suffers harm.

21 Misfortune pursues sinners, but prosperity rewards
the righteous.
22 A good man leaves an inheritance to his children's
children, but a sinner's wealth is stored up for the
righteous.
23 The fallow field of the poor yields much food, but it is
swept away by injustice.
24 He who spares the rod hates his son, but he who
loves him is diligent with discipline.[10]

25 The righteous eats to his heart's content, but the
belly of the wicked goes hungry.

Wisdom Builds Up, Folly Tears Down

Proverbs 14

1 A wise woman builds her house, but a foolish
one tears it down with her own hands.
2 The one who walks uprightly fears ADONAI, but one
devious in his ways despises Him.
3 In the mouth of a fool is a rod for his back, but the lips
of the wise protect them.

4 Where there are no oxen, the stalls are clean, but
from the strength of the ox comes an abundant
harvest.

5 A trustworthy witness does not lie, but a false witness
breathes out lies.

6 A scoffer seeks wisdom yet finds none, but knowledge
is easy to the discerning.
7 Walk away from a fool— for you will find no
knowledge on his lips.
8 The wisdom of the prudent is to consider his way, but
the folly of fools is deception.
9 Fools mock guilt of sin, but among the upright is
goodwill.

10 The heart knows its own bitterness, and no one else
can share its joy.

11 The house of the wicked will be demolished, but the
tent of the upright will flourish.

12 There is a way that seems right to a man, but its end
is the way to death.

13 Even in laughter the heart may ache, and the end of
joy may be grief.

14 A backsliding heart partakes of its ways, and a good
man is rewarded for his.

15 The naïve believes every word, but the shrewd
discerns his steps.
16 The wise fears and turns away from evil, but the fool
is hotheaded and reckless.
17 One with a short temper acts foolishly, and one with
crafty schemes is hated.
18 The naïve inherit folly, but the prudent are crowned
with knowledge.

19 Evil men will bow in the presence of the good, and
the wicked at the gates of the righteous.

Poverty and Riches

20 The poor is hated even by his neighbor, but many are
those who love the rich.
21 Whoever despises his neighbor sins, but whoever is
gracious to the needy is blessed.
22 Indeed those who plot evil go astray but grace and
truth come to those who plan good.
23 In all hard work there is profit, but mere talk leads
only to poverty.
24 The crown of the wise is their riches, but the folly of
fools is foolishness.

25 A truthful witness saves lives, but one who utters lies
is treacherous.
26 In the fear of ADONAI one has strong confidence.
It will be a refuge for His children.
27 The fear of ADONAI is a fountain of life, turning one
from the snares of death.

28 A large population is a king's glory, but lack of
subjects is a prince's ruin.

29 One who is slow to anger shows great understanding,
but a quick-tempered one exalts folly.
30 A tranquil heart is life to the body, but envy is
rottenness to the bones.

31 The one who oppresses the poor shows contempt for
his Maker, but whoever is kind to the needy honors
Him.

32 The wicked is brought down in his calamity yet the
righteous has a refuge even in death.

33 Wisdom rests in the heart of the discerning, and even
among fools she is known.
34 Righteousness exalts a nation, but sin is a disgrace to
any people.
35 The king shows favor toward a servant who acts
wisely, but his wrath is on one who is disgraceful.

Tongue of the Wise

Proverbs 15

1 A gentle answer turns away wrath, but a
harsh word stirs up anger.
2 The tongue of the wise treats knowledge correctly,
but the mouth of fools spouts folly.
3 The eyes of ADONAI are everywhere, observing the
wicked and the good.
4 A healing tongue is a tree of life, but a deceitful one
crushes the spirit.
5 A fool despises his father's discipline, but one who
accepts reproof is smart.
6 The house of the righteous has great wealth, but the
income of the wicked brings trouble.
7 The lips of the wise spread knowledge, but not so the
heart of fools.
8 The sacrifice of the wicked is an abomination to
ADONAI, but the prayer of the upright pleases him.

Pursue Righteousness and Reproof 9 *ADONAI* detests the way of the wicked, but loves those who pursue righteousness.

10 Stern correction awaits one who forsakes the way.
One who hates reproof will die.
11 Sheol and Abaddon[11] are before ADONAI— how much
more the hearts of people!
12 A mocker dislikes one who corrects him; he will not
go to the wise.

Heart Attitude Matters

13 A joyful heart makes the face cheerful, but heartache
crushes the spirit.
14 A discerning heart seeks knowledge, but the mouth of
fools feeds on folly.
15 All the days of the afflicted are bad, but a cheerful
heart has a continual feast.
16 Better is little with the fear of ADONAI
than great wealth with turmoil.
17 Better a meal of vegetables where there is love, than
a fattened ox where there is hatred.
18 A hot-tempered man stirs up strife, but one who is
slow to anger calms a quarrel.
19 The way of the slacker is a hedge of thorns, but the
path of the upright is a highway.
20 A wise child brings joy to his father, but a foolish
person despises his mother.
21 Folly is joy to one who lacks sense, but one with
discernment walks straight.

22 Plans fail when there is no counsel, but with many
advisers they succeed.
23 A person has joy in an appropriate answer— how
good is a timely word.

24 The path of life leads upward for the wise to keep him
from going down to Sheol.

25 ADONAI tears down a proud man’s house, but He
maintains the widow’s boundary.

26 Evil thoughts are an abomination to ADONAI, but
pleasant words are pure.

27 One greedy for gain troubles his household, but
whoever hates bribes will live.

28 A righteous heart thinks before answering, but a
wicked mouth blurts out evil things.

29 ADONAI is far from the wicked, but hears the prayer of
the righteous.[12]

30 Bright eyes bring joy to the heart.
Good news gives health to the bones.

31 One whose ear heeds a life-giving reproof dwells
among the wise.
32 Whoever avoids correction despises himself, but
whoever heeds reproof acquires understanding.

33 The fear of ADONAI is the discipline of wisdom, and
humility comes before honor.

Commit Your Heart to *Adonai*

Proverbs 16

1 The plans of the heart belong to man, but the
tongue's answer is from Adonai.
2 All a man's ways are pure in his own eyes, but Adonai
weighs the motives.
3 Commit whatever you do to Adonai, and your plans
will succeed.
4 Adonai works everything out for his own purpose—
even the wicked for a day of disaster.
5 Adonai abhors all the proud in heart.
Be assured, they will not go unpunished.
6 By mercy and truth is iniquity atoned, and by the fear
of Adonai one avoids evil.
7 When one's ways are pleasing to Adonai, he makes
even his enemies be at peace with him.
8 Better a little with righteousness than much income
without justice.
9 The heart of man plans his course, but Adonai directs
his steps.

The Delights of a Just King

10 An oracle is on the lips of the king— let his mouth
never be treacherous in judgment.
11 Honest balances and scales are Adonai's.
All the weights in a bag are His handiwork.
12 Wrongdoing is an abomination to kings, for a throne
is established by righteousness.
13 Righteous lips are the delight of kings.
He loves those who speak honestly.
14 A king's fury is like messengers of death, but a wise
man will appease it.

15 In the light of a king’s face there is life, and his favor
like a cloud of spring rain.

16 How much better to get wisdom than gold, to choose
understanding rather than silver.

17 The highway of the upright avoids evil.
He who guards his way protects his life.

18 Pride goes before destruction and a haughty spirit
before a fall.
19 Better to be lowly in spirit with the afflicted than to
share the spoil with the proud.

20 One prudent in a matter will find good Blessed is the
one who trusts in ADONAI.
21 The wise in heart is called discerning, and sweetness
of lips increases persuasiveness.
22 Insight is a fountain of life to one who has it, but folly
leads to the discipline of fools.
23 A wise man’s heart teaches his mouth and adds
persuasiveness to his lips.
24 Pleasant words are honeycomb—sweet to the soul
and healing to the bones.

25 There is a way that seems right to a man, but its end
is the way to death.

26 A laborer’s appetite works on his behalf, for his
hunger drives him on.

Slow to Anger

27 A wicked scoundrel digs up evil, and on his lips is a
scorching fire.[13]
28 A perverse person sows strife, and a gossip separates
close friends.
29 A violent person lures his neighbor, leading him down
a path that is no good.
30 One who winks his eyes schemes deceit, one who
purses his lips is bent on evil.

31 Gray hair is a crown of glory, found on the path of
righteousness.

32 Better to be slow to anger than a mighty warrior.
One who controls his temper is better than one who
conquers a city.
33 The lot is cast into the lap, but their very decision is
from ADONAI.

Beware Bribes and Rebellion

Proverbs 17

1 Better is dry crust with peace and quiet than
a house full of feasting with strife.

2 A wise servant will rule over a disgraceful son and will
share the inheritance with the brothers.

3 A crucible is for silver and a furnace is for gold,
but ADONAI tests the heart.

4 An evildoer listens to wicked lips; a liar listens to a
malicious tongue.

5 Whoever mocks the poor insults his Maker.
Whoever rejoices at calamity will not go unpunished.

6 Grandchildren are the crown of the elderly and the
glory of children is their parents.

7 Arrogant lips are not fitting for a fool, much less lying
lips for a ruler.
8 A bribe is a charm in the eyes of its owner.
Wherever he turns, he succeeds.

9 Whoever covers up an offense seeks love.[14]
Whoever repeats a matter separates close friends.

10 A rebuke makes a greater impression on a discerning
person than a hundred lashes on a fool.

11 An evil man seeks only rebellion, and so a cruel
messenger will be sent against him.

12 Better to meet a bear robbed of her cubs than to deal
with a fool in his folly.

13 Whoever rewards evil for good— evil will never leave
his house.

14 The beginning of strife is like letting out water— so
stop a quarrel before it breaks out.

15 Acquitting the wicked and condemning the righteous:
both are an abomination to ADONAI.

16 Of what use is money in the hand of a fool since he
has no intention of acquiring wisdom?

17 A friend loves at all times, and a brother is born for
adversity.

18 A man lacking judgment shakes hands on a deal and
puts up financial security for his neighbor.

19 He who loves sin loves strife.
One who builds a high gate invites destruction.

20 A perverse heart finds nothing good a devious tongue
falls into trouble.

21 Whoever fathers a fool gets grief.
There is no joy for the father of a disgraceful son.

22 A cheerful heart is good medicine, but a crushed
spirit dries up the bones.

23 The wicked one receives a bribe in secret to pervert
the ways of justice.

24 Wisdom is before the person of understanding, but
the eyes of a fool are on the ends of the earth.
25 A foolish son is grief to his father and bitterness to
her that bore him.

[26] Also, to punish a righteous person is not good, nor to
beat up an honorable one for his integrity.
[27] One with knowledge restrains his words, and a
discerning person stays calm.
[28] Even a fool, who keeps quiet, is considered wise,
discerning, if he seals his lips.

A Fool's Big Mouth

Proverbs 18

1 One who isolates oneself seeks his own
desire; he defies all sound judgment.
2 A fool finds no delight in understanding, but only in
expressing his opinion.
3 When wickedness comes, so does contempt, and with
dishonor comes disgrace.
4 The words of one's mouth are deep waters, a fountain
of wisdom, a flowing brook.
5 Showing partiality to the wicked is not good, nor is
depriving the innocent of justice.
6 The lips of a fool enter into an argument and his
mouth invites a beating.
7 A fool's mouth is his ruin, and his lips are a snare to
his soul.
8 The words of a gossip are tasty morsels, going down
into one's innermost being.

9 One who is slack in his work is brother to one who
destroys.

10 The Name of ADONAI is a strong tower.
The righteous one runs into it and is set safely up
high.
11 A rich person's wealth is a strong city or like a high
wall—in his imagination.

12 Before ruin a person's heart is proud, but humility
comes before honor.

13 One who answers before listening— that is his folly
and his shame.

14 One's spirit sustains him through illness, but who can
bear a crushed spirit?

15 A discerning heart gains knowledge, the ear of the
wise seeks knowledge.

Overcoming Opposition and Offenses 16 **A man's gift makes room for
him, and leads him before great men.**

17 The first to state his case seems just, until another
comes and cross-examines him.
18 Casting lots ends quarrels and decides between
mighty opponents.
19 An offended brother is more formidable than a
fortified city, and quarrels are like the bars of a
fortress.

20 From the fruit of his mouth a man's stomach is filled
— with the harvest of his lips he is satisfied.

21 Death and life are in the control of the tongue.
Those who indulge in it will eat its fruit.

22 Whoever finds a wife finds good, and receives favor
from ADONAI.

23 The poor request favor, but the rich answer harshly.

24 A man with many friends may be harmed by them,
but there is a friend who sticks closer than a
brother.

Better to be Poor with Integrity

Proverbs 19

1 Better to be poor, walking with integrity,
than be a fool whose lips are corrupt.
2 Zeal without knowledge is not good,[15]
or to act hastily and miss the way.
3 A man’s folly undermines his way, and his heart rages
against ADONAI.
4 Wealth adds many friends, yet a poor man is deserted
by his friend.
5 A false witness will not go unpunished, one who
breathes lies will not escape.
6 Many seek the favor of the generous.
Everyone is a friend to a giver of gifts.
7 All a poor man’s relatives despise him— how much
more his friends avoid him.
He pursues them with words, but they are not there.
8 One who gets wisdom loves his own soul.
One who treasures understanding prospers.
9 A false witness will not go unpunished, and one who
breathes lies will perish.
10 Luxury is not fitting for a fool— how much less for a
servant to rule over princes!

Watch Your Temper

11 Prudence makes one slow to anger and his glory is to
overlook an offense.
12 A king’s wrath is like a roaring lion, but his favor is
like dew on the grass.

13 A foolish son is trouble for his father, and a
quarrelsome wife is constant dripping.
14 House and wealth are an inheritance from fathers,
but a prudent wife is from ADONAI.

15 Laziness brings on deep sleep, and an idle soul will
starve.
16 One who keeps a mitzvah guards his soul, but one
who neglects His ways will die.

17 One who is kind to the poor lends to ADONAI, and
ADONAI will reward him for his good deed.

18 Discipline your son while there is hope.
Do not set your heart on his death.

19 One with great rage will pay a penalty.
For if you rescue him, you will have to do it again.

Listen to Wise Counsel

20 Listen to advice and accept instruction, so that in the
end you may be wise.
21 Many are the plans in a man’s heart, but the counsel
of ADONAI will stand.
22 What is desired in a man is loyalty, and a poor person
is better than a liar.
23 The fear of ADONAI leads to life, and he who has it
rests satisfied, untouched by harm.

Sluggards, Scoffers, and Disgraceful Sons 24 The slacker buries his hand in a bowl and will not even bring it back to his mouth!

25 Strike a scoffer and the naïve will learn caution.
rebuke a discerning person and he will gain
knowledge.
26 He who robs his father and drives away his mother is
a son who brings shame and disgrace!
27 My son, if you stop heeding instruction, you will stray
from words of knowledge.
28 A crooked witness scorns justice, and a wicked mouth
devours iniquity.
29 Judgments are prepared for scoffers, and floggings
for the back of fools.

Proverbs 20

1 Wine is a mocker, strong drink a brawler.
Whoever is led astray by them is unwise.

2 The terror of a king is like a lion’s growl.
Whoever provokes him endangers his life.

3 It is honor for one to resolve a dispute, yet every fool quarrels.

4 A slacker will not plow in season, so at harvest he looks but finds nothing.

5 The intent of a man’s heart is deep water, but a man of insight draws it out.

Loyalty, Integrity, Justice

6 Many a man proclaims his loyalty, but a faithful man who can find?[16]
7 A righteous person walks in integrity.
Blessed are his children after him.

8 A king sitting on the throne to judge separates out all evil with his eyes.

9 Who can say: “I have kept my heart pure; I am cleansed from my sin”?[17]

10 Unequal weights and measures—[18]
both are an abomination to ADONAI.

11 Even a child is known by his actions, whether his conduct is pure and upright.

12 Ears that hear and eyes that see— ADONAI has made them both.

13 Do not love sleep, lest you become poor.

Open your eyes, and you will be satisfied with food.

Adonai's Lamp Searches

14 "It's bad, bad!" says the buyer, but then he goes away
and boasts.
15 There is gold and abundance of rubies, but lips that
speak knowledge are precious.

16 Take a man's garment, who puts up security for a
stranger, and hold it in pledge, as security for a
foreign woman.

17 Bread gained by fraud is sweet to a man, but later his
mouth is filled with gravel.

18 Plans are made by counsel, so wage war with
guidance.

19 A talebearer goes about, revealing secrets, so do not
associate with a babbler.

20 Whoever curses his father or his mother,[19]
his lamp will be snuffed out in utter darkness.

21 An estate acquired quickly in the beginning will not
be blessed in the end.

22 Do not say, "I will pay back evil!"
Wait for ADONAI, so He may deliver You.

23 Unbalanced weights are detestable to ADONAI, and
dishonest scales are wicked.

24 A man's steps are directed by ADONAI.
How then can anyone understand his own way?

25 It is a trap for one to say rashly, "It is holy!"

and only afterward to consider his vows.

26 A wise king winnows out the wicked.
He turns a threshing wheel over them.
27 The spirit of man is the lamp of ADONAI, searching all
his inmost being.

28 Lovingkindness and truth preserve the king, but his
throne is upheld by lovingkindness.

29 The glory of young men is their strength, and the
splendor of old men is gray hair.

30 Blows that wound scour away evil, and beatings
purge the innermost being.

Adonai Weighs the Heart

Proverbs 21

1 A king's heart is like a stream of water in the
hand of Adonai; he directs it wherever He wants.[20]
2 All a man's ways seem right in his own eyes, but
Adonai weighs the heart.
3 To do righteousness and justice is more acceptable to
Adonai than sacrifice.
4 Haughty eyes and a proud heart— the lamp of the
wicked is sin.

5 Plans of the diligent surely lead to gain, but all who
are hasty come only to loss.
6 Getting treasures by a lying tongue is like a fleeting
vapor for those who seek death.

Violence and Ruin of the Wicked

7 The violence of the wicked sweeps them away,
because they refuse to act justly.
8 The way of the guilty is crooked, but the conduct of
the pure is upright.
9 It is better to live on a corner of a roof than in a house
shared
with a quarrelsome wife.

10 A wicked soul craves evil— his neighbor finds no
favor in his eyes.
11 When a mocker is punished, the naïve become wise.
When a wise person is instructed, he gains
knowledge.

12 The righteous one considers the house of the wicked,
throwing the wicked down to their ruin.

13 Whoever shuts his ears to the cry of the poor, will
also cry out but not be answered.

14 A gift in secret soothes anger, and a bribe given
secretly, fierce rage.

15 Doing justice brings joy to the righteous, and terror
to those who do evil.

16 Whoever strays from the path of wisdom ends up in
the congregation of the dead.
17 Whoever loves pleasure becomes poor.
Whoever loves wine and oil will not be rich.
18 The wicked is a ransom for the righteous and the
faithless for the upright.
19 It is better to live in a desert land than with a
quarrelsome, worrisome wife.

20 Precious treasure and oil are in a wise person's
dwelling, but a foolish person devours all he has.

21 Whoever pursues righteousness and mercy finds life,
prosperity and honor.

22 A wise person scales the city of warriors and brings
down the stronghold in which they trust.

23 Whoever guards his mouth and tongue keeps his soul
out of troubles.

24 A proud and haughty man —Mocker is his name—
acts with overbearing pride.

25 A slacker's craving will kill him, because his hands
refuse to work.
26 All day long he craves greedily, yet the righteous one
gives and does not hold back.

27 The sacrifice of the wicked is an abomination— how
much more when he brings it with evil intent?
28 A false witness will perish, but a man who hears will
speak forever.
29 A wicked man puts on a bold face, but the upright
man considers his ways.

30 There is no wisdom, there is no understanding,
there is no counsel—
against ADONAI.

31 A horse is prepared for the day of battle, but victory
comes from ADONAI.

Proverbs 22

1 A good name is to be chosen rather than
great wealth, and grace rather than silver or gold.
2 Rich and poor have this in common— ADONAI is the
Maker of them all.
3 A crafty person sees danger and hides, but the naïve
keep going and suffer for it.

4 The reward of humility and fear of ADONAI
is riches, honor and life.

5 Thorns and snares are in the path of the perverse, but
one who guards his soul stays far from them.

6 Train up a child in the way he should go, when he is
old he will not turn from it.

7 The rich rule over the poor, the borrower is a slave to
the lender.

8 One who sows injustice will reap trouble, and the rod
of his fury will perish.

9 One with a bountiful eye will be blessed, for he shares
his bread with the poor.

10 Throw out a scoffer and strife will go out, quarreling
and disgrace will cease.
11 One who loves purity of heart and whose speech is
gracious, will have the king as his friend.

12 The eyes of ADONAI guard knowledge, but He
undermines the words of the faithless.

13 The slacker says, “There’s a lion outside!
I’ll be killed in the streets.”

14 The mouth of a seducing woman is a deep pit— into it
will fall one with whom ADONAI is angry.

15 Foolishness is bound up in the heart of a child, but a
rod of discipline will drive it far from him.

16 The one who oppresses the poor to increase his own
gain, and the one who gives to the rich—both end in
poverty.

17 Incline your ear and listen to the words of the wise,
and apply your heart to my knowledge.
18 For it is delightful if you keep them within you, ready
on your lips.
19 So that your trust may be in ADONAI, I made them
known to you this day, even you.
20 Have I not written to you thirty sayings of admonition
and knowledge,
21 to show you true and reliable words, that you may
give a true answer to those who sent you?

22 Do not rob a poor person because he is poor, nor
crush the needy at the gate,
23 for ADONAI will plead their case, and rob life from
those who plunder them.

24 Do not be friends with one given to anger or associate
with a hot-tempered person,
25 lest you learn his ways, and entangle your soul in a
snare.

26 Do not be one who shakes hands or puts up security
for debts.
27 If you do not have enough to pay, why should your
bed be taken from under you?

28 Do not move an ancient boundary stone which your
fathers set up.

29 Do you see a man skilled in his work?

He will stand before kings.
He will not stand before obscure people.

Advice About Appetites

Proverbs 23

1 When you sit down to dine with a ruler,
consider carefully what is set before you, 2 and put a
knife to your throat if you possess a large appetite.
3 Do not crave his delicacies, for that food is deceptive.

4 Do not wear yourself out to get rich.
Be wise enough to restrain yourself.
5 When you cast your eyes on riches, it is gone; for it
surely sprouts wings and flies off into the sky like an
eagle.

6 Do not eat the food of a stingy person, or desire his
delicacies.
7 For as he thinks within himself, so is he.
"Eat and drink", he says to you,
but his heart is not with you.
8 You will vomit up the morsel you ate, and will waste
your pleasant words.
9 Do not speak in the ears of a fool, for he will disdain
the wisdom of your words.

10 Do not move an ancient boundary stone, or encroach
on fields of the fatherless, 11 for their redeemer is
strong.
He will plead their case against you.

12 Apply your heart to discipline and your ears to words
of knowledge.
13 Do not withhold correction from a child.
If you strike him with a rod, he will not die.
14 Punish him with a rod, and deliver his soul from
Sheol.

Wisdom's Path to the Future [15] **My son, if your heart is wise, then my heart also will be glad.**

[16] Yes, my inmost being will rejoice when your lips
speak what is right.

[17] Do not let your heart envy sinners, but always be in
the fear of ADONAI.
[18] For surely there is a future, and your hope will never
be cut off.
[19] Listen, my son, and be wise, and guide your heart in
the right way.

[20] Do not join those drinking too much wine or gorging
on meat,
[21] for both drunkards and gluttons will be impoverished
— grogginess will clothe them with rags.

[22] Listen to your father who begot you and do not
despise your mother when she is old.
[23] Acquire truth and do not sell it, acquire wisdom,
instruction and understanding.
[24] The father of a righteous one rejoices greatly.
Whoever fathers a wise child delights in him.
[25] Let your father and your mother be glad, let she who
bore you rejoice!
[26] My son, give your heart to me, and let your eyes
observe my ways.
[27] For a prostitute is a deep pit, an adulterous woman is
a narrow pit.
[28] Indeed, she lies in wait like a robber, and increases
the unfaithful among men.

Lingering Long Over Wine [29] **Who has woe? Who has sorrow?**

Who has fights? Who has complaining?

Who has bruises for no reason?
Who has red eyes?
30 Those who linger long over wine, who go looking for
mixed wine.
31 Do not gaze at wine when it is red, when it sparkles
in the cup,
when it glides down smoothly.
32 In the end it bites like a serpent and stings like a
viper.
33 Your eyes will see strange things.
Your heart will utter perverse things.
34 Then you will be like one lying down in the heart of
the sea, or sprawled on the top of a mast.
35 “They hit me! But I was not hurt.
They beat me up! But I did not feel it.
When will I wake up?
I will look for another drink.”

Proverbs 24

1 Do not envy evil people, or desire to be with
them,
2 for their hearts contemplate violence, and their lips
speak mischief.

Strength Through Wise Counsel 3 By wisdom a house is built, by
understanding it is prepared,
4 and by knowledge its rooms are filled with every rare
and pleasing treasure.
5 A wise man is strong, and a man of knowledge
becomes even stronger.
6 For with wise advice you wage war and in many
counselors there is victory.
7 Wisdom is unattainable for a fool— he does not open
his mouth at the gate.
8 One who plots evil will be called a schemer.
9 A foolish scheme is sin, and people detest a mocker.

Counsel on Friendship

10 If you falter in a day of adversity, your strength is
small.
11 Rescue those being dragged off to death, hold back
those stumbling to slaughter.
12 If you say, “Look, we didn’t know this.”
Won’t He who weighs hearts perceive it?
Won’t He who guards your soul know it?
Won’t He repay each one according to his deeds?[21]

13 Eat honey, my son, for it is good, and honeycomb is
sweet to your taste.
14 Likewise know that wisdom is sweet to your soul.
If you find it, there will be a future, and your hope
will not be cut off.

15 Do not lurk like the wicked near the dwelling of the
righteous.
Do not assault his home.
16 For though the righteous one may fall seven times, he
gets up again, but the wicked stumble in adversity.
17 Do not rejoice when your enemy falls, or let your
heart be glad when he stumbles, 18 or ADONAI may
see it as evil in His eyes, and turn His wrath away
from him.
19 Do not be upset because of evil people, or be envious
of the wicked,
20 for the evil person has no future, and the lamp of the
wicked will be snuffed out.

21 My son, fear ADONAI and the king,[22]
and do not associate with rebels.
22 For their destruction will arise suddenly, and who
knows the ruin both ADONAI and the king can bring?

23 These sayings are also from the wise: Partiality in
judgment is not good.
24 Whoever tells the guilty, “You are innocent,” people
curse him and nations revile him.
25 But for those who convict the guilty there will be
delight— good blessing will come upon them.

26 An honest answer is like a kiss on the lips.

27 Finish your outdoor work and get your fields ready.
After that, build your house.

28 Do not be a witness against your neighbor without
cause, and do not deceive with your lips.
29 Do not say, “I will do to him what he has done to me;
I will pay him back for his deed!”[23]

Lesson of the Lazy

30 I passed by the field of the slacker, by the vineyard of
one lacking judgment.
31 Surprisingly, it was all overgrown with thorns, the
ground was covered with weeds,
and its stone wall was broken down.
32 Then I took to heart what I observed and learned a
lesson from what I saw:
33 “A little sleep, a little slumber, a little folding of the
hands to sleep,”
34 then your poverty comes tramping in, and your need
like an armed soldier.

The Glory of Searching a Matter

Proverbs 25 1 These also are proverbs of Solomon, which the men
of Hezekiah king of Judah copied: 2 It is the glory of God to
conceal a matter and the glory of kings to search it out.
3 As high as heaven and deep as earth, so the hearts of
kings are unsearchable.
4 Remove impurities from silver and out comes material
for the refiner.
5 Remove the wicked from before the king, and his
throne will be established in righteousness.

6 Do not honor yourself in the king's presence, and do
not stand in the place of great men.
7 Better for him to say to you, "Come up here,"
than for you to be humiliated before a nobleman.
What your eyes have seen,
8 do not bring hastily to court, or what will you do
afterward,
when your neighbor puts you to shame?
9 Argue your case with your associate, without
betraying another's confidence,
10 or the one who hears it will shame you, and you will
never lose your bad reputation.

A Fitting Reproof is Precious 11 Like apples of gold in settings of silver is a word aptly spoken.

12 Like a gold earring or a gold ornament is a wise
reproof to a receptive ear.
13 Like the coolness of snow at harvest time is a faithful
messenger to those who send him for he refreshes
his master's soul.
14 Like clouds and wind without rain is one who boasts
about a gift not given.

15 Through patience a ruler may be persuaded, and a
soft tongue can break a bone.

Proverbs for Daily Life

16 When you find honey, eat just enough, lest you are
stuffed and vomit it.
17 Seldom set foot in your neighbor's house, lest he
become weary of you and loathe you.
18 Like a club, a sword, or a sharp arrow is one who
bears false witness against his neighbor.
19 Like a broken tooth or a lame foot is confidence in the
unfaithful in time of trouble.
20 Like taking off a garment on a cold day or like
vinegar poured on soda,
is one who sings songs to a heavy heart.

21 If your enemy is hungry, give him bread to eat, and if
he is thirsty, give him water to drink, 22 for you will
heap coals of fire on his head[24]
and ADONAI will reward you.

23 A north wind brings rain, and a backbiting tongue
angry faces.
24 Better to dwell in a corner of a roof than share a
house with a quarrelsome wife.

25 Like cold water to a weary soul is good news from a
distant land.
26 Like a muddied spring or a polluted well is a
righteous person who yields before the wicked.

27 It is not good to eat too much honey, or honorable to
seek one's own honor.
28 Like a city whose walls are broken down is one with
no control over his temper.

Folly of Fools

Proverbs 26

1 Like snow in summer or rain at harvest, so
honor is not fitting for a fool.
2 Like a fluttering sparrow or a flying swallow, so an
undeserved curse does not land.
3 A whip for a horse, a bridle for a donkey, and a rod for
the back of fools.
4 Do not answer a fool according to his folly, else you
also will be like him.
5 Answer a fool according to his folly, else he will be
wise in his own eyes.
6 Like cutting off one's feet or drinking violence is
sending a message by a fool's hand.
7 Like a lame man's legs that hang limp, so is a proverb
in a fool's mouth.
8 Like tying a stone into a sling, so is giving honor to a
fool.
9 Like a thorn bush in a drunkard's hand is a proverb in
a fool's mouth.
10 Like an archer who wounds at random is one who
hires a fool or any passer-by.
11 Like a dog that returns to its vomit, so a fool repeats
his folly.[25]
12 Do you see one wise in his own eyes?
There is more hope for a fool than him.

Folly of Slackers

13 A slacker says, “There’s a lion on the road!
A lion is in the streets!”
14 As a door turns on its hinges so a slacker turns on his
bed.
15 The slacker plunges his hand in the dish— he is too
tired to bring it back to his mouth.
16 A slacker is wiser in his own eyes than seven people
who answer sensibly.

Folly of *Lashon Ha-Ra* 17 Like one who takes a dog by the ears is a passer-by who meddles in a quarrel not his own.

18 Like a madman shooting firebrands and deadly
arrows 19 so is one who deceives his friend, and says,
“I was only joking.”
20 Without wood a fire goes out; without gossip quarrels
cease.
21 As coals are to embers and wood to fire, so is a
contentious person to kindling strife.
22 A gossip’s words are like tasty morsels— they slide
down into the innermost parts of the body.
23 Like silver glaze overlaying earthenware are
fervent[26] lips with an evil heart.
24 One who hates, disguises it with his lips, but he
stores up deceit within him.
25 When he speaks favorably, do not believe him, for
there are seven abominations in his heart.
26 Though his hatred may be concealed by deceit, his
evil will be exposed before the assembly.

27 Whoever digs a pit will fall in it, and whoever rolls a
stone—it will come back upon him.

28 A lying tongue hates those crushed by it, and a
flattering mouth causes ruin.

Do Not Boast

Proverbs 27

1 Do not boast about tomorrow, for you do not
know what a day may bring.[27]
2 Let another praise you and not your own mouth, a
stranger and not your own lips.
3 A stone is heavy and sand a burden, but provocation
by a fool is heavier than both.

4 Wrath is cruel and anger is overwhelming, but who
can stand before jealousy?

5 Better is open rebuke than hidden love.
6 Faithful are the wounds of a friend, but excessive the
kisses of an enemy.

7 One who is full loathes honeycomb, but to one who is
hungry every bitter thing is sweet.

8 Like a bird that strays from its nest is a man that
wanders from his home.

Iron Sharpens Iron

9 As ointment and perfume gladden the heart, so the
sweetness of one's friend comes from his sincere
counsel.
10 Do not forsake your friend, or your father's friend,
nor go to your brother's house in the day of your
disaster— better a neighbor nearby than a brother
far off.

11 Be wise, my son, make my heart glad, so I may
answer anyone who taunts me.

12 The prudent see danger and hide, but the naïve keep
going and pay the penalty.

13 Take a man's garment, who puts up security for a
stranger, and hold it in pledge, as security for a
seductive woman.

14 If someone blesses his friend with a loud voice early
in the morning, it will be taken as a curse.

15 Continual dripping on a day of steady rain and a
contentious wife are alike— 16 hiding her is like
hiding the wind or grasping oil with the right hand.

17 As iron sharpens iron, so a person sharpens the
countenance of his friend.

18 Whoever tends a fig tree will eat its fruit, whoever
takes care of his master will be honored.

19 As water reflects the face, so a person's heart reflects
the person.

20 Sheol and Abaddon are never satisfied, and neither
are the eyes of man.
21 A crucible is for silver and a furnace is for gold, but a
person is proved by the praise he receives.

22 Even if you pound the fool along with the grain in a
mortar with a pestle, his foolishness would never
leave him.

23 Know well the condition of your flocks, pay attention
to your herds,
24 for riches are not forever, nor a crown from
generation to generation.

25 When hay is removed and grass appears, and grain
from the hills is gathered in,
26 lambs will provide you with clothing, and goats with
the price of a field.
27 There will be enough goats' milk for food and food for
your household,
and sustenance for your maidservants.

Confidence, Discernment, Integrity

Proverbs 28

1 The wicked flee when no one is pursuing,
but the righteous are as bold as a lion.
2 When a country is in rebellion, it has many rulers,
but a man of discernment and knowledge maintains
order.

3 A poor man who oppresses the weak
is like pounding rain without food.
4 Those who forsake Torah praise the wicked,
but those who keep Torah stir them up.
5 Evil men do not understand justice,
but those who seek ADONAI understand it fully.
6 Better the poor who walks in his integrity
than the rich whose ways are crooked.
7 He who keeps Torah is a discerning son,
but a companion of gluttons disgraces his father.
8 Whoever increases his wealth by exorbitant interest,
gathers it for one kinder to the poor.
9 One who turns his ear from hearing Torah
—even his prayer is an abomination.
10 One who leads the upright astray along an evil path
will fall into his own pit,
but the blameless will inherit good.
11 A rich person is wise in his own eyes,
but a discerning poor person sees through him.
12 When the righteous triumph there is great glory,
but when the wicked rise to power, people hide.

13 One who covers up his transgressions will not
prosper,

but whoever confesses and forsakes them finds
mercy.
14 Blessed is one who is always cautious,
but whoever hardens his heart will fall into trouble.

15 Like a roaring lion or a prowling bear
is a wicked ruler over helpless people.
16 An oppressive leader lacks judgment.
One who hates unjust gain will prolong his life.

17 A man tormented by the guilt of murder
flees to the Pit—let no one support him.
18 Whoever walks blamelessly will be safe,
but whoever is perverse in his ways will fall suddenly.

Wisdom About Finances

19 Whoever works his land will be satisfied with food,
but whoever chases fantasies will have his fill of poverty.
20 A faithful man will have many blessings,
but one eager to get rich will not go unpunished.
21 To show partiality is not good—
yet for a piece of bread a man may do wrong.
22 A stingy man[28] chases after riches,
but does not know that poverty will overtake him.
23 One who rebukes a man will in the end find more favor
than one with a flattering tongue.
24 Whoever robs his father or his mother, and says, “It’s not a crime,”
is a partner to him who destroys.
25 A greedy soul stirs up strife,
but one who trusts in Adonai prospers.
26 Whoever trusts in his own heart is a fool,
but he who walks in wisdom will escape.
27 One who gives to the poor will not lack,
but one who shuts his eyes will have many curses.
28 When the wicked rise to power, people hide,
but when they perish, the righteous increase.

Proverbs 29

1 One who remains stiff-necked after many
rebukes will suddenly be destroyed—without
remedy.
2 When the righteous thrive, people rejoice.
When the wicked rule, people groan.
3 Whoever loves wisdom brings joy to his father, but a
companion of prostitutes squanders his wealth.

4 By justice a king brings stability to a land, but one
who takes bribes brings it ruin.

5 A man who flatters his neighbor spreads a net for his
feet.

6 In an evil man's wrongdoing is a trap, but the
righteous sings and rejoices.
7 A righteous person considers justice for the poor.
The wicked one has no such concern.
8 Mockers incite a city, but wise men turn away anger.
9 If a wise man argues with a foolish man, he rants or
laughs, with no resolution.
10 Bloodthirsty people hate a man of integrity and seek
the soul of the upright.
11 A fool gives full vent to his temper, but a wise man
holds it back.

12 If a ruler listens to lies, all his servants will be
wicked.

13 The poor man and the oppressor have this in
common: ADONAI gives light to the eyes of both.

14 If a king judges the poor with truth, his throne will
always be secure.

15 A rod and reproof give wisdom, but a child left to
himself disgraces his mother.

16 When the wicked thrive, wrongdoing increases, but
the righteous will see their downfall.

17 Correct your son and he will give you rest.
He will bring delight to your soul.

18 Where there is no divine vision people cast off
restraint, but blessed is the one who keeps Torah.

19 A servant cannot be corrected by words, for though
he understands, he will not respond.
20 Do you see someone hasty in his words?
There is more hope for a fool than him.

21 If someone pampers his slave from childhood in the
end he will be ungrateful.

22 An angry man stirs up dissention, and a hotheaded
one commits many transgressions.

23 A man's pride will bring him low, but a humble spirit
will gain honor.
24 An accomplice of a thief is his own enemy.
He hears the oath but says nothing.

25 Fear of man will prove to be a snare, but one who
trusts in ADONAI will be kept safe.
26 Many seek an audience with a ruler, but from ADONAI
one receives justice.
27 The righteous detest the unjust, and the wicked
detest the upright.

What is The Name of His Son?

Proverbs 30

1 The words of Agur son of Jakeh— an oracle
this man declared to Ithiel, to Ithiel and to Ucal:
2 “Surely I am more stupid than any man and do not
have a man’s understanding.
3 I have not learned wisdom, nor have I knowledge of
the Holy One.
4 Who has gone up into heaven, and come down?[29]
Who has gathered the wind in the palm of His hand?
Who has wrapped the waters in a cloak?
Who has established all the ends of the earth?
What is his name and what is the name of His son—if
you know?”[30]

5 Every word of God is purified.
He is a shield to those who take refuge in Him.
6 Do not add to His words, or else He will rebuke You
and prove you a liar.

7 Two things I ask of You— do not refuse me before I
die:
8 Keep falsehood and lies far from me.
Give me neither poverty nor riches,
but feed me with my allotted bread,[31]
9 lest I become satisfied and deny You and say, “Who is
ADONAI?”
Or lest I become poor, and steal
and profane the Name of my God.

A Filthy, Haughty Generation

10 Do not slander a servant to his master, or he will
curse you, and you pay for it.

11 There is a generation that curses its father and does
not bless its mother.
12 There is a generation that is pure in its own eyes, and
yet is not cleansed from its filth.
13 There is a generation whose eyes are so haughty,
whose eyelids are lifted up disdainfully.
14 There is a generation whose teeth are swords and
whose molars are knives,
to devour the poor from the earth
and the needy from among humanity.

15 The leech has two daughters: “Give! Give!”
Three things are never satisfied, four never say,
“Enough!”— 16 Sheol, a barren womb, land that is
not satisfied with water,
and fire that never says, “Enough!”

17 The eye that mocks a father and scorns obeying a
mother— will be pecked out by ravens of the valley
and eaten by young vultures!

18 Three things are too amazing for me, four I do not
understand:
19 the way of an eagle in the sky, the way of a serpent
upon a rock,
the way of a ship in the heart of the sea,
and the way of a man with a maiden.

20 Such is the way of an adulteress: she eats, wipes her
mouth and says,
“I have done nothing wrong.”

21 Under three things the earth trembles, and under
four it cannot bear up:
22 under a slave when he becomes a king, a fool when
he is stuffed with food,

[23] an unloved woman when she is married, and a
handmaid when she displaces her mistress.

Lessons from Creatures

24 Four things on earth are small, yet they are
exceedingly wise:
25 ants are creatures with little strength, yet they store
up their food in summer;
26 coneys are creatures with little power, yet they make
their homes in the cliffs;
27 locusts have no king, yet they advance together in
ranks;
28 a lizard you can catch with the hand, yet it is
found in kings' palaces.

29 Three things are stately in their stride, four that move
with stately bearing:
30 a lion, mighty among beasts, who never backs down
from anything;
31 a strutting rooster, a male-goat, and a king with his
army around him.

32 If you have acted foolishly, exalting yourself, or if you
have planned evil,
put your hand over your mouth.
33 For as churning milk produces butter, and twisting
the nose produces blood,
so stirring up anger produces strife.

A Mother's Warning

Proverbs 31 [1] The words of King Lemuel, an oracle that his
mother taught him: [2] O my son, O son of my womb, O son of my
vows,
[3] do not give your vigor to women, or your ways to what
ruins kings.
[4] It is not for kings, O Lemuel, it is not for kings to drink
wine,
or for rulers to crave strong drink,
[5] lest they drink, forget what is decreed, and pervert
justice for all the oppressed.
[6] Give strong drink to one who is dying, and wine to
those who are bitterly distressed— [7] let him drink,
forget his poverty, and remember his misery no
more.

[8] Open your mouth on behalf of those unable to speak,
for the justice of all who are destitute.
[9] Open your mouth, judge righteously, plead the cause
of the poor and needy.

A Woman of Valor

10 An accomplished woman who can find?
Her value is far beyond rubies.
11 Her husband's heart trusts in her, and he lacks
nothing valuable.
12 She brings him good and not harm all the days of her
life.
13 She selects wool and flax and her hands work
willingly.
14 She is like merchant ships, bringing her sustenance
from afar.
15 She rises while it is still night and provides food for
her household
and portions for her servant girls.
16 She considers a field and buys it.
From the fruit of her hands she plants a vineyard.
17 She girds herself with strength and invigorates her
arms.
18 She discerns that her business is good.
Her lamp never goes out at night.
19 She extends her hands to the spindle and her palm
grasps the spinning wheel.
20 She spreads out her palms to the poor, and extends
her hands to the needy.
21 She is not afraid of snow for her house, for her whole
household is clothed in scarlet wool.
22 She makes her own luxurious coverings.
Her clothing is fine linen and purple.
23 Her husband is respected at the city gates, when he
sits among the elders of the land.
24 She makes linen garments and sells them and
supplies sashes to the merchants.

25 Strength and dignity are her clothing, and she laughs
at the days to come.
26 She opens her mouth with wisdom— a lesson of
kindness is on her tongue.
27 She watches over the affairs of her household, and
does not eat the bread of idleness.
28 Her children arise and bless her, her husband also
praises her:
29 “Many daughters have excelled, but you surpass
them all.”
30 Charm is deceitful and beauty is vain, but a woman
who fears ADONAI will be praised.
31 Give her the fruit of her hands.
Let her deeds be her praise at the gates.

Job

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30
31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40
41 | 42

Job and His Children

Job 1 [1] There was a man in the land of Uz whose name was Job.
Now that man was blameless and upright; he feared God and
shunned evil. [2] He had seven sons and three daughters [3] and his
possessions were 7,000 sheep, 3,000 camels, 500 yoke of oxen
and 500 female donkeys, and a very large household. That man
was the greatest of all the people of the East.

[4] Now it was customary for his sons to hold a banquet, each
on his own day in his own house. They would send to invite
their three sisters to eat and drink with them. [5] When the round
of banquet days was completed, Job would send for them and
consecrate them. He would rise early in the morning and offer
burnt offerings, according to the number of them all. For Job
said, “Perhaps my children have sinned and cursed God in their
hearts.” Thus Job did everyday.

The Adversary Tests Job

6 One day the sons of God came to present themselves before
ADONAI, and the satan[1] also came with them. 7 ADONAI said to
the satan, “Where have you come from?”

The satan responded to ADONAI and said, “From roaming the
earth and from walking on it.”[2]

8 ADONAI said to the satan, “Did you notice my servant Job?
There is no one like him on the earth—a blameless and upright
man, who fears God and spurns evil.”

9 Then the satan responded to ADONAI, saying, “Does Job fear
God for nothing? 10 Have you not made a hedge around him, his
household, and everything he has? You have blessed the work
of his hands and his possessions have increased in the land.
11 But now, stretch out Your hand and strike everything he has,
and he will certainly curse You to Your face!”

12 Then ADONAI said to the satan, “Everything he has is in your
hand. Only do not extend your hand against him!” So the satan
departed from the presence of ADONAI.

13 One day when his sons and daughters were eating and
drinking wine in their oldest brother’s house, 14 a messenger
came to Job, saying, “The oxen were plowing and the donkeys
were grazing near them, 15 when the Sabeans attacked and
carried them off. They also killed the servants with the edge of
the sword—I alone escaped to tell you!”

16 While this one was still speaking another came in and said,
“The fire of God has fallen from heaven and has burned up the
sheep and servants—it has consumed them, and I—I alone—
escaped to tell you!”

17 While this one was still speaking another came in and said,
“The Chaldeans formed three bands and raided the camels and
took them all away. They also killed the servants with the edge
of the sword, and I—only I alone—escaped to tell you!”

18 While this one was still speaking another came in and said,
“Your sons and your daughters were eating and drinking wine
at their oldest brother’s house 19 when suddenly a mighty wind

came from beyond the wilderness and struck the four corners of the house, and it collapsed on the young people and they died. And I—only I alone—escaped to tell you!”

20 Then Job got up, tore his robe, shaved his head, fell to the ground and worshiped. 21 Then he said:

“Naked I came from my mother’s womb,
and naked I will return there.
ADONAI gave and ADONAI has taken away;
blessed be the Name of ADONAI.”

22 Through all this, Job did not sin nor did he cast reproach on God.

Affliction of the Body

Job 2 [1] Again the day came when the sons of God came to present themselves before ADONAI, and the satan also arrived among them to present himself before ADONAI. [2] ADONAI said to him, "Where are you coming from?"

The satan answered ADONAI, "From roaming the earth and from walking on it."

[3] Then ADONAI said to the satan, "Have you noticed My servant Job? For there is no one like him on the earth, a blameless and upright man, who fears God and spurns evil. And he still holds firmly to his integrity, though you incited Me against him to ruin him without any reason."

[4] The satan replied to ADONAI saying, "Skin for skin! A man will give up all he has for his own life. [5] But now, stretch out Your hand and strike his bone and his flesh, and he will certainly curse You to Your face!"

[6] ADONAI said to the satan, "Very well, he is in your hand—only spare his life!"

[7] So the satan departed from the presence of ADONAI, and afflicted Job with painful boils, from the sole of his foot to the top of his head. [8] He took a piece of broken pottery to scrape himself while he was sitting among the ashes.

[9] Then his wife said to him, "Are you still holding firmly to your integrity? Curse God and die!"

[10] He said to her, "You speak as any foolish woman would speak. Should we accept the good from God and not accept the bad?"

Through all this Job did not sin with his lips.

Three Friends Sit *Shiva* [11] When Job's three friends heard about all this calamity that had come upon him, each of them came from his own place—Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite. They met together to come and mourn with him and to comfort him. [12] But when they saw him from a distance they did not

recognize him, and they raised their voices and wept. Each one tore his robe and threw dust into the air onto their heads. [13] Then they sat with him on the ground for seven days and seven nights. No one spoke a word to him because they saw that his pain was very great.

Job Curses His Own Birth

Job 3 1 After this, Job opened his mouth and cursed his day.
2 Then Job answered and said: 3 “May the day I was born perish,
and the night that said,

‘A man is conceived!’

4 That day—may it be darkness; may God above not
regard it;

may no light shine on it.

5 May darkness and deep gloom reclaim it; may a cloud
settle over it;

may whatever blackens the day terrify it.

6 That night—may thick darkness seize it; may it not be
included among the days of the year, nor be entered
among the number of months.

7 Indeed, may that night be barren; may no joyful shout
enter it.

8 May those who curse, curse the day— those ready to
awaken Leviathan.

9 May its morning stars be darkened; may it hope for
light but have none— may it never see the eyelids of
dawn.

10 For it did not shut the doors of the womb on me, nor
did it hide trouble from my eyes.

11 Why did I not die at birth and expire as I exited the
womb?

12 Why did the knees welcome me, and breasts that I
might nurse?

13 For now I would be lying down and quiet; I would be
asleep and at rest

14 with kings and counselors of the earth, who built for
themselves places now desolate, 15 with princes who
had gold, who filled their houses with silver.

16 Or why was I not hidden like a stillborn, like infants
who never saw light?
17 There the wicked cease from turmoil, and there the
weary are at rest.
18 Prisoners are at ease together; they do not hear the
voice of the taskmaster.
19 Small and great are there; and slave is free from his
master.

20 Why is light given to one who suffers and life to the
bitter of soul,
21 to those who long for death, but it does not come,
who dig for it more than for hidden treasures, 22 who
are filled with gladness and rejoice when finding the
grave?
23 Why is light given to a man whose way is hidden, and
whom God has hedged in?
24 For my sighing comes instead of my bread, and my
groans pour out like water.
25 For the thing I dreaded has come upon me, and what
I feared has happened to me.
26 I have no ease, no quietness; I have no rest, but
turmoil came.”

Eliphaz: God is Righteous

Job 4 1 Then Eliphaz the Temanite responded and said: 2 “If one
attempts a word with you, will you become impatient?
But who can keep from speaking?
3 Behold, you have instructed many; you have
strengthened weak hands.
4 Your words have supported those who stumbled, and
strengthened buckling knees.
5 Yet now it has come to you, and you are discouraged;
it strikes you,
and you are dismayed.

6 Is not your piety your confidence, the integrity of your
ways your hope?
7 Reflect now: Who, being innocent, ever perished?
And where were the upright destroyed?
8 As I have seen, those who plow iniquity and sow harm,
reap them.[3]
9 By the breath[4] of God they perish; by the blast of His
anger they vanish.[5]
10 The lion may roar and the cub growl, but the teeth of
young lions are broken.
11 The mighty lion perishes for lack of prey and the
lioness’ cubs are scattered.

Testimony of an Accusing Spirit 12 Now a word was secretly brought to me, and my ear caught a whisper of it.

13 Amid unsettling visions in the night, when a deep
sleep falls on men,
14 dread and trembling seized me, and made my bones
shake.

15 Then a spirit brushed over my face, and the hair of
my flesh stood on end.
16 It stood still, but I could not recognize its appearance,
A form was before my eyes
and I heard a murmur, a voice:
17 ‘Can a mortal be righteous before God; or a man pure
before his Creator?
18 If He puts no trust in His servants and accuses His
angels of error,
19 how much more those who dwell in houses of clay,
whose foundation is in the dust,
who are crushed before the moth?
20 From morning until evening they are beaten into
pieces— unnoticed, they perish forever.
21 Is not their tent cord pulled out, so that they die
without wisdom.’”

Eliphaz: God is Correcting You

Job 5

1 “Cry out now! Will anyone answer you?
To which of the holy ones will you turn?
2 For resentment kills a fool, and envy slays the simple.
3 I myself have seen a fool taking root, but suddenly I cursed his dwelling.
4 His sons are far from safety, and crushed at the gate without a deliverer!
5 The hungry consumes his harvest, taking it even from among thorns,
and the thirsty pants after their wealth.
6 For evil does not come from the dust, nor does trouble sprout from the ground.
7 Yet man is born for trouble, as surely as sparks fly upward.
8 But as for me, I would seek God; I would lay my cause before God.
9 Who does great things beyond comprehension, wonders without number.
10 Who gives rain to the earth and sends water over the plains.
11 Who places the lowly on high and lifts mourners to salvation.
12 Who frustrates the plans of the crafty, so that their hands attain no success.
13 Who catches the clever in their craftiness, and thwarts the plan of the cunning.
14 By day they encounter darkness and grope at noon as if it were night.
15 But He saves the needy from the sword of their mouth, and from the clutches of the mighty.
16 So the helpless have hope and injustice shuts its mouth.

17 Behold, happy is the one whom God corrects, so do
not despise the discipline of Shaddai.
18 For He inflicts pain, but He also binds up; He injures,
yet His hands also heal.
19 From six calamities He will deliver you, even in
seven, no harm will touch you.
20 In famine, He will redeem you from death, and in
war, from the power of the sword.
21 You will be hidden from the lash of the tongue, and
not fear when violence comes.
22 You will laugh at violence and famine, and will not
fear the beasts of the earth.
23 For you will have a covenant with the stones of the
field, and the beasts of the field will be at peace with
you.
24 You will know shalom in your tent, and you will take
stock of your home
and find nothing missing.

25 “You will know that your descendants will be
numerous
your offspring like the grass of the earth.
26 You will come to the grave in vigor, like sheaves of
grain in its season.
27 Behold, we have investigated this—it is true.
Hear it, and apply it to yourself!”

Job Cries For Justice

Job 6 1 Job responded and said: 2 “If only my grief could be
weighed and my calamity placed on the scales.
3 For it outweighs the sands of the sea; that is why my
words have been rash.
4 For the arrows of Shaddai are in me, my spirit drinks
in their poison;
God’s terrors line up against me.
5 Does a wild donkey bray over fresh grass or an ox
bellow over his fodder?
6 Is something bland eaten without salt, is there taste in
the white of an egg?
7 My soul refuses to touch them; they are like sickening
food to me.

8 Oh that my request would be realized, that God would
grant my hope;
9 that God would be willing to crush me, to release His
hand, and cut me off!
10 Then I would still be comforted, even rejoice in spite
of unrelenting pain, for I have not denied the words
of the Holy One.

11 “What is my strength, that I should hope?
What is my end,
that I should endure?
12 Is my strength the strength of rock?
Is my flesh bronze?
13 Is there no help within me; has not success been
banished from me?

14 “A despairing person should have the kindness of his
friend, even if he forsakes the fear of Shaddai.

15 My brothers have acted deceptively, as a seasonal
stream,
as a torrential stream that overflows
16 when darkened by thawing ice, and obscured by
snow,
17 but when they are scorched, they dry up, and in the
heat, they vanish from their place.
18 Caravans turn aside from their course; they go up
into the wasteland and perish.
19 The caravans of Tema looked intently, the travelers of
Sheba hoped for them.
20 They were distressed because they had been
confident; they came so far and were disappointed.

21 “Indeed, now you have become nothing; you see a
terror and are afraid.
22 Have I ever said, ‘Give to me’
or ‘Pay a bribe for me from your wealth’
23 or ‘Save me from the enemy’s hand’
or ‘Redeem me from a ruthless hand’?
24 “Teach me, and I will be silent; explain to me how I
have been wrong.
25 Honest words are painful, but what does your arguing
prove?
26 Do you intend to correct my words, and treat the
words of
a despairing man as wind?
27 Would you cast lots for an orphan, and barter over
your friend?

28 “Now be so kind as to look at me; I will not lie to your
face.
29 Relent, do not be unjust; reconsider, for my
righteousness is in it.
30 Is injustice on my tongue?

Can my palate not discern evil?”

Futility of Days

Job 7

1 “Does not man have hard labor on earth?
Are not his days like those of a hired laborer?
2 Like a slave longing for the shadow, or a hired man
waiting for his pay, 3 so I have inherited months of
futility, and nights of distress have been appointed
to me.
4 When I lay down I say, “When will I rise?”
The night drags on, and I toss until the day dawns.
5 My flesh is clothed with maggots and clods of dirt; My
skin is broken and festering.
6 My days fly faster than a weaver’s shuttle and come to
an end without hope.
7 Remember, my life is but a breath; my eyes will not
see goodness again!
8 The eye that sees me now will see me no more; your
eyes will be on me, but I will be no more.
9 As a cloud vanishes and is gone, so one descending
into Sheol does not come up; 10 he will never return
to his house, his place does not know him.

11 “So I will not keep silent; I will speak in the distress
of my spirit, I will complain in bitterness of soul.
12 Am I a sea, or a monster of the deep that You have
set a watch over me?
13 When I say, ‘My bed will comfort me, my couch will
ease my complaint,’
14 then You frighten me with dreams, and terrify me
with visions,
15 so that my soul prefers strangulation, and my bones
death.
16 I despise it; I would not live forever.
Leave me alone, for my days are a vapor.

17 “What is mankind, that You magnify him,
that You set Your heart on him,
18 that You visit him every morning, and test him in every moment?
19 Will You never look away from me, or let me alone until I swallow my spittle?
20 Have I sinned— what have I done to You,
O watcher of men?
Why have You set me as Your target?
Have I become a burden to You?
21 Why do You not pardon my transgression, and take away my iniquity?
For now I will lie down in the dust, and You will search for me,
but I will be gone.”

Bildad: God Restores the Righteous

Job 8 1 Then Bildad the Shuhite answered and said: 2 “How long
will you say these things?
The words of your mouth are like a mighty wind.
3 Does God pervert justice?
Does Shaddai pervert justice?
4 If your children sinned against Him, He handed them
over to their rebellion.
5 If you would seek God and plead with Shaddai, 6 if you
are pure and upright, even now He will awaken for
you
and restore your righteous abode.
7 And though your beginning was small, your future
would flourish.

8 Now ask the previous generation; consider the
findings of their fathers;
9 for we were born yesterday and know nothing,
and our days on earth are but a shadow.
10 Will they not teach you and tell you?
Will they not bring forth words from their hearts?

11 “Can papyrus grow tall without a marsh?
Can reeds flourish without water?
12 When still in bloom and uncut, it withers more
quickly than other grass.
13 Such are the ways of all who forget God; the hope of
the godless perishes— 14 whose confidence is
snapped off, his trust is a spider’s web.
15 He leans against his house but it does not stand, He
holds fast to it, but it does not hold up.
16 He is a well-watered plant in the sun, spreading his
shoots over his garden;

17 he entwines his roots around a heap of stones, and
looks for a place between the rocks.
18 If he is uprooted from his place, it denies him saying,
‘I never saw you.’
19 Such is his joyous course, and from the earth others
spring up.
20 Surely God does not spurn the blameless or
strengthen the hand of evildoers.
21 He will yet fill your mouth with laughter and your lips
with shouts of joy.
22 Those who hate you will be clothed with shame.
The tent of the wicked will be no more!”

Job: Who is Righteous Before God?

Job 9 1 Job responded and said: 2 “Truly I know it is so, but how
can one be righteous before God?[6]
3 If anyone wished to contend with Him, he could not
answer Him once in a thousand.
4 He is wise in heart and mighty in strength.
Who has resisted Him and come out whole?

5 “He who moves mountains, yet they do not know it,
who overthrows them in His anger;
6 who shakes the earth from its place until its pillars
tremble;
7 who speaks to the sun so it does not rise, and seals up
the stars;
8 He alone spreads out the heavens, and treads on the
waves of the sea;
9 He makes the Bear, Orion and Pleiades, and the
constellations of the south;
10 He does great and unfathomable things, wonders
beyond number.
11 If He were to pass by me, I would not see Him!
Were He to move past me,
I would not perceive Him.
12 If He were to snatch away, who could restrain Him?
Who could say to Him,
‘What are You doing?’

13 “God does not restrain His anger; under Him the
helpers of Rahab cower.
14 How then can I answer Him or choose my words with
Him?
15 Even if I were right, I would not answer; I would
implore the mercy of my Judge.

16 Even if I called and He answered me, I would not
believe that He would listen to my voice.
17 He who crushes me with a storm and multiplies my
wounds for no reason.
18 He does not allow me to catch my breath, but fills me
with bitterness.
19 If it is a question of strength— certainly, He is the
mighty One!
If it is a matter of justice—
who will summon me?
20 Even if I were innocent, my mouth would condemn
me.
If I were guiltless,
it will declare me perverse.

21 “I am guiltless.
I have no concern for myself.
I despise my life.
22 It is all the same, therefore I say, ‘He destroys both
the blameless and the wicked.’
23 If a scourge smites suddenly, He mocks the despair of
the innocent.
24 If the land falls into the hand of the wicked He
blindfolds the faces of its judges.
If it is not He, then who is it?

25 “My days are swifter than a runner; they flee away
without seeing goodness.
26 They slip by like reed boats, like an eagle swooping
down on its prey.
27 If I say, ‘I will forget my complaint, I will put off my
sad face and be cheerful,’
28 I still dread all my pains, for I know You will not find
me innocent.
29 If I am condemned— why should I struggle in vain?

30 If I wash myself with melted snow and cleanse my
hands with lye,
31 then You would plunge me into a pit and my own
clothes would detest me.
32 For He is not a human being, like I am, that I could
answer Him,
that we could go to court together.
33 There is no arbitrator between us, who could lay his
hand on us both;
34 who could remove His rod from me, so that His terror
would not frighten me.
35 Then I would speak and not fear Him —except it is
not so with me.”

Do Not Condemn Me!

Job 10

1 “I loathe my own life; I will give full vent to my
complaint; I will speak out of the bitterness of my
soul.
2 I will say to God, ‘Do not condemn me; tell me why
You contend with me.’
3 Is it good for You to oppress, to despise the work of
Your hands, while You smile on the plans of the
wicked?
4 Do You have eyes of flesh?
Do You see as a human being sees?
5 Are Your days like those of a mortal, or Your years like
those of a strong man, 6 that You should seek out my
iniquity and search out my sin,
7 though You know that I am not guilty, yet there is no
one to deliver from Your hand?

8 “Your hands molded and fashioned me, will You now
destroy me completely?
9 Remember You fashioned me like clay; will You return
me to dust?
10 Did You not pour me out like milk and curdle me like
cheese,
11 clothe me with skin and flesh and knit me together
with bones and sinews?
12 You gave me life and steadfast love, and Your care
has preserved my spirit.

13 “Yet these things You have hid in Your heart, for I
know that this is with You.
14 If I sinned, You would watch me, and not acquit me of
my iniquity.
15 If I am guilty, woe to me!
Even if I am innocent,

I cannot lift my head.

I am full of shame
and conscious of my affliction.
16 If my head is held high, You hunt me like a lion,
and again work wonders against me.
17 You renew Your witnesses against me, and increase
Your anger toward me, change and warfare are with
me.

18 “Why then did You bring me out from the womb?
I should have died so no eye would have seen me.
19 If only I had never come into being, or been carried
from womb to grave.
20 Are not my days few?
Then stop, leave me alone
so I might have a little joy,
21 before I depart, and never return, to the land of
darkness
and the shadow of death,
22 the land of utter darkness, like the deepest darkness
and disorder, where even the light is like darkness.”

Zophar: God Sees Iniquity

Job 11 1 Then, Zophar the Naamathite answered and said:
2 “Should so many words go unanswered?
Is a man justified by his lips?
3 Will your idle talk silence men and will no one rebuke you when you mock?
4 For you have said, ‘My teaching is flawless’
and ‘I am pure in Your eyes!’
5 But if only God would speak and open His lips against you,
6 and show you the secrets of wisdom— for sound wisdom has two sides.
Know that God has forgotten some of your iniquity.

7 “Can you discover the mysteries of God?
Can you find the limits of Shaddai?
8 They are higher than the heavens —what can you do?
They are deeper than Sheol —what can you know?
9 Its measure is longer than the earth and wider than the sea.

10 “If He comes by and imprisons, or convenes a court, who can prevent Him?
11 For He knows deceitful men; when He sees wickedness, does he not consider it?
12 But a witless man will gain understanding when a wild donkey’s colt is born a human being?

13 “If you devote your heart to Him and spread out your hands to Him,
14 if you put away the wickedness that is in your hand, and allow no iniquity to abide in your tent,
15 then you will lift up your face without reproach; you will stand firm and without fear.

16 You will forget your trouble; you will remember it like
water that has flowed away.
17 Life will be brighter than noonday; darkness like the
morning.
18 You will be confident, because there is hope; you will
look about you and lie down in safety.
19 You will lie down with no one to make you afraid,
many will seek your favor.
20 But the eyes of the wicked will fail, and escape will
elude them;
their only hope is their dying breath.”[7]

Job: Everything is in His Hand

Job 12 [1] Job responded and said: [2] “Without a doubt you are the
people and wisdom will die with you!
[3] But I have a mind as well as you; I am not inferior to
you.
Who does not know these things?

[4] “I have become a laughingstock to my friend, though I
called on God and He answered— a righteous and
blameless man is a laughingstock!
[5] Contempt for calamity is the thought of one at ease,
prepared for those whose foot slips.
[6] The tents of marauders prosper, and there is security
for those who provoke God— for those whom God
brings in His hand.
[7] But now ask the animals and they will teach you, or
the birds of the sky and they will tell you, [8] or speak
to the earth and it will teach you, or the fish of the
sea and they will inform you.
[9] Which of these does not know that the hand of ADONAI
has done this?
[10] In His hand is the life of every creature, and the
breath of all the human race.
[11] Does not the ear test words as the palate tastes food?
[12] Is not wisdom with the aged and understanding bring
long life?
[13] “With Him are wisdom and power; counsel and
understanding are His.
[14] If He tears down, it cannot be rebuilt; one He
imprisons cannot be released.
[15] If He holds back the waters, they dry up; if He
releases them, they destroy the earth.

16 With Him are power and sound wisdom; both
deceived and deceiver are His.
17 He leads counselors away stripped and makes judges
into fools.
18 He loosens the bonds of the kings, and binds a
loincloth around their waists.
19 He leads priests away stripped and overthrows the
rulers.
20 He silences the lips of trusted advisors and removes
the discernment of elders.
21 He pours contempt on nobles and loosens the belts of
the mighty.
22 He reveals the deep things of darkness[8]
and brings utter darkness into light.
23 He makes nations great and destroys them.

He enlarges the nations
and leads them away.

24 He deprives the heads of the people of earth of
understanding, and causes them to wander in a
pathless wasteland.

25 They grope in darkness with no light; He makes them
stagger like a drunkard.

Job Challenges God

Job 13

1 “Indeed, my eye has seen it all, my ears have
heard and understood it.
2 What you know, I also know; I am not inferior to you.
3 Still, I desire to speak to Shaddai and to argue my
case with God.
4 You, however, smear me with lies; you are worthless
doctors—all of you!
5 If only you would keep completely silent!
For you, that would be wisdom.
6 Hear now my argument; listen to the contentions of
my lips.
7 Will you speak unjustly on God’s behalf?
Will you speak deceitfully for Him?
8 Will you show Him partiality?
Will you argue the case for God?
9 Would it turn out well if He examined you?
Could you deceive Him as you deceive a man?
10 He would surely rebuke you if you secretly showed
favoritism.
11 Would not His majesty terrify you and the dread of
Him fall on you?
12 Your maxims are proverbs of ashes; your defenses are
defenses of clay.

13 Be silent and let me speak; then let come to me what
may.
14 Why should I take my flesh in my teeth and take my
life in my hands?
15 Even if He slays me, I will wait for Him; I will surely
defend my ways before Him.
16 This, too, will be my salvation for no godless can
come before Him.

17 “Listen carefully to my words, and let my declaration
be in your ears.
18 See now, I have prepared my case; I know that I will
be vindicated.
19 Who will contend with me?
If so, I will be silent and die.

20 “Only two things do not do to me; then I will not hide
from Your face:
21 withdraw Your hand far from me, and do not assail
me with Your terror.
22 Then call, and I will answer, or I will speak, and You
respond to me.
23 How many are my iniquities and sins?
Show me my transgressions and sin.
24 Why do You hide Your face and consider me Your
enemy?
25 Will You frighten a windblown leaf and chase after
dry chaff?
26 For You write bitter things against me and make me
inherit the iniquities of my youth.
27 You put my feet in shackles and watch all my paths;
You put marks on the soles of my feet.

28 “So he wastes away like something rotten,
like a moth-eaten garment.

Death and Resurrection

Job 14

1 “A mortal born of woman, is of few days and full
of turmoil.
2 Like a flower he comes up and withers; like a shadow
he flees and does not stay.
3 Do You fix Your eyes on such a one, and bring me for
judgment with You?
4 Who can make something pure out of the impure?
No one!
5 Since his days are determined, the number of his
months is with You, You have set his limits,
which he cannot exceed.
6 Look away from him and let him alone, until he fulfills
his time like a hired laborer.

7 “At least there is hope for a tree— if it is cut down it
will sprout again, and its shoots will not cease.
8 Though its roots grow old in the earth and its stump
dies in the dry ground, 9 at the scent of water it will
bud and sprout sprigs like a new plant.
10 But man dies and is powerless.
Man expires—and where is he?
11 As water evaporates from the sea and a river drains
away and dries up, 12 so a person lies down and does
not rise; until the heavens are no more,
people will not awake,
or be roused from their sleep.
13 “Oh that You would hide me in Sheol, and conceal me
until Your wrath has passed!
Oh that You would set a time for me
and then remember me!
14 If a man dies, will he live again?
All the days of my hard labor

I will wait until my relief comes.
15 You will call and I—I will answer You; You will long
for the work of Your hands.
16 For then You will number my steps; You will not keep
track of my sin;
17 my transgression will be sealed in a bundle and cover
over my iniquity.

18 “Yet as a mountain falls away and crumbles and a
rock is moved from its place,
19 as water wears away stones and torrents wash away
the soil,
so You destroy a person’s hope.
20 You overpower him—once for all, and he perishes;
You change his appearance and send him away.
21 If his sons achieve honor, he does not know it;
if they are brought low,
he does not perceive it.
22 He only feels pain for his own flesh, and mourns for
his own soul.”

Eliphaz Rebukes Job

Job 15 1 Then Eliphaz the Temanite responded and said: 2 “Does
a wise man answer with empty knowledge, or fill his belly with
the east wind?
3 Does he argue with useless talk and words that have
no value in them?
4 You even do away with reverence and hinder devotion
before God.
5 For your iniquity prompts your mouth and you choose
the tongue of the crafty.
6 Your own mouth condemns you—not I; your own lips
testify against you.

7 “Are you the first man to be born?
Were you brought forth before the hills?
8 Do you listen in on God’s counsel?
Do you limit wisdom to yourself?
9 What do you know that we do not know?
What do you understand that we do not understand?
10 Both gray-haired and aged are with us, men even
older than your father.
11 Are the comforts of God too small for you, or a gentle
word toward you?
12 Why has your heart carried you away and why do
your eyes flash,
13 so that you turn your spirit against God and bring
such words out of your mouth?

14 “What is man, that he could be pure, or one born of
woman, that he could be righteous?
15 If He puts no trust in His holy ones, if even the
heavens are not pure in His eyes, 16 how much less
man, who is vile and corrupt, who drinks evil like
water!

17 I will tell you; listen to me, and what I have seen I will
declare,
18 what wise men have declared and did not hide from
their ancestors,
19 to whom alone the land was given, when no foreigner
passed among them:
20 All his days the wicked suffers torment, and
numbered are the years stored up for the tyrant.
21 Terrifying sounds are in his ears; in a time of peace,
marauders attack him.
22 He does not expect to escape from darkness; he is
destined for the sword.
23 He wanders about for bread—'Where is it?'
He knows that the day of darkness is at hand.
24 Distress and anguish terrify him; they overpower him
like a king poised to attack, 25 for he raises his hand
against God and flaunts himself against Shaddai,
26 defiantly rushing at Him with a thick, strong
shield.
27 Because He covered his face with his fat and made
his hips bulge with blubber,
28 he lived in ruined cities, in houses which no one
inhabits,
which are ready to crumble into heaps.
29 He will not become rich, and his wealth will not
endure, nor will his possessions spread over the
land.
30 He will not escape from the darkness; a flame will
wither his shoots,
and he will depart by the breath of His mouth.

31 "Let him not trust in emptiness, deceiving himself; for
emptiness will be his reward.
32 Before his day it will be paid in full and his branch
will not be green.

33 He will shake off his unripe grapes like a vine, and
cast off his blossoms like an olive tree.
34 For the company of the godless is barren, and fire
consumes the tents of bribery.
35 They conceive mischief and bring forth evil and their
belly prepares deception.”

Job Reproves His Friends

Job 16 [1] Job answered, saying: [2] “I have heard many things like these; you are miserable comforters, all of you!

[3] Is there no end to your futile words?
What compels you to answer?
[4] I too could speak like you, if you were in my place;
I could compose words against you
and shake my head at you.
[5] But I would strengthen you with my mouth and
comfort from my lips would bring you relief.

[6] “Yet, if I speak, my pain is not relieved, and if I
refrain, does it not go away from me?
[7] Surely now He has exhausted me; You have
devastated my entire household.
[8] You have seized me— it has become a witness;

my leanness rises against me
and testifies to my face.
9 His anger has torn and tormented me; He gnashes at me with his teeth;
my enemy looks at me with daggers in his eyes.
10 People open their mouths against me; they strike my cheek in contempt;
they unite together against me.
11 God has handed me over to the ungodly, and tossed me into the hands of the wicked.
12 I was at ease, but He shattered me; He grabbed me by the neck and crushed me.
He has made me His target;
13 His archers surround me.
Without mercy He pierces my kidneys
and spills my gall on the ground.
14 He breaks through against me, breach after breach.
He runs after me like a warrior.

15 “I have sewn sackcloth over my skin and sunk my horn in the dust;
16 my face is red from weeping, and on my eyelids are deep darkness; 17 yet no violence is in my hands and my prayer is pure.
18 “Earth, do not cover my blood, and let my cry find no resting place!
19 Even now my witness is in heaven,[9]
my advocate is on high.
20 My intercessor is my friend; as my eyes pour out tears to God;
21 he contends with God on behalf of man as one pleads for a friend.

22 “For the number of years will come to pass, and then I will go the way of no return.

Hope in *Sheol*?

Job 17

1 “My spirit is broken, my days have cut short, the
graveyard awaits me.
2 Surely mockers are with me, my eyes must gaze on
their hostility.

3 “Make then a pledge for me with You.
Who else would strike hands with me?
4 Because You have closed their heart to understanding,
therefore You will not exalt them.
5 If anyone denounces his friends for profit the eyes of
his children will fail.
6 He has made me a byword to people, I am the one in
whose face people spit.
7 My eyes have grown dim with grief and all my limbs
are like a shadow.
8 The upright are appalled at this; the innocent are
stirred up against the ungodly.
9 But the righteous one holds to his way, and the one
with clean hands grows stronger.

10 “But turn, all of you, come now!
I will not find a wise man among you.
11 My days have passed, my plans are torn apart.
Yet the desires of my heart
12 turn night into day; in the face of darkness light is
near.
13 If I hope for Sheol as my home, if I make my bed in
darkness,
14 if I say to the pit, ‘You are my father,’
and to the worm, ‘My mother,’ or ‘My sister,’
15 where then is my hope?
And my hope, who sees it?

16 Will it go down to the gates of Sheol?
Will we descend together into the dust?”

Bildad Rebukes Job

Job 18 1 Then, Bildad the Shuhite replied, saying: 2 “How long
until you end these words?
Consider, and then we will talk.
3 Why are we regarded as beasts, and stupid in your
eyes?
4 You, who tear yourself to pieces in anger, will the
earth be abandoned for your sake?
Or must a rock be moved from its place?
5 Indeed, the light of the wicked is snuffed out; the
flame of his fire does not shine.
6 The light in his tent grows dark; the lamp above him
goes out.
7 His vigorous stride is shortened, and his own scheme
throws him down.
8 For he is cast into a net by his feet; he wanders into
its mesh.
9 A trap seizes him by the heel; a snare holds him fast.
10 A rope is hidden for him on the ground, and a trap for
him lies on the path.
11 On every side terrors frighten him and harass his
every step.
12 Calamity is hungry for him; disaster is ready for his
fall.
13 It eats away pieces of his skin; death’s firstborn
devours his limbs.
14 He is torn from the security of his tent, and marched
off to the king of terrors.
15 Nothing of his dwells in his tent; brimstone is
scattered over his dwelling.
16 Below his roots dry up, and above his branches
wither.

17 His memory perishes from the earth and he has no
name in the land.
18 He is driven from light into darkness and is banished
from the world.
19 He has no offspring or descendant among his people,
no survivor where he once dwelt.
20 People of the west are appalled at his fate; people of
the east are seized with horror.
21 Surely such are the dwellings of the wicked; such is
the place of one who does not know God.”

Job: Have Pity on Me

Job 19 [1] Job responded, saying: [2] “How long will you torment my
soul and crush me with words?
[3] Ten times now you have reproached me; you attack
me shamelessly.
[4] But even if it is true that I have erred, my error
remains with me.
[5] If indeed you would exalt yourselves above me and
prove my humiliation against me,
[6] then know that God has wronged me and encircled me
with His net.

[7] “Though I cry out, ‘Violence!’ I get no response.
I cry for help, but there is no justice.
[8] He has blocked my way so I cannot pass, and has
shrouded my path in darkness.
[9] He has stripped me of my honor, and removed the
crown from my head.
[10] He tears me down on every side until I am gone; He
uproots my hope like a tree.
[11] His anger burns against me, and He considers me
among His enemies.
[12] His troops advance together; they build a siege ramp
against me
and encamp around my tent.

[13] “He removed my brothers far from me; my
acquaintances are only strangers to me.
[14] My relatives have gone away and my close friends
have forgotten me.
[15] My houseguests and my maidservants consider me a
stranger.
I have become a foreigner in their eyes.

16 I call my servant but he does not reply though I beg
him with my own mouth.
17 My breath is repulsive to my wife; I am loathsome to
my children.
18 Even young children despise me; when I stand, they
speak against me.[10]
19 All my close friends despise me; those I love have
turned against me.
20 My bones cling to my skin and my flesh; I have
escaped only by the skin of my teeth.

21 “Have pity on me my friends, have pity, for the hand
of God has struck me.
22 Why do you pursue me—like God?
Are you not satisfied with my flesh?
23 Oh that my words were written, that they were
recorded in a scroll
24 that with an iron pen and lead, they were engraved in
stone forever!

My Redeemer Lives!

25 “Yet I know that my Redeemer lives, and in the end,
He will stand on earth.
26 Even after my skin has been destroyed, yet in my
flesh I will see God;[11]
27 I myself will see Him with my own eyes, I and not a
stranger.
My heart[12] grows weak within me.

28 “If you say, ‘How we will pursue him, since the root of
the matter is found in him;’
29 then you should fear the sword for yourselves; for
wrath brings the punishments of the sword— so that
you may know judgment!”

Zophar: Death and Hell for the Wicked

Job 20 1 Then Zophar the Naamathite responded and said: 2 “In truth, my troubled thoughts urge me to answer because of my feelings within me.

3 I hear a rebuke that dishonors me and my
understanding inspires me to reply.
4 Do you not know that it has been from old, since
mankind was put on earth,
5 that the triumph of the wicked is short and the joy of
the godless is but for a moment?
6 Though his pride reaches to the heavens, and his head
touches the clouds,
7 he perishes forever like his own dung.
Those who have seen him will say,
‘Where is he?’
8 Like a dream, he flies away and they cannot find him;
like a vision of the night,
he is chased away.
9 The eye that saw him will not see him again; his place
will look on him no more.
10 His children must recompense the poor; his own
hands must give back his wealth.
11 His bones were full of his youthful vigor but it will lie
down with him in the dust.
12 Though evil is sweet in his mouth, though he hides it
under his tongue,
13 though he cannot bear to let it go and holds it in his
mouth,
14 his food turns sour in his stomach; it becomes the
venom of serpents within him.
15 He swallows riches and vomits them up; God empties
it out of his stomach.

16 He sucks the poison of serpents; fangs of a viper kill
him.
17 He will not look at streams, rivers flowing with honey
and butter.
18 He gives back what he toiled for without swallowing
it; he will not enjoy the riches of his trade.
19 For he has oppressed and abandoned the poor.
He has seized a house he did not build.
20 For he knows no satisfaction from his greed, he
cannot save himself by his desires.
21 Nothing remains for him to devour; therefore his
prosperity will not last.
22 In the fullness of his plenty, he will be distressed; the
full force of misery will come upon him.
23 While he is filling his belly, He will send the anger of
His wrath against him, and rain it down it on him, on
his flesh.
24 Though he flees from an iron weapon, a bronze bow
pierces him through.
25 He pulls and it comes out of his back, the gleaming
point out of his liver.
Terrors come upon him!
26 Total darkness waits for his treasures; A fire not
fanned will devour him;
it will consume what is left in his tent.
27 The heavens will expose his iniquity; the earth will
rise up against him.
28 A flood will carry off his house, rushing waters on the
day of His wrath.
29 Such is the wicked man’s lot from God, the heritage
appointed to him by God.”

Job's Dialogue on the Wicked

Job 21 [1] Then Job replied: [2] "Listen carefully to my words; let
this be your consolation.

[3] Bear with me as I speak, and after I have spoken,
mock on.

[4] As for me, is my complaint against man?
If so, why should I not be impatient?

[5] Look at me and be appalled; put your hand over your
mouth.

[6] When I think of it, I am terrified and my flesh
shudders.

[7] Why do the wicked go on living, growing old and
increasing in power?

[8] Their children are established in their presence, their
offspring before their eyes.

[9] Their homes have peace and are free from fear; no rod
of God is on them.

[10] His bull breeds without fail; his cow calves and do not
miscarry.

[11] They send out their little ones like a flock and their
children dance.

[12] They sing to the tambourine and harp and rejoice at
the sound of the flute.

[13] They spend their days in prosperity, and in a moment
go down to Sheol.

[14] Yet they say to God, 'Leave us alone!
We have no desire to know Your ways.

[15] Who is Shaddai that we should serve Him?
What would we gain if we pray to Him?'

[16] Look, their prosperity is not in their own hands; the
counsel of the wicked is far from me.

17 “How often is the lamp of the wicked snuffed out or
calamity fallen on them?
How often does He allot pain in His anger?
18 How often are they like straw before the wind; like
chaff swept away by a storm?
19 You say, ‘God stores up the punishment for his
children.’
Let Him repay the wicked so he may know it!
20 Let his own eyes see his ruin; let him drink the wrath
of Shaddai.
21 For what does he care for his family that he leaves
behind, when the number of his months has come to
an end?

22 “Can anyone teach God knowledge, since He judges
even the highest.
23 One dies in his full strength,[13]
completely secure and at ease.
24 His pails are full of milk; His bones are moist with
marrow.
25 Yet another dies in bitterness of soul, never having
tasted goodness.
26 Together they lie in the dust and worms cover over
them.

27 “Behold, I know your thoughts, the schemes by which
you wrong me.
28 For you ask, ‘Where is the nobleman’s house and the
tent where the wicked lived?’
29 Have you not asked travelers?
Do you not recognize their accounts
30 that the wicked are spared for the day of calamity
that they are brought to the day of wrath?
31 Who declares his conduct to his face?
Who repays him for what he has done?

32 He is brought to the grave, and watch is kept over his
tomb.
33 The soil in the valley is sweet to him; everyone
follows after him,
and countless are those before him.

34 “So how will your futility comfort me, for your
answers remain nothing but falsehood?”

Eliphaz Keeps Pointing at Sin

Job 22 1 Then Eliphaz the Temanite responded saying: 2 “Can a
man be useful to God?
Can even a wise man benefit Him?
3 What pleasure is it to Shaddai if you are righteous?
Or what gain if your ways are blameless?
4 Is it because of your reverence that He corrects you
and He brings judgment against you?
5 Is not your wickedness great, and is there no end to
your iniquity?
6 For you took pledges from your brothers for no
reason; you stripped the naked of their clothing.
7 You gave the weary no water to drink and from the
hungry you withhold bread,
8 Though you were a mighty man, owning land— an
honored man living on it.
9 You sent widows away empty-handed and crushed the
arms of orphans.

10 “That is why snares surround you, and why sudden
fear terrifies you,
11 or why it is so dark that you cannot see.
and why a flood of water covers you.

12 “Is not God in the heights of heaven?
And see the lofty stars how high they are?
13 Yet you say, ‘What does God know?
Does He judge through such thick darkness?
14 Thick clouds veil Him so He does not see, as He walks
in the vault of heaven.’
15 Will you keep to the old way that wicked men have
trod?

16 They were snatched away before their time, their
foundations washed away by a river.
17 They said to God, ‘Leave us alone!
What can Shaddai do to us?’
18 Yet He filled their houses with good things— but the
counsel of the wicked is far from me!
19 The righteous see and rejoice; the innocent mock
them, saying,
20 ‘Surely our foes are cut off, and fire consumes their
abundance.’

21 “Reconcile now with Him and have shalom— in this
way prosperity will come to you.
22 Accept instruction from His mouth and store up His
words in your heart.
23 If you return to Shaddai, you will be restored; if you
remove iniquity far from your tent
24 and throw your gold in the dust, and the gold of Ophir
to the rocks in the wadis,
25 then Shaddai will be your gold and your precious
silver.
26 Surely then Shaddai will be your delight and you will
lift up your face to God.
27 You will pray to Him and He will hear you, and you
will fulfill your vows.
28 What you decide will be done, and light will shine on
your ways.
29 When people are brought low, and you say, ‘Lift them
up!’
then He will save the downcast.
30 He will deliver even one who is not innocent, who will
be delivered by the cleanness of your hands.”

Job's Argument with God

Job 23 1 Then Job answered: 2 "Even today my complaint is
rebellious; His hand is heavy despite my groaning.
3 If only I knew where to find Him; if only I could go to
His dwelling.
4 I would lay out my case before Him and fill my mouth
with arguments.
5 I would know with what words He would answer me,
and understand what He would say to me.
6 Would He oppose me with great power?
No, He would only pay attention to me.
7 There the upright can reason with Him, and there I
would forever be delivered from my Judge.
8 But, if I go to the east, He is not there; if I go to the
west,
I do not find Him.
9 When He is in the north, I cannot perceive Him; When
He turns south, I do not see Him.
10 Yet He knows the way that I take; if He tested me, I
would come out as gold.
11 My foot has held closely to His steps; I have kept to
His way and have not strayed.
12 I have not departed from the commands of His lips.
I have treasured the words of His mouth more than
my daily bread.
13 He is unchangeable, and who can change Him?
Whatever His soul desires, He does.
14 For He fulfills the decree against me, and many such
things are with Him.
15 That is why I am terrified at His presence; when I
consider this, I fear Him.
16 God has made my heart faint; Shaddai has terrified
me.

17 Yet I am not silenced because of the darkness, nor by
the thick darkness that covers my face.”

Futility of Injustice

Job 24

1 “Why are times not stored up by Shaddai?
And why do those who know Him not see His days?
2 Some remove the boundary-stones; they steal flocks
and pasture them.
3 They drive away the orphan’s donkey and take the
widow’s ox as a pledge.
4 They turn the needy off the path; they force the poor
of the land into hiding.
5 Behold, like wild donkeys in the desert, they go about
their work, foraging prey in the desert as food for
their children.
6 They reap their fodder in the field and glean in the
vineyard of the wicked.
7 Without clothing they spend the night naked, without
covering against the cold.
8 They are drenched by mountain rains, and hug the
rock for lack of shelter.
9 The orphan is snatched from the breast; the infant of
the poor is taken as a pledge.
10 They wander about naked, without clothing and go
hungry while they carry sheaves.
11 They press oil between the terraces; they tread
winepresses, but are thirsty.
12 From the city men groan, and the souls of the
wounded cry out;
yet God charges no one with folly.
13 These are those who rebel against the light, who do
not recognize its ways or stay in its paths.
14 The murderer rises with the light, kills the poor and
needy, and in the night becomes a thief.
15 The eye of the adulterer waits for twilight, thinking,
‘No eye will see me,’ and he disguises his face.

16 When it is dark, they break into houses, but by day,
they shut themselves in;
they do not know the light.
17 For to all of them, morning is as thick darkness; they
are familiar with the terrors of thick darkness.
18 “He is foam on the surface of water; their portion of
the land is cursed;
no one turns toward their vineyards.
19 As heat and drought snatch away the melted snow, so
Sheol, takes away those who have sinned.
20 The womb forgets him, the worm feasts on him,
no longer will he be remembered.
But like a tree, wickedness is broken.
21 He feeds on the barren and childless woman, and
shows no kindness to the widow.
22 But He drags off the mighty by His power; He raises
up, yet no one has assurance of life.
23 He allows him to rest in a sense of security, but His
eyes are on their ways.
24 They are exalted for a little while and then they are
gone;

they are brought low
and gathered up like all others,
they are like heads of grain they wither.
25 Now if it is not so, who can prove me a liar, and
reduce my speech to nothing?”

Bildad: Justified With God?

Job 25 [1] Then Bildad the Shuhite answered: [2] “Dominion and
awe are with Him; He establishes shalom in His heights.
[3] Can His armies be counted?
On whom does His light not rise?
[4] How then can a man be righteous with God?
How can one born of a woman be pure?
[5] If even the moon is not bright and the stars are not
pure in His eyes, [6] how much less man who is but a
maggot— a son of man who is a worm!”

Job: God is Awesome

Job 26 1 Then Job responded and said: 2 “How you have helped
the powerless!
How you have saved the arm without strength!
3 How you have counseled the one without wisdom and
revealed your abundant insights!
4 To whom have you uttered words?
Whose spirit has come from your mouth?

5 “The dead tremble—those beneath the water and all
that live in them.
6 Sheol is naked before Him; Abaddon has no covering.
[14]
7 He stretches out the north over the void; He
suspendsthe earth over nothing.
8 He wraps up the waters in His clouds, yet the clouds
do not burst under them.
9 He covers the face of the full moon, spreading His
clouds over it.
10 He marks out the horizon on the face of the waters,
for a boundary between light and dark.
11 The pillars of heaven tremble, astounded at His
rebuke!
12 By His power He churns up the sea; by His
understanding He smashed Rahab.
13 By His Ruach the heavens are clear; His hand pierced
the fleeing serpent.
14 Indeed, these are but glimpses of His ways; how faint
the whisper, we hear of Him!
Who then can understand the thunder of His might?”

What Hope has the Godless?

Job 27 1 And Job took up his discourse again, saying: 2 “As God
lives, who has deprived me of justice, Shaddai who has made
my soul bitter, 3 as long as my breath is still in me, the Ruach of
God in my nostrils, 4 my lips will speak no injustice, nor will my
tongue mutter deceit.

5 Far be it from me to say that you are just; until I die, I
will not set aside my integrity!
6 I will maintain my righteousness, and not let it go; my
conscience will not reproach me for any of my days.

7 “May my enemy be like the wicked my enemy like the
unrighteous.
8 For what hope has the godless, when he is cut off,
when God takes his soul?[15]
9 Will God hear his cry when trouble comes upon him?
10 Will he delight in Shaddai?
Will he call upon God at all times?
11 I will teach you about the hand of God; I will not
conceal the ways of Shaddai.
12 Look, you have all seen this yourselves.
Why then this meaningless talk?

13 “This is the portion of a wicked man with God, the
inheritance that ruthless men receive from Shaddai.
14 If his children increase— it is for the sword.

His offspring will never
have enough to eat.
15 Those who survive him will be buried by the plague,
and their widows will not weep.
16 Though he piles up silver like dust, and clothing like
heaps of mortar,
17 what he lays up, the righteous will wear, and the
upright will divide the silver.
18 The house he built is like a moth’s cocoon, like a hut
made for a watchman.
19 “He lies down wealthy, but will gather no more.
When he opens his eyes,
all is gone!
20 Terrors overtake him like a flood; a storm sweeps him
away at night.
21 The east wind picks him up and he is gone; it sweeps
him out of his place.
22 It hurls itself at him without pity as he flees headlong
from its hand.
23 It claps its hands at him in derision, and hisses him
out of his place.”

Where Can Wisdom be Found?

Job 28

1 “Surely there is a mine for silver, and a place
where gold is refined.
2 Iron is taken from the earth, and copper is smelted
from ore.
3 Man puts an end to darkness; he searches to the
farthest reaches
for ore in gloom and blackest darkness.
4 He cuts open a shaft far from dwellings, in places
forgotten by feet.
Far from other people,
they dangle back and forth.
5 The earth, from which food comes, is transformed as
by fire;
6 a place whose rocks are sapphires, its dust contains
gold.
7 No bird of prey knows the path; nor falcon’s eye has
seen it.
8 Proud beasts have not set foot on it, and no lion has
passed there.
9 Man sets his hand against the flinty rock and
overturns mountains by the roots.
10 He carves out tunnels through the rocks; his eye sees
every precious thing.
11 He dams up streams from flowing.
And brings hidden things to light.

12 “But where can wisdom be found?
Where is the place of understanding?
13 No mortal comprehends its worth; it cannot be found
in the land of the living.
14 The deep says, ‘It is not in me’— The sea says, ‘It’s
not with me.’

15 Pure gold cannot be given for it, nor can its price be
weighed in silver.
16 It cannot be weighed in gold from Ophir, in precious
onyx, or sapphire.
17 Neither gold or crystal can compare with it, nor
vessels of fine gold exchanged for it.
18 No mention will be made of coral or jasper; the price
of wisdom is more than pearls.
19 The topaz of Ethiopia cannot compare to it; nor can it
be valued in pure gold.
20 Where then does wisdom come from?
Where is the place of understanding?
21 It has been hidden from the eyes of all living things,
concealed from the birds of the sky.
22 Abaddon and Death say, ‘With our ears we have
heard a rumor of it.’

23 “God understands its way and He knows its place.
24 He looks to the ends of the earth, and sees everything
under the heavens.
25 When He made the force of the wind, and measured
out the waters,
26 when He set a limit for the rain and a path for the
thunderstorm,
27 then He looked at it and assessed it established it and
examined it.
28 And He said to mankind, ‘The fear of the Lord—that is
wisdom,
and to turn away from evil is understanding.”’

Job Remembers Better Days

Job 29 1 Again Job took up his discourse saying: 2 “O that I could
be as in the months gone by, as in the days when God watched
over me,
3 when His lamp shone above my head, when by His
light I walked through darkness; 4 as I was in the
days of my prime, when God’s intimate friendship
was upon my tent, 5 when Shaddai was still with me,
and my children surrounded me;
6 when my steps were bathed with butter, and the rock
poured out for me streams of oil.
7 When I went out to the city gate, and secured my seat
in the public square, 8 young men would see me and
hide, old men would rise and stand;
9 princes refrained from talking and put their hand over
their mouths;
10 the voice of the nobles was hushed and their tongue
stuck to their palate.

11 “When the ear heard, it called me blessed,
and when the eye saw me,
it commended me;
12 for I saved the poor who cried for help, and the
orphan who had no one to help him; 13 the blessing
of the dying man came on me, and I made the
widow’s heart sing for joy.
14 I put on righteousness as my clothing; justice was as
my robe and turban.
15 I was eyes for the blind and feet for the lame;
16 I was a father to the needy, and I investigated the
case of one I did not know.
17 I broke the jaws of the unjust, and snatched the prey
out of his teeth.

18 “Then I thought, ‘I will die in my nest, and multiply
my days like the sand.
19 My roots reach the water, and dew lies on my
branches all night.
20 My glory is fresh within me, and my bow is renewed
in my hand.’

21 “People listened to me and waited, and kept silent for
my advice.
22 After I had spoken, they spoke no more; my words fell
on them drop by drop.
23 They waited for me as for the rain, and opened their
mouths as for spring rain.
24 When I joked with them, they hardly believed it; they
did not cause the light of my face to fall.
25 I chose their way and sat as their chief; I lived as a
king among the troops;
I was like one who comforts mourners.

Cry of Great Agony

Job 30

1 “But now they mock me—those younger than
me, whose fathers I would have disdained to put
with my sheep dogs.
2 Moreover, what use was the strength of their hands to
me, since their vigor has gone from them.
3 Haggard from want and hunger, they gnaw the
parched land,
in former time desolate and waste.
4 In the brush they pluck salt herbs, and their food was
from the root of the broom tree.
5 They were banished from society, shouted at as if they
were thieves,
6 so they were forced to dwell in wadis, in holes of the
earth and among the rocks.
7 They brayed among the bushes and huddled under the
nettles.
8 A senseless and nameless brood, they were cast out
from the land.
9 “So now I have become their taunt song; I have
become a byword to them.
10 They despise me; they keep their distance from me;
they do not hesitate to spit in my face.
11 Because He has loosened my cord and afflicted me,
they have cast off restraint in my presence 12 On my
right the rabble rise up; they entangle my feet
and build up their destructive paths against me.
13 They break up my path; they succeed in destroying
me without anyone helping them.
14 As through a wide breach they come; amid the ruins
they come rolling in.
15 Terrors are turned on me; they chase away my honor
like the wind,

and like a cloud my deliverance vanishes.
16 “And now my soul is poured out within me; days of
suffering have taken hold of me.
17 Night pierces my bones within me; my gnawing pains
never rest.
18 By great power He seizes my garment; He binds me
like the collar of my tunic.
19 He has cast me into the mud, and I have become like
dust and ashes.

20 “I cry out to You, but You do not answer me; I stand
up, but You only look at me.
21 You have turned on me cruelly; You attack me with
the might of Your hand.
22 You lift me up on the wind and make me ride on it;
You toss me about in the storm.
23 For I know that you will bring me to death, to the
house appointed for all the living.
24 Yet does not one in a heap of ruins stretch out His
hand, and in his distress cry for help?
25 Have I not wept for the unfortunate?
Was not my soul grieved for the poor?
26 Yet, when I hoped for good, evil came; when I waited
for light, then darkness came.
27 “My heart[16] seethes and never stops; days of
suffering confront me.
28 I walk about blackened, but not by the sun; I stand in
the assembly and cry for help.
29 I have become a brother to jackals, and a companion
to ostriches.
30 My skin has turned black on me; my bones burn with
heat.
31 My harp is for mourning and my flute for the sound of
weeping.

Job Asks for Judgment

Job 31

1 “I made a covenant with my eyes not to pay
attention to a virgin.
2 For what is one’s lot from God above, one’s heritage
from Shaddai on high?
3 Is it not calamity for the unjust, and disaster for
workers of iniquity?
4 Does He not see my ways and count all my steps?

5 “If I have walked in falsehood or my foot has hurried
to deceit,
6 then let Him weigh me with honest scales, then God
will know my integrity.
7 If my step has strayed from the way, if my heart has
walked after my eyes,
or if any defilement has stuck to my hands, 8 then
let me sow and another eat, and let my crops be
uprooted.
9 If my heart has been enticed by a woman, or I have
lurked at my neighbor’s door,
10 then let my wife grind for another and let others
sleep with her.
11 For that would be a shameful act, an iniquity to be
judged.
12 For it is a fire that devours to destruction, and
uproots all my harvest.

13 “If I have denied justice to my male or female servant
when they disputed with me,
14 then what could I do when God rises up; when He
visits, how will I answer Him?
15 Did not He who made me in the womb, make him?
Did not the same one form us in the womb?

16 “If I withheld the desires of the poor or let the eyes of
the widow to fail,
17 if I ate my morsel of bread myself, without letting an
orphan eat of it
18 (but from my youth I reared him as a father, and from
my mother’s womb I guided her),
19 if I have seen anyone perishing for lack of clothing or
the needy without a covering,
20 if his heart did not bless me as he warmed himself
with the fleece of my sheep, 21 if I have raised my
hand against the orphan, when I saw my support in
the gate,
22 then let my shoulder blade fall from my shoulder, and
let my arm be broken off at the joint.
23 For calamity from God was a terror to me, and
because of His majesty, I could do nothing.

24 “If I have put my confidence in gold or said to fine
gold, ‘You are my security,’
25 if I rejoiced because of my great wealth or because of
the abundance my hand acquired, 26 if I looked at the
sun when it shines or the moon moving in splendor,
27 so that my heart was secretly enticed, and my hand
threw a kiss from my mouth,
28 then this also would be iniquity to be judged, for I
would have denied God above.

29 “If I rejoiced at my enemy’s misfortune or gloated
because calamity found him— 30 I have not allowed
my mouth to sin, by asking for his life with a curse—
31 if anyone in my household has ever said, ‘Who has
not been filled with his meat?’
32 —but no stranger had to spend the night outside for
my door was open to the traveler— 33 if I have I
covered my transgressions like Adam, by hiding my
guilt in my bosom

34 because I feared a great multitude, and the contempt
of clans terrified me,

so that I kept silent
and would not go outside.
35 O, that I had someone to hear me!
Look, here is my signature,
let Shaddai answer me, let the accuser write the indictment!
36 Surely I would carry it on my shoulder; I would bind it on me as a crown.
37 I would give Him an account of my steps; like a prince I would approach Him.

38 “If my land cries out against me, and its furrows weep together,
39 if I have eaten its fruits without money, or caused the death of its owners,
40 then let briars come up instead of wheat, and stinkweed instead of barley.”

The words of Job are ended.

Young Elihu Speaks

Job 32 1 So these three men stopped answering Job, because he
was righteous in his own eyes. 2 Then Elihu son of Barachel the
Buzite of the clan of Ram became very angry. He was angry
with Job for justifying himself rather than God. 3 He was also
angry with his three friends because they had not found an
answer, and yet had condemned Job. 4 Now Elihu had waited to
speak to Job because they were older. 5 When Elihu saw that
there was no answer in the mouth of these three men, his
anger was aroused.
6 Then Elihu son of Barachel the Buzite responded and said:
"I am young in days and you are old; that is why I was timid
and dared not to tell what I know.
7 I thought, 'Let days speak, and many years teach
wisdom.'[17]
8 But there is a spirit in people, the breath of Shaddai
that gives them understanding.
9 It is not only the aged who are wise or old men who
understand justice.

10 "Therefore I say, 'Listen to me!
I, even I, will explain what I know.'
11 Look, I waited for your words, I listened to your
reasoning;
while you were searching for words
12 I gave you my full attention.
But behold, no one proved Job wrong;
none among you, answered his statements.
13 Lest you should say, 'We have found wisdom; let God
refute him, not man!'
14 Job has not directed his words to me and I will not
respond to him with your arguments.

15 “They are dismayed and no longer reply; words have
failed them.
16 Must I wait, since they no longer speak since they
stand there with no reply?
17 I too will answer my part; I too will declare what I
know.
18 For I am full of words, and the spirit within me
compels me;
19 inside I am like wine that has no opening, like new
wineskins ready to burst.
20 I must speak that I may find relief; I will open my lips
that I may answer.
21 I will show partiality to no one, nor will I flatter
anyone;
22 for I do not know how to flatter else my Maker would
quickly carry me away!

Job 33

1 “But now, Job, listen to my words and give ear
to everything I say.
2 See now, I open my mouth; my tongue in my mouth
speaks.
3 My words are from my upright heart; my lips speak
sincerely what they know.

4 “The Ruach of God has made me; the breath of
Shaddai gives me life.
5 Answer me, if you can; array yourselves before me;
take your stand!
6 Look, I am the same as you before God; I too am
formed from clay.
7 See, no fear of me should terrify you, nor should my
pressure be heavy on you.

8 “Indeed, you have said in my hearing, —I heard the
sound of the words:

9 ‘I am pure, without transgression; I am innocent,
without iniquity.
10 Yet, He has found fault with me; He considers me His
enemy.
11 He puts my feet in the shackles; He watches closely
all my paths.’

12 “But in this, you are not right— I answer you, for God
is greater than a mortal.
13 Why do you contend against Him that He does not
answer all His words.
14 Indeed, God speaks once, even twice, yet no one
perceives it.
15 “In a dream, in a vision of the night, when deep sleep
falls on men, as they slumber in bed, 16 Then He
opens the ears of men and seals their instruction,

17 in order to turn a man from his conduct and to cover
a person’s pride.
18 He spares his soul from the Pit and his life from
perishing by the sword.
19 Or a person is chastened with pain on his bed, with
continual strife in his bones,
20 so that his life loathes bread, and his soul, desirable
food.
21 His flesh wastes away from sight, and his bones, once
unseen, now stick out.
22 His soul draws near to the Pit and his life to the
messengers of death.

23 “If there is an angel beside him, a messenger, one out
of a thousand, to declare to a man his uprightness,
24 then He is gracious to him, and says ‘Deliver him
from going down to the Pit— I have found a ransom;’
25 let his flesh be restored like a child’s; let him return
to the days of his youth.’
26 He entreats God and is accepted by Him; he sees His
face with a shout of joy;
He restores to the man his righteousness.
27 He sings to others, saying, ‘I have sinned and
perverted what is right, but I did not get what I
deserved.
28 He redeemed my soul from going down to the Pit, and
my life sees the light.’

29 “Indeed, God does all these things, twice, even three
times with a man,
30 to bring his soul back from the Pit, that he may be
illuminated with the light of life.
31 Pay attention, Job, listen to me; Be silent, and I will
speak.
32 If you have anything to say, answer me.

Speak, for I want to justify you.
33 If not, then listen to me.
Be silent, and I will teach you wisdom.”

Testing Job's Claims

Job 34 1 Then Elihu answered: 2 "Hear my words, you wise men;
give ear to me, you men of learning.
3 For the ear tests words as the mouth tastes food.
4 Let us choose for ourselves what is right; Let us learn
together what is good.

5 "For Job says, 'I am righteous, but God has deprived
me of justice.
6 Concerning my right, should I lie?
My wound is incurable, although I am without
transgression.'
7 What man is like Job, who drinks mockery like water,
8 who keeps company with evildoers, and walks with
wicked men?
9 For he says, 'It does not profit a man when he makes
his delight with God.'

10 "Therefore, listen to me, you men of understanding:
Wickedness is far from God, injustice from Shaddai
11 For He repays a person for what he has done, and
brings on the person what he deserves.

12 "Truly God does not act wickedly, and Shaddai does
not pervert justice.
13 Who appointed Him over the earth?
Who put Him over the whole world?

14 "If He were to set His heart on it, and gather to
Himself His Ruach and breath, 15 all flesh would
perish together and mankind would return to dust.
[18]
16 "Now if you have understanding, hear this; give ear
to the sound of my words.

17 Can someone who hates justice govern?
Will you condemn the mighty, righteous One?
18 Who says to a king, ‘Worthless man’
and to nobles, ‘Wicked men’!
19 Who shows no partiality before princes, and does not favor the rich over the poor,
for they are all the work of His hands.
20 They die in a moment, at midnight, people are shaken and they pass away.
The mighty are removed without a hand.

21 “For His eyes are on the ways of man; He sees all his steps.
22 There is no gloom and no deep darkness, where evildoers can hide themselves.
23 For He does not consider a man further that he should go before God in judgment.
24 He shatters the mighty without inquiry, and sets others in their place.
25 Thus He recognizes their deeds, He overturns them in the night and they are crushed.
26 He strikes them for their wickedness in a place where people can see,
27 because they turned from following Him, and have not understood any of His ways.
28 They caused the cry of the poor to come before Him, so that He hears the cry of the afflicted.

29 “But if He is quiet, who can condemn Him?
If He hides His face, who can see Him?
Yet He is over a nation and an individual alike, 30 so that godless men should not rule, nor lay snares for people.
31 “Suppose someone says to God, ‘I have born chastisement, but I will not act wickedly any more.

32 Teach me what I cannot see.
If I have done evil, I will not do it again.’
33 Should He requite it on your terms, because you reject it?
But you must choose and not I;
now declare what you know.
34 “Men of understanding declare, wise men who hear me say to me,
35 ‘Job speaks without knowledge, and his words lack understanding.’
36 Oh, that Job might be tested to the end, for answering like wicked men.
37 For he adds rebellion to his sin; in our midst he claps his hands
and multiplies his words against God.”

Job 35 1 Then Elihu answered, saying: 2 “Do you think this is just?
Do you say,
‘My righteousness is greater than God’s?’
3 For you ask, ‘What will it profit you?’
and ‘What do I gain by not sinning?’
4 I will answer you, and your friends with you.
5 Look up at the heavens and see; consider the clouds so high above you.
6 If you sin, how does it affect Him?
If your transgressions are many, what do you do to Him?
7 If you are righteous, what do you give Him, or what does He receive from your hand?[19]
8 Your wickedness is for a man like yourself, and your righteousness for a son of man.

9 “Because of a multitude of oppressions, they cry out; they cry for help because of the power of the mighty.
10 But no one says, ‘Where is God my Maker, who gives songs in the night,
11 who teaches us more than the animals of the earth, who makes us wiser than the birds of the sky?’
12 There they cry out, but He does not answer, because of the pride of the wicked.
13 Indeed God does not hear an empty cry; Shaddai pays no attention to it.
14 How much less when you say that you do not perceive Him that the case is before Him and you must wait for Him.
15 And further, that His anger does not punish and that He does not know transgression?
16 So Job opens his mouth with nonsense, without knowledge he multiplies words.”

Elihu Magnifies the Almighty

Job 36 1 Then Elihu said further: 2 “Be patient with me a bit
longer and I will show you that there is more to say on God’s
behalf.
3 I get my knowledge from afar; I ascribe righteousness
to my Maker.
4 For truly, my words are not false; One who is perfect
in knowledge is with you.

5 “Indeed, God is mighty, but despises none, He is
mighty in strength of understanding.
6 He does not keep the wicked alive, but gives justice to
the afflicted.
7 He does not take His eyes from the righteous, but
enthrones them with kings and exalts them forever.
8 But if they are bound in chains, and held captive by
cords of affliction,
9 then He declares to them their deed that they have
transgressed arrogantly.
10 And He opens their ear to instruction, and commands
that they turn from evil.
11 If they obey and serve, they will end their days in
prosperity, and their years in happiness.
12 But if they do not listen, they will perish by the
sword, and die without knowledge.

13 “The godless in heart harbor anger, they do not cry
for help even when He binds them.
14 Their souls die in youth, their life ends among cult
prostitutes.
15 He delivers the afflicted by his affliction and opens
their ear in oppression.

16 “And indeed, He will draw you from the mouth of
distress, to a spacious place without constraint, and
the comfort of a table full of rich food.
17 But you are full of judgment on the wicked, judgment
and justice take hold of you!
18 Beware lest wrath entice you with riches; or a large
bribe turn you aside.
19 Will your wealth sustain you to keep you from
distress, or even all your mighty efforts?
20 Do not long for the night, when people vanish from
their places.
21 Be careful, do not turn to iniquity; for you have
chosen this rather than affliction.

22 “Indeed, God is exalted in His power.
Who is a teacher like Him?
23 Who has prescribed His way for Him?
Or said ‘You have done wrong’?
24 Remember to magnify His work, of which people have
sung.
25 All mankind has seen it; people gaze on it from afar.
26 Behold, God is exalted—beyond our knowledge!
The number of His years is unsearchable.
27 For He draws up the drops of water; they distill rain
into its mist,
28 which the clouds pour down and shower mankind
abundantly.
29 Indeed, who can understand the spreading of the
clouds, and the thunder from His pavilion?

30 “See how He scatters His lightning about Him,
covering the depths of the sea.
31 For by these, He judges peoples and supplies food in
abundance.

32 He covers His hands with lightning and commands it
to strike its target.
33 His thunder declares His presence, the cattle also,
about what is coming.

Job 37

1 “At this my heart trembles and leaps from its
place.
2 Listen carefully to the roar of His voice, the rumbling
that comes from His mouth.
3 Under the whole heaven He lets it loose, and His light
to the ends of the earth.
4 After that a voice roars; He thunders with His
majestic voice.
He does not hold them back when His voice is heard.
5 God thunders wondrously with His voice; He does
great things beyond our comprehension.

6 “For to the snow He says, ‘Fall to the earth,’
and to the torrential rain—be a mighty downpour of
rain.
7 He seals the hand of every man, so that all men will
know His work.
8 The animals go into their lairs; they remain in their
dens.
9 Out of its chamber comes the storm, and icy cold from
the driving wind.
10 From the breath of God frost is made, and the watery
expanse freezes.
11 He loads the cloud with moisture; He scatters His
cloud of lightning.
12 It swirls around by His guidance, to do whatever He
commands
on the face of the inhabited world.
13 Whether it is a rod of punishment or for His land or
for lovingkindness,
He causes it to happen.

14 “Listen to this, Job: stand and consider God’s
wonders.

15 Do you know how God orders them, and makes the
lightning flash in His cloud?
16 Do you know the balancing of clouds, the wonders of
Him who has perfect knowledge?

17 “You, whose clothes are hot, when the earth is still,
because of the south wind, 18 can you, with Him,
stretch out the skies, strong as a mirror of molten
metal?
19 Teach us what to say to Him; we cannot prepare a
case because of the darkness.
20 Should He be informed that I want to speak?
If a man speaks, would he be swallowed up?
21 But now, they do not see the light, bright as it is in
the skies,

until the wind has passed
and cleared the clouds away.
22 Out of the north comes in golden splendor; around
God is awesome majesty.
23 Shaddai, we cannot find Him!
He is great in power and justice,
and abundant righteousness He does not oppress.
24 Therefore people fear Him; He does not regard all the
wise of heart.”

Word out of the Whirlwind

Job 38 1 Then ADONAI answered Job out of the whirlwind.
He said:

2 “Who is this, who darkens counsel with words without
knowledge?
3 Now gird up your loins like a man; I will question you,
and you will inform Me!

4 “Where were you when I laid the foundations of earth?
Tell Me, if you have understanding.
5 Who set its dimensions—if you know— or who
stretched a line over it?
6 On what were its foundations set, or who laid its
cornerstone— 7 when the morning stars sang
together, and all the sons of God shouted for joy?

8 “And who shut up the sea behind doors when it burst
forth from the womb,
9 when I made a cloud its garment and thick darkness
its swaddling cloth, 10 when I prescribed my
boundary for it, and set bars and gates,
11 when I said, ‘This far you may come, but no further;
here your majestic waves will stop.’
12 “Have you ever in your life commanded the morning,
or caused dawn to know its place;
13 that it would take hold of the corners of the earth and
shake the wicked out of it?
14 It changes shape like clay under a seal— they stand
out like those of a garment.
15 And from the wicked their light is withheld, and the
upraised arm is broken.

16 “Have you gone to the springs of the sea, or walked
in the recesses of the deep?
17 Have the gates of death been revealed to you?
Have you seen the gates of the deepest darkness?
18 Have you comprehended the expanses of the earth?
If you know it all, declare it!
19 In what direction does light dwell, and darkness,
where is its place— 20 that you can take it to its
borders, and discern the paths to its home?
21 Surely you know, for you were born then; and the
number of your days is great!

22 “Have you entered the storehouses of snow or seen
the storehouses of hail,
23 which I reserved for a time of distress, for a day of
battle and war?
24 In what direction is light distributed, or the east wind
scattered over the earth?
25 Who cuts a channel for the flood, and a path for the
thunderstorm,
26 to cause it to rain on an uninhabited land, a desert
with no one in it,
27 to satisfy a devastated and desolate land, and cause it
to sprout grass?
28 Does the rain have a father, or who has birthed the
drops of dew?
29 From whose womb comes the ice?
Who gives birth to the frost of heaven, 30 when the
waters hide like stone, and the surface of the
deep is frozen?

31 “Can you bind the chains of Pleiades or loosen the
belt of Orion?
32 Do you bring out the constellations in their season or
guide the Bear with her cubs?

[33] Do you know the ordinances of the heavens?
Can you set up dominion over the earth?

[34] “Can you raise your voice to the clouds and cover
yourself with an abundance of water?
[35] Can you send out lightning bolts, so they go?
Will they say to you, ‘Here we are’?
[36] Who put wisdom in the secret place or gave
understanding to the mind?
[37] Who can count the clouds by wisdom, or tip over the
water jars of heaven,
[38] when dust hardens into a mass and clods of earth
stick together?

[39] “Do you hunt prey for the lioness or satisfy the
hunger of young lions,
[40] when they crouch in their dens or lie in wait in the
thicket?
[41] Who arranges provision for the raven, when its young
cry out to God,
and wander about for lack of food?

Job 39

1 “Do you know when the mountain goats give
birth?
Do you observe the calving doe?
2 Do you count the months they fulfill and do you know
the time when they give birth
3 when they kneel, bring forth their young, and their
labor pains end?
4 Their young thrive and grow strong in the open field;
They leaveand never return to them.

5 “Who sent the wild donkey free?
Who released the bonds of the wild ass,
6 to whom I gave the Arabah as its home, the salt land
as its dwelling place?
7 It scorns the commotion in the town; it does not hear
the taskmaster’s shouts.
8 It explores the mountains as its pasture and searches
after every green thing.

9 “Is the wild ox willing to serve you?
Will it spend the night at your manger?
10 Will you bind a wild ox to a furrow with his rope?
Will it plow valleys behind you?
11 Will you rely on it for its great strength?
Will you leave your labor to it?
12 Can you trust it to bring in your seed and gather it to
your threshing floor?
13 “The wings of the ostrich flap joyously, but are they
the pinions and plumage of a stork?
14 For she leaves her eggs on the ground and lets them
warm in the soil,
15 and forgets that a foot may crush them, that a wild
beast may trample them.
16 She treats her young ones harshly, as if they were not
hers; She is not concerned that her labor was in

vain, [17] for God did not endow her with wisdom or
give her a share of understanding.
[18] When she lifts herself to flee she laughs at the horse
and its rider.

[19] “Do you give the horse its strength?
Do you clothe his neck with a mane?
[20] Do you cause him to leap like locust?
His majestic snorting is terrifying!
[21] He paws in the valley and exalting in his strength he
charges into the fray.
[22] He laughs at fear and is not dismayed; he does not
recoil from the sword.
[23] On him the quiver rattles; the spear and javelin flash.
[24] With quaking and excitement, he swallows up the
ground.
He cannot stand still when the shofar sounds.
[25] At the blast of the shofar, he says, ‘Aha!’
From a distance he smells battle,
the shout of the captains and the battle cry.
[26] “Is it by your wisdom that the hawk soars, spreading
its wings toward the south?
[27] Is it by your command that an eagle soars and builds
its nest high?
[28] It dwells on a cliff and spends the night there, on a
rocky crag and stronghold.
[29] From there it searches for food; its eyes detect it
from afar.
[30] Its young ones suck up blood, and where the slain
are, there it is.”

Insignificant Before God

Job 40 1 Then ADONAI answered Job, saying: 2 “Will the one who
contends with Shaddai correct him?
Let him who accuses God answer!”

3 Then Job answered ADONAI. He said: 4 “Indeed, I am
unworthy—what can I reply to You?
I put my hand over my mouth.
5 I spoke once, but I have no answer— twice, but I will
say no more.”

6 Then ADONAI answered Job from the whirlwind: 7 “Brace
yourself like a man; I will question you,
and you will inform Me!

8 “Would you really annul My judgment?
Would you condemn Me to justify yourself?
9 Do you have an arm like God’s and can you thunder
with a voice like His?
10 Then adorn yourself in majesty and dignity; clothe
yourself in splendor and honor.
11 Scatter the fury of your anger.
Look at every proud personand bring him low; 12 look
at everyone who is proud and humble him; tread
down the wicked where they stand.
13 Hide them together in the dust bind their faces in the
hidden place.
14 Then I—even I will acknowledge to you, that your
own right hand can save you!

Behemoth and Leviathan

15 “Look now at Behemoth, which I made along with
you.
He eats grass like an ox.
16 Now look at his strength in his loins, and his power in
the muscles of his belly.
17 He stiffens his tail like a cedar; the sinews of his
thighs are knit together.
18 His bones are tubes of bronze; His limbs like rods of
iron.
19 He is first among the ways of God, Let his Maker
draw near with His sword!
20 For the mountains bring him food, and all the wild
animals play there.
21 Under the lotus plants he lies down, in the secrecy of
the reeds and marsh.
22 The lotuses conceal him in their shade; the willows of
the brook surround him.
23 If the river rages, he is not alarmed.
He is secure, even though the Jordan surges against
his mouth.
24 Can anyone capture it by its eyes, or pierce his nose
with hooks?

25 “Can you pull in Leviathan with a hook,[20]
or tie down his tongue with a cord?
26 Can you put a reed rope in his nose or pierce his jaw
with a hook?
27 Will he make many supplications to you, or speak
softly to you?
28 Will he make a covenant with you, so you can take
him as a slave forever?

29 Can you play with him like a bird, or put him on a
leash for your girls?
30 Will traders barter for him?
Will they divide him among the merchants?
31 Can you fill his hide with harpoons or his head with
fishing spears?
32 If you lay your hands on him— you will remember the
battle and never do it again!

Job 41

1 “See, his hope is wrong, he is laid low, even the
sight of him.
2 Is he not fierce when he is roused?
Who then is able to stand before Me?
3 Who has confronted Me that I should repay?[21]
Everything under heaven belongs to Me.

4 “I will not keep silent about his limbs, or his might or
the grace of his arrangement.
5 Who can strip off his outer garment?
Who can penetrate his double armor?
6 Who can open the doors of his face, ringed with
fearsome teeth?
7 His rows of shields are his pride, shut up closely as
with tight seal;
8 each so close to the next, that no air can pass
between.
9 They are joined one to another; they clasp each other
and cannot be separated.

10 “He sneezes out flashes of light; his eyes are like the
eyelids of dawn.
11 Out of his mouth go flames, sparks of fire shoot out.
12 Smoke pours from his nostrils, as a boiling pot over
burning reeds.
13 His breath sets coals ablaze and flames dart from his
mouth.

14 “Strength resides in his neck; dismay runs before
him.
15 The folds of his flesh are tightly joined; they are firm
on him, immovable.
16 His heart is hard as rock, hard as a lower millstone.

17 “When he rises up, the mighty are afraid; at his
crashing they retreat.

18 A sword that reaches him has no effect— nor with a
spear, dart, or javelin.
19 He regards iron as straw, bronze as rotten wood.
20 Arrows do not make him flee; sling stones become
like chaff to him.
21 A club is regarded as stubble; he laughs at the
rattling of a lance.

22 “His undersides are jagged potsherds, leaving a trail
like a threshing sledge in mud.
23 He makes the deep boil like a cauldron and stirs up
the sea like a pot of ointment.
24 He leaves a shining wake behind him; one would
think the deep had white hair.
25 Nothing on dry land is his equal— a creature without
fear.
26 He sees every haughty thing; he is king over all who
are proud.”

Job Retracts

Job 42 [1] Job answered ADONAI and said:

[2] “I know You can do all things;
no purpose of Yours can be thwarted.
[3] You ask, ‘Who is this,
who darkens counsel without knowledge?’
Surely I spoke without understanding,
things too wonderful for me which I did not know.
[4] You said, ‘Hear now, and I will speak;
I will question you,
and you will inform Me.’
[5] I had heard of You by the hearing of the ear;
but now my eye has seen You.
[6] Therefore I despise myself,
and repent on dust and ashes.”

Job Restored

7 After ADONAI had spoken these words to Job, ADONAI said to
Eliphaz the Temanite, “My anger is kindled against you and
against your two friends, because you have not spoken about
Me what is right, like My servant Job has. 8 So now, take for
yourselves seven young bulls and seven rams and go to My
servant Job and offer a burnt offering for yourselves. My
servant Job will pray for you, for I will accept Job’s prayer[22]
and not deal with you according to your folly because you have
not spoken correctly about Me, like My servant Job.”

9 So Eliphaz the Temanite, Bildad the Shuhite, and Zophar
the Naamathite went and did what ADONAI told them; and
ADONAI accepted Job’s prayer.
10 So ADONAI restored what Job had lost, after he prayed for
his friends and ADONAI doubled everything that Job had before.
11 Then all his brothers, all his sisters and everyone who had
known him before, came to him and ate bread with him in his
house. They consoled him and comforted him for all the
calamity that ADONAI had brought upon him. Each of them gave
him a piece of money and a gold ring.
12 So ADONAI blessed Job’s latter days more than at his
beginning. He had 14,000 sheep, 6,000 camels, 1,000 yoke of
oxen and 1,000 female donkeys. 13 He also had seven sons and
three daughters. 14 He called the name of the first Jemimah, the
name of the second Keziah, and the name of the third Keren-
happuch. 15 Nowhere in the land were there found women as
beautiful as the daughters of Job. Their father gave them an
inheritance along with their brothers.
16 After this, Job lived 140 years; he saw his children and their
children for four generations. 17 And so Job died, old and full of
days.

Song of Songs

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8

Song of Songs 1 1 The song of songs[1] of Solomon **A Bride Sings of Her Lover** 2 Let him kiss me with the kisses of his mouth!
For your love is better than wine.
3 Your ointments have a pleasing fragrance.
Your name is poured out like perfume.
No wonder maidens love you!
4 Draw me after you, let us run!
The king has brought me into his chambers.

Chorus: Daughters of Zion Let us rejoice and be glad in you;

let us extol your love more than wine.
Rightly do they love you!

The Bride

5 I am black, but beautiful, O daughters of Jerusalem,
like the tents of Kedar,
like the curtains of Solomon.
6 Do not gaze at me because I am dark, because the sun has looked on me.
My mother's sons were angry with me
and made me keeper of the vineyards; my very own vineyard I have not kept.
7 Tell me, the one my soul loves, where you graze your flock,
where you make it lie down at noon?
Why should I be as one veiled
beside the flocks of your companions?

The Lover and Bride Express Affection 8 If you yourself do not know, O most beautiful among women,

go out yourself in the footsteps of the flock and graze your kids by the shepherds' tents.
9 I compare you, my darling, to my mare among Pharaoh's chariots.
10 Your cheeks are lovely with ornaments, your neck with strings of beads.
11 Ornaments of gold we will make for you with spangles of silver.

12 While the king is on his couch, my nard spreads its fragrance.[2]
13 My lover is my pouch of myrrh, passing the night between my breasts.
14 My love is to me a spray of henna blooms in the vineyards of En-gedi.

15 How lovely you are, my darling, how lovely!
Your eyes are doves.

16 How handsome you are, my lover!
Oh, so delightful!
Yes, our couch is luxuriant.
17 The beams of our houses are cedar trees, our panels
are cypress trees.

1 I am a rose of Sharon, a lily of the valleys.

2 Like a lily among thorns, so is my darling among the
daughters.

3 Like an apple tree among the trees of the forest, so is
my lover among the sons.
In his shadow I delighted to sit,
and his fruit was sweet to my taste.
4 He has brought me to the banquet house and his
banner over me is love.
5 Sustain me with raisin cakes, refresh me with apples
— for I am weak with love.
6 His left hand is under my head and his right hand
embraces me.

7 Daughters of Jerusalem, I charge you, by the gazelles
and does of the field: Do not arouse or awaken love
until it delights.

8 The voice of my lover!
Behold, he is coming—
leaping over the mountains,
springing over the hills!
9 My lover is like a gazelle or a young buck among the
stags.
Look! He is standing behind our wall— gazing
through the windows,
peering through the lattice.

10 In response my lover said to me: “Get yourself up, my
darling,
my pretty one, and come, come![3]
11 For behold, the winter has past, the rain is over, it
has gone.

12 Blossoms appear in the land, the time of singing has
come,
and the voice of the turtle-dove
is heard in our land.
13 The fig tree ripens its early figs.
The blossoming vines give off their fragrance.
Arise, come, my darling,
my pretty one, and come, come!
14 My dove, in the clefts of the rock, in a secret place
along the steep path, let me see your form,
let me hear your voice.

For your voice is sweet
and your form is lovely.”

15 Catch the foxes for us— the little foxes that ruin the
vineyards, for our vineyards are in blossom.

The Bride’s Revelry 16 My lover is mine, and I am his!

He grazes his flocks among the lilies.
17 Until the day cools and the shadows flee away,
turn about, my lover,
like a gazelle or like a stag
upon the mountains of spices.

Song of Songs 3

1 On my bed in the night I longed for the
one my soul loves.
I looked for him but did not find him.
2 I will get up and go about the city, into the streets and
into the squares.
I must seek the one my soul loves.
I looked for him but did not find him.
3 The guards patrolling the city found me.
"Have you seen the one my soul loves?"
4 Hardly had I passed beyond them when I found the
one my soul loves.
I held him, and I would not let him go, until I brought
him to my mother's house, to the chamber of her
who conceived me.

5 Daughters of Jerusalem, I charge you, by the gazelles
and does of the field: Do not arouse or awaken love
until it delights.

The King on his Wedding Day 6 **Who is this—she who is coming up from the wilderness like columns of smoke,**

perfumed with myrrh and frankincense, with every
powder of the merchant?
7 Behold, it is Solomon's traveling couch— around it are
sixty warriors
from the warriors of Israel.
8 All of them wield a sword, experts in war.
Each man with his sword on his thigh against terrors
of the night.
9 King Solomon has made for himself a carriage from
the trees of Lebanon.
10 He made its posts of silver, its back of gold, its seat of
purple cloth,

its interior fitted out with love by the daughters of
Jerusalem.
11 Go out, daughters of Zion, and gaze upon King
Solomon,
with a wreath his mother placed on him on the day of
his marriage— on the day of his heart’s joy.

The King Delights in His Bride

Song of Songs 4

1 How lovely you are, my darling, how lovely!
Your eyes are doves behind your veil.
Your hair is like a flock of ewe goats descending down from Mount Gilead.
2 Your teeth are like a flock of shorn ewes coming up from washing.
Each of them has a twin,
and none among them is missing.
3 Your lips are like a scarlet thread and your speech is lovely.
Your temple is like a slice of pomegranate behind your veil.
4 Like the tower of David is your neck, built for weapons.
A thousand shields are hung on it —all shields of warriors.
5 Your two breasts are like two fawns, like twin gazelles
grazing among the lilies.
6 Until the day cools and the shadows flee away,
I will go to the mountain of myrrh and to the hill of frankincense.
7 You are altogether lovely, my darling, and no blemish is in you.[4]
8 Come with me from Lebanon, my bride, come with me from Lebanon.
Watch from the top of Amana,
from the top of Senir, even Hermon, from lions' dens,
from mountains of leopards.
9 You have captivated my heart, my sister, my bride—
you captivated me

with one of your eyes,
with one jewel from your necklace.
10 How delightful is your love, my sister, my bride!
How much better is your love than wine, and the
fragrance of your oils better than all spices!
11 Your lips, my bride, drip honey from the honeycomb.

Honey and milk
are under your tongue.

The scent of your garments
is like the aroma of Lebanon.
12 A locked garden is my sister, my bride, an enclosed
spring, a sealed fountain.
13 Your shoots are an orchard of pomegranates with
choice fruit,

henna with nard
14 —nard and saffron, calamus and cinnamon— with all
the trees of frankincense, myrrh and aloes,
along with all the finest spices— 15 a garden spring,
a well of living water[5]
and flowing streams from Lebanon.

16 Awake, north wind, and come, south wind!
Blow on my garden,
Let its fragrance spread out.
Let my lover come into his garden and eat its
choicest fruit.

Awake and Waiting

Song of Songs 5

1 I have come into my garden, my sister, my
bride.
I have gathered my myrrh with my spice.
I have eaten my honeycomb with my honey.
I have drunk my wine with my milk.

Eat, O friends,
Drink, yes, drink your fill, O lovers!

2 I sleep, but my heart is awake.
A voice! My lover is knocking!
"Open to me, my sister, my darling, my dove, my
perfect one!
For my head is drenched with dew, my locks with
dewdrops of night."
3 I have stripped off my coat.
How can I put it on again?
I have washed my feet.
How can I soil them?

4 My lover extended his hand through the opening —my
heart yearned for him.
5 I rose to open for my lover.
My hands dripped with myrrh,
yes, my fingers with flowing myrrh, on the handles
of the lock.
6 I opened to my lover— but my lover had departed,
he was gone!
My soul went out to him when he spoke.
I searched for him, but did not find him.
I called him, but he did not answer me.
7 The guards making rounds in the city found me.

They beat me, bruised me.
The guards on the walls took my veil from me.

8 Daughters of Jerusalem, I charge you, if you should find my lover,
what will you tell him?
That I am sick from love!

9 How is your lover different from other lovers, O most beautiful among women?
How is your lover different from other lovers that you charge us so?

10 My lover is dazzling and ruddy, standing out among ten thousand.
11 His head is purest gold, his hair is wavy,
black as a raven.
12 His eyes are like doves beside streams of water,
washed with milk,
mounted in their settings.
13 His cheeks are like a bed of spice, towers of sweet-scented perfume.
His lips are lilies,
dripping with liquid myrrh.
14 His hands are rods of gold set with jasper.

His abdomen is carved ivory
inlaid with sapphires.
15 His legs are pillars of alabaster set on bases of pure gold.
His appearance is like Lebanon— excellent like the cedars.
16 His mouth is sweetness.
Yes, he is totally desirable.
This is my lover! Yes, this is my friend, O daughters of Jerusalem.

Song of Songs 6

1 Where has your lover gone, most beautiful among women?
Where has your lover turned,
so we may seek him with you?

2 My lover went down to his garden, to the beds of balsam
to graze his flocks in the gardens and to gather lilies.
3 I am my beloved's and my beloved is mine.
He browses among the lilies.

Acclaiming the Bride's Beauty **4 You are beautiful, my darling, like Tirzah,**
lovely as Jerusalem,
awesome as an army with banners.
5 Turn your eyes away from me, for they overwhelm me!
Your hair is like a flock of ewe goats descending down from Gilead.
6 Your teeth are like a flock of ewes that have come up from the washing.
Each of them has a twin,
and none among them is missing.
7 Your temple is like a slice of pomegranate behind your veil.
8 There are sixty queens, eighty concubines, and young women beyond number.
9 Yet my dove, my perfect one is unique.
She is her mother's only one— a virtuous child of the one who bore her.
Maidens saw her and called her blessed.
Queens and concubines praised her.
10 Who is this that appears like dawn?

As beautiful as the moon,
bright as the sun,
awesome as an army with banners.

11 I went down into the garden of nut trees to look at
the fruit of the valley, to see if the vine had budded,
or the pomegranates had bloomed.
12 Before I was aware, my soul set me among the
chariots of my princely people.

Song of Songs 7

1 Come back, come back, O Shulammite!
Come back, come back,
that we may look upon you.

Why do you gaze at the Shulammite like the dance of Mahanaim?

2 How lovely are your sandaled feet, O nobleman's daughter!
The curves of your thighs are like jewels, the work of a craftsman's hand.
3 Your navel is a round goblet, may it not lack mixed wine.
Your belly is a heap of wheat
enclosed with lilies.
4 Your two breasts are like two fawns, twins of a gazelle.
5 Your neck is like an ivory tower.
Your eyes are pools in Heshbon
near the gate of Bath-rabbim.
Your nose is like a tower of Lebanon overlooking Damascus.
6 Your head crowns you like Carmel, and the hair of your head like purple.
The king is captivated in its tresses!
7 How beautiful and how pleasing you are, O Love, with your delights!
8 Your stature is like a date palm and your breasts like its clusters.
9 I said, "I will climb the date palm and take hold of its fruit."
May your breasts be like clusters of the vine, the fragrance of your breath like apple.

The Bride's Appeal [10] May your mouth be like the best wine, going down smoothly for my beloved, causing the lips of sleepers to speak.

[11] I am my lover's, and his desire is for me.
[12] Come, my beloved, let us go out into the field.
Let us spend the night in the villages.
[13] Let us go out early to the vineyards, —let us see if the
vine has budded, if their blossoms have opened,
and if the pomegranates have bloomed— there I
will give you my love.
[14] The mandrakes have given off fragrance, and over
our door is every choice fruit, both new and old,
that I have stored up for you, my lover.

Song of Songs 8

1 O, that you were like a brother to me, who
nursed at my mother's breasts.
If I found you outside, I would kiss you, and no one
would despise me.
2 I would lead you and bring you into my mother's
house— she who has taught me.
I would give you spiced wine to drink from the nectar
of my pomegranate.
3 O that his left hand were under my head, and his right
hand embraced me.

4 I charge you, daughters of Jerusalem, Do not arouse
or awaken love
until it so delights.

Protecting Love

5 Who is this coming up from the wilderness leaning on
her lover?
Under the apple tree I roused you.
There your mother travailed with you.
There she who was in labor gave you birth.
6 Set me like a seal over your heart, like a seal on your
arm.
For love is as strong as death,
jealousy as cruel as Sheol.
Its flames are bolts of fire,
the flame of ADONAI.
7 Many waters cannot quench love, nor rivers wash it
away.
If one gave all the wealth of his house for love, it
would be utterly despised.

8 We have a little sister, still without breasts.
What shall we do for our sister
on the day when she is spoken for?
9 If she is a wall, we will build on her a turret of silver.
If she is a door,
we will fence her in with cedar plank.

10 I am a wall, and my breasts like towers.
Thus I have become in his eyes
as one bringing shalom.
11 Solomon had a vineyard at Baal-hamon.
He entrusted the vineyard to caretakers.
Each was to bring for his fruit
a thousand pieces of silver.
12 My very own vineyard is before me.

The thousand are for you, Solomon,

and two hundred for those
who tend the fruit.

13 You who abide in the gardens, friends are listening
for your voice.
Let me hear it!

14 Come quickly, my beloved, and be like a gazelle or a
young stag on the mountains of spices!

Ruth

1 | 2 | 3 | 4

Elimelech’s Family in Moab

Ruth 1 1 It came to pass in the days when judges were
governing, there was a famine in the land. A man went from
the town of Bethlehem[1] in Judah to dwell in the region of
Moab with his wife and his two sons. 2 The man’s name was
Elimelech, his wife’s name was Naomi, and his two sons were
named Mahlon and Chilion. They were Ephratites from
Bethlehem in Judah. They came to the region of Moab and
remained there.
3 Then Naomi’s husband Elimelech died, so she was left with
her two sons. 4 They married Moabite women—one was named
Orpah and the second was named Ruth, and they dwelt there
about ten years. 5 Then those two, Mahlon and Chilion, also
died. So the woman was left without her children and her
husband.
6 Then she got up, along with her daughters-in-law to return
from the region of Moab, because in the region of Moab she
had heard that ADONAI had taken note of His people and given
them food. 7 So she left the place where she was, along with
her two daughters-in-law, and they started out on the road to
return to the land of Judah.
8 So Naomi said to her two daughters-in-law, “Go, return each
of you to your mother’s house. May ADONAI show you the same
kindness that you have shown to the dead and to me. 9 May
ADONAI grant that you find rest, each of you in the house of her
own husband.” Then she kissed them and they wept loudly.
10 “No!” they said to her, “we will return with you to your
people.”
11 Now Naomi said, “Go back, my daughters! Why should you
go with me? Do I have more sons in my womb who could
become your husbands? 12 Go home, my daughters! I am too old
to have a husband. Even if I were to say that there was hope
for me and I could get married tonight, and then bore sons,
13 would you wait for them to grow up? Would you therefore
hold off getting married? No, my daughters, it is more bitter for

me than for you—for the hand of ADONAI has gone out against me!”
14 Again they broke into loud weeping. Then Orpah kissed her mother-in-law goodbye. But Ruth clung to her. 15 She said, “Look, your sister-in-law is going back to her people and her gods. Return, along with your sister-in-law!”

Ruth’s Covenant With Naomi

16 Ruth replied,
“Do not plead with me to abandon you,
to turn back from following you.
For where you go, I will go,
and where you stay, I will stay.
Your people will be my people,
and your God my God.
17 Where you die, I will die,
and there I will be buried.
May ADONAI deal with me, and worse,
if anything but death comes between me and you!”

18 When she saw that Ruth was determined to go with her, she no longer spoke to Ruth about it.
19 So the two of them went on until they arrived in Bethlehem. As soon as they arrived in Bethlehem the whole city was excited because of them, and the women asked, “Is this Naomi?”
20 “Do not call me Naomi,” she told them. “Call me Mara—since Shaddai has made my life bitter.[2] 21 I went away full, but ADONAI has brought me back empty. Why should you call me Naomi, since ADONAI has testified against me and Shaddai has brought calamity on me?”
22 So Naomi and her daughter-in-law Ruth the Moabitess returned from the region of Moab. They arrived in Bethlehem at the beginning of the barley harvest.

Gleaning in Boaz's Field

Ruth 2 1 Now, Naomi had a relative on her husband's side—from
Elimelech's family—a prominent man of substance whose name
was Boaz.
2 Ruth the Moabitess, said to Naomi, "Please let me go out to
the field and glean grain behind anyone in whose eyes I may
find favor."
Naomi said to her, "Go ahead, my daughter." 3 So Ruth went
out and gleaned in the field behind the reapers. She just so
happened to be in the field of Boaz, who was from Elimelech's
family.
4 Soon after Boaz arrived from Bethlehem, he said to the
harvesters, "ADONAI be with you."
They replied, "May ADONAI bless you."
5 Then Boaz asked the foreman of his harvesters, "Whose
young woman is this?"
6 "She is a Moabite woman who came back with Naomi from
the region of Moab," the foreman replied. 7 "She asked 'Please
allow me to glean and gather among the barley sheaves behind
the harvesters.' So she came and has been working in the field
since morning until now, except for a little while in the
shelter."
8 Then Boaz said to Ruth, "Listen to me, my daughter. Do not
go to glean in another field or even pass on from here, but stay
close to my female workers. 9 Keep your eyes on the field that
they are harvesting, and follow after them. I strongly ordered
the young men not to touch you. When you are thirsty, you can
go to the jars and drink from the water the young men have
drawn."
10 Then she fell upon her face, bowing to the ground, and said
to him, "Why have I found favor in your eyes that you have
noticed me, even though I am a foreigner?"
11 Boaz replied and said to her, "All that you have done for
your mother-in-law since your husband's death has been fully
reported to me—how you left your father and mother and the

land of your birth, and came to a people you did not know
before. 12 May ADONAI repay you for what you have done, and
may you be fully rewarded by ADONAI, God of Israel, under
whose wings you have come to take refuge."
13 She said, "May I continue to find favor in your eyes, my
lord, for you have comforted me and spoken kindly to your
maidservant, even though I am not one of your maidservants."
14 At mealtime Boaz said to her, "Come over here and eat
some bread and dip your piece into the wine vinegar." So she
sat beside the harvesters and he held out to her roasted grain.
She ate until she was full, and some was still left. 15 When she
got up to glean, Boaz gave orders to his workers saying, "Let
her glean even among the sheaves, do not humiliate her. 16 Also
be sure to pull out some grain for her from the sheaves and
leave them for her to pick up, and do not rebuke her."
17 So she gleaned in the field until evening. When she
thrashed what she had gathered, there was about an ephah of
barley. 18 She carried it back to town, where her mother-in-law
saw what she had gleaned. Ruth took some out and gave her
what was left over after eating her fill.
19 Her mother-in-law asked her, "Where did you glean today?
Where did you work? May the one who noticed you be
blessed!"
She told her mother-in-law with whom she had worked and
she said, "The name of the man for whom I worked is Boaz."
20 So Naomi said to her daughter-in-law, "May he be blessed
by ADONAI who has not stopped his kindness to the living or to
the dead." Then Naomi said to her, "This man is closely related
to us, one of our kinsmen-redeemers."[3]
21 Then Ruth the Moabitess said, "He even said to me, 'Stay
close to my workers until they have finished the entire
harvest.'"
22 Naomi answered her daughter-in-law Ruth, "It is good, my
daughter-in-law, that you go out with his female workers, so
that you will not be harmed in another field."
23 So she stayed close to Boaz's female workers, gleaning
until both the barley harvest and the wheat harvest were

completed. Meanwhile she lived with her mother-in-law.

Naomi the Matchmaker

Ruth 3 [1] Naomi her mother-in-law said to her “My daughter,
should I not be seeking a resting place for you, so it may go
well for you? [2] Now, is Boaz, with whose female workers you
have been, not our relative? Look, he will be winnowing barley
tonight at the threshing floor. [3] So bathe and perfume yourself,
put on your cloak and go down to the threshing floor. But do
not make yourself known to the man until he has finished
eating and drinking. [4] Let it be that when he lies down and you
know the place where he lies down, go uncover his feet and lie
down there. He will tell you what to do.”

[5] Ruth answered her, “I will do everything you say.” [6] So she
went down to the threshing floor and did everything her
mother-in-law had said.

[7] After Boaz ate, drank, and was in a good mood, he went to
lie down at the far side of the grain pile. So she came to the
grain pile quietly, uncovered his feet, and lay down. [8] Now in
the middle of the night, the man was startled and pulled back—
and to his surprise, a woman was lying at his feet!

[9] “Who are you?” he asked.

“I am Ruth, your handmaid,” she answered. “Spread the
corner of your garment over your handmaid, for you are a
goel.”

[10] “May you be blessed by ADONAI, my daughter!” he replied.
“You have made the latter act of loyalty greater than the first,
by not running after the young men, whether rich or poor.
[11] Now my daughter, do not be afraid! Everything you propose,
I will do for you, for everyone in town knows that you are a
woman of valor. [12] Although it is true that I am a goel, there is
one who is a closer goel than me. [13] Stay here tonight, and in
the morning, if he will be your goel—good! Let him do so. But if
he is not willing to be your goel, then I will be your goel myself,
as surely as ADONAI lives. Lie down until morning.”

[14] So she lay at his feet until morning, but got up before one
person could be distinguished from another, for he said, “Do

not let it be known that the woman came to the threshing floor.” 15 Then he said, “Bring the cloak you are wearing and hold it out.” She held it out and he poured six measures of barley into it and put it on her. Then he returned to town.

16 When Ruth came back to her mother-in-law, Naomi asked, “How did it go, my daughter?”

So Ruth told her all that the man had done for her. 17 She said “He gave me six measures of barley, for he said, ‘You shouldn’t go back to your mother-in-law empty-handed.’”

18 “Wait, my daughter,” Naomi said, “until you find out how the matter turns out, for he will not rest until he has settled the matter today.”

Who Will Redeem?

Ruth 4 1 Meanwhile Boaz had gone up to the gate and sat down
there. And all of a sudden, the goel about whom Boaz had
spoken passed by. “Come over,” he called, “and sit down here,
my friend.” So he came over and sat down.
2 Then Boaz took ten of the town’s elders and said, “Sit down
here,” so they sat down. 3 Then he said to the goel, “Naomi,
who has returned from the region of Moab, is selling the parcel
of land that belongs to our brother Elimelech. 4 I thought I
should inform you saying, ‘Buy it in the presence of the people
sitting here, and in the presence of the elders of my people. If
you want to redeem it, redeem it. But if it will not be redeemed,
then tell me, so that I can know, because there is no one else in
line to redeem it. I am after you.’”
“I will redeem it,” he said.
5 Then Boaz said, “On the day you buy the field from Naomi’s
hand, you will also acquire Ruth the Moabitess, the wife of the
deceased, in order to raise up the name of the deceased over
his inheritance.”
6 The kinsman said, “Then I cannot redeem it for myself, or
else I might endanger my own inheritance. You, take my right
of redemption for yourself, for I cannot redeem it.”
7 Now in the past in Israel, one removed his sandal and gave
it to another, in order to finalize the redemption and transfer of
a matter. This was a legal transaction in Israel.
8 So the kinsman said to Boaz, “Buy it for yourself,” then took
off his shoe.
9 Boaz announced to the elders and all the people: “You are
witnesses today that I have bought from Naomi all that
belonged to Elimelech and all that belonged to Chilion and
Mahlon. 10 Moreover, I have acquired Ruth the Moabitess, the
widow of Mahlon to be my wife in order to raise up the name of
the deceased over his inheritance, so that the name of the
deceased will not be cut off from his brothers or from the gate
of his town. You are witnesses today.”

11 All the people at the gate and the elders said, “We are
witnesses. May ADONAI make the woman who has come into
your house like Rachel and like Leah, who both built up the
house of Israel. May you prosper in Ephrath and be renowned
in Bethlehem. 12 May your house be like the house of Perez,
whom Tamar bore to Judah,[4] through the seed that ADONAI will
give you by this young woman.”
13 So Boaz took Ruth, and she became his wife. When he went
to her, ADONAI enabled her to conceive, and she gave birth to a
son. 14 Then the women said to Naomi, “Blessed be ADONAI, who
has not left you without a goel today. May his name be famous
throughout Israel. 15 Moreover, He will be to you a renewer of
life and a sustainer of your old age, for your daughter-in-law,
who loves you and is better to you than seven sons, has given
birth to him.”
16 Naomi took the child and held it to her bosom, and took
care of him. 17 The neighboring women gave him a name saying
“A son has been born to Naomi!” So they called him Obed. He
was the father of Jesse, the father of David.
18 These are the generations of Perez: Perez fathered Hezron,
19 Hezron fathered Ram, Ram fathered Amminadab,
20 Amminadab fathered Nahshon, Nahshon fathered Salmon,
21 Salmon fathered Boaz, Boaz fathered Obed, 22 Obed fathered
Jesse, and Jesse fathered David.

Lamentations

1 | 2 | 3 | 4 | 5

Song of Jerusalem's Groaning

Lamentations 1 1 How lonely sits the city, once so full of
people!
She who was once great among the nations has
become like a widow.

The princess among the provinces
has become a forced laborer.
2 Bitterly she weeps in the night, her tears are on her cheeks.
Among all her lovers,
there is no one to comfort her.
All her friends have betrayed her.
They have become her enemies!
3 Judah is gone into exile under affliction and great servitude.
She dwells among the nations.
She finds no resting place.
All her pursuers have overtaken her in the midst of her distress.

4 The roads to Zion mourn for no one comes to her moadim.
All her gates are desolate.
Her kohanim groan, her maidens[1] grieve— she is in bitter anguish.
5 Her foes have become her masters.
Her enemies are at ease.
For ADONAI has afflicted her, because of her many transgressions.

Her children have gone away
as captives before the adversary.
6 All her splendor has departed, from the daughter of
Zion.

Her princes are like stags
that find no pasture.

They have fled without strength
before the pursuer.
7 In the days of her affliction and her wandering,
Jerusalem remembers all the treasures that were
hers from the days of old.
When her people fell into enemy hands, there was
no one to help her.

Her enemies saw her
and mocked at her destruction.
8 Jerusalem has greatly sinned— therefore, she has become niddah.
All who honored her despise her,
for they have seen her nakedness.
She herself groans,
and turns away.
9 Her uncleanness was in her skirts.
She did not consider her future.
Her demise was astonishing,
there was no one to comfort her.
"ADONAI, see my affliction, for the enemy has triumphed!"
10 The enemy has stretched his hand over all her treasures.

She even saw nations
enter her sanctuary—

those You had commanded
not to enter Your congregation.
11 All her people groan, as they seek bread.
They traded their treasures for food to keep
themselves alive.
"Look, ADONAI, and see!
For I have become despised!"
12 "Is it nothing to you, all you who pass by on the road?
Look and see!
Is any suffering like my suffering that was brought on
me,
that ADONAI has inflicted in the day of His fierce
anger?
13 From on high He sent fire into my bones and it
overcame them.
He spread out a net for my feet;
He turned me back.
He made me desolate,
faint all the day long.
14 My transgressions are bound into a yoke, woven
together by His hand.
They have come upon my neck
and He has sapped my strength.

The Lord delivered me over
to those I cannot withstand.
15 The Lord has rejected all the mighty ones in my midst.
He has summoned an assembly against me to crush my young men.
In a winepress the Lord has trampled[2]
the virgin daughter of Judah.
16 Over these things I weep.
My eyes overflow with water.
For far from me is a comforter,
who might refresh my soul.
My children are desolate,
because the enemy has prevailed.”

17 Zion spreads out her hands— there is no one to comfort her.
ADONAI has decreed against Jacob.
Those surrounding him have become his foes;
Jerusalem has become
niddah in their eyes.
18 “ADONAI is righteous, for I have rebelled against His word.
Hear now, all peoples—
look at my suffering!
My maidens and my young men
have gone into captivity.
19 I called to my lovers— they deceived me!
My kohanim and my elders perished in the city

when they sought food
to keep themselves alive.
20 Look, ADONAI, for I am in distress!
My stomach churns,
my heart pounds within me,
for I have been very rebellious.
Outside, the sword bereaves,
in the house it is like death.
21 They have heard me groaning.
There is no one to comfort me.
All my enemies heard of my distress, They rejoice
that You have done it.
May You bring about the day that You proclaimed, so
they may become like me!
22 Let all their evil come before You.
Deal with them as you dealt with me, because of all
my transgressions.

For my groans are many
and my heart is faint!”

Lament for Zion

Lamentations 2

1 How my Lord has clouded over the
daughter of Zion in His anger!
He hurled down the splendor of Israel from heaven to
earth.
He has not remembered His footstool in the day of
His anger.
2 My Lord has mercilessly swallowed up all the
dwellings of Jacob.

He threw down the strongholds
of the daughter of Judah in His fury.
He knocked to the ground and humiliated the
kingdom and its princes.
3 In fierce anger He has cut off every horn of Israel.
He has withdrawn His right hand
from before the enemy.
He blazed against Jacob like raging fire, devouring
everything around.
4 He bent His bow like an enemy, set His right hand like
a foe,
and killed all those pleasant to the eye.
In the tent of the daughter of Zion He has poured out
His wrath like fire.
5 My Lord is like an enemy.
He has swallowed up Israel.
He swallowed up all her citadels,

destroyed her fortifications
and multiplied mourning and moaning for the daughter of Judah.
6 Like the garden He laid waste His dwelling, destroyed His appointed meeting place.
ADONAI has caused moed and Shabbat to be forgotten in Zion.
In the indignation of His anger
He spurned king and kohen.
7 The Lord rejected His altar, despised His Sanctuary.
He has delivered the walls of her citadels into the hand of the enemy.
They raised a shout in the house of ADONAI
as if it were the day of a moed.
8 ADONAI resolved to destroy the wall of the daughter of Zion.
He stretched out a measuring line.
He did not withdraw His hand from destroying.
He caused rampart and wall to lament— together they languished away.
9 Her gates sank into the ground.
Her bars He destroyed and shattered.
Her king and princes are among nations.
There is no more Torah.

Also her prophets find
no vision from ADONAI.
10 The elders of the daughter of Zion sit upon the
ground in silence.
They threw dust on their heads
and girded themselves with sackcloth.

The maidens of Jerusalem
have bowed their heads to the ground.
11 My eyes are filled with tears.
My stomach is in torment.
My heart[3] is poured out on the ground over the destruction of the daughter of my people— as young children and infants
languish in the city squares.
12 They say to their mothers, “Where is grain and wine?”
as they faint like a wounded soldier in the city squares,

as their lives ebb away
in their mothers' bosom.
13 How can I admonish you?
To what can I compare you,
O daughter of Jerusalem?
To what can I liken you, so that I might console you,
O virgin daughter of Zion?
For your wound is as deep as the sea!
Who can heal you?
14 Your prophets have seen for you false and worthless visions.
They did not expose your iniquity,
so as to restore your captivity.
Rather, they have seen for you
false and worthless oracles.
15 All who pass your way clap their hands at you.
They hiss and shake their heads
at the daughter of Jerusalem.
"Is this the city of which they said, 'The perfection of beauty,'
'the joy of the whole earth'?"
16 All your enemies opened their mouth wide against you; they hissed and gnashed their teeth, and say,
"We have swallowed her up!
Surely this is the day we have waited for; we have lived to see it!"
17 ADONAI has done what He planned; He has fulfilled His word
that He commanded from days of old.
He has overthrown you without pity, He enabled the enemy to gloat over you.
He has exalted the horn of your foes.
18 Their heart cried out to the Lord: O wall of the daughter of Zion,

let tears run down
like a river day and night.
Give yourself no relief,
your eyes no rest.
19 Arise! Cry out in the night at the beginning of the watches!
Pour out your heart like water
before the presence of the Lord.
Lift up your hands to Him
for the life of your children

who faint from hunger
at the head of every street.
20 Look, ADONAI, and consider with whom You have dealt so severely!
Should women eat their offspring,
their healthy newborn infants?
Should kohen and prophet be slain in the Sanctuary of the Lord?
21 On the ground in the streets lie both young and old.
My maidens and my young men
have fallen by the sword.
You slew them in the day of Your anger.
You slaughtered them without pity.
22 As on a moed day, You summon against me terrors on every side.
On the day of the wrath of ADONAI
no one escaped or survived.
Those whom I bore and raised
my enemy has destroyed.

Lamentations 3

1 I am the strong man who has seen
affliction by the rod of His wrath.
2 He has driven me and made me walk in darkness and
not light.
3 Surely, He has turned His hand against me again and
again all day long.
4 He made my flesh and my skin waste away, broken my
bones.
5 He has besieged me and surrounded me with
bitterness and hardship.
6 He made me dwell in dark places like those long dead.
7 He has walled me in so I cannot get out.
He made my chain heavy.
8 Even when I cry out and call for help, He shuts out my
prayer.
9 He walled in my ways with hewn stone.
He twisted my paths.
10 He is a lurking bear to me, a lion in hiding.
11 He turned aside my paths and tore me to pieces.
He has made me desolate.
12 He bent His bow and made me the target for His
arrow.
13 He shot into my kidneys arrows from His quiver.
14 I have become a laughing stock to all my people,
their song all day long.
15 He has filled me with bitterness and made me drink
wormwood.
16 He broke my teeth with gravel.
He made me wallow in ashes.
17 My soul has been deprived of shalom, I have
forgotten goodness.
18 So I said, “My endurance has perished, and my hope
from ADONAI.”

19 Remember my affliction my homelessness, bitterness
and gall.
20 Whenever I remember, my soul is downcast within
me.

Our Hope—His Faithfulness

21 This I recall to my heart— therefore I have hope:
22 Because of the mercies of ADONAI
we will not be consumed,
for His compassions never fail.
23 They are new every morning!
Great is Your faithfulness.
24 "ADONAI is my portion," says my soul, "therefore I will
hope in Him."
25 ADONAI is good to those who wait for Him, to the soul
that seeks Him.
26 It is good to wait quietly for the salvation of ADONAI.
27 It is good for a man to bear the yoke in his youth.
28 Let him sit alone and be silent, since He has laid it
upon him.
29 Let him put his mouth in the dust— there may yet be
hope.

Intercession for Justice

30 Let him offer his cheek to the one who strikes him.[4]
Let him have his fill of disgrace.
31 For the Lord will not reject forever.
32 For though He has caused grief, yet He will have compassion
according to His abundant mercies.
33 For He does not afflict from His heart or grieve the sons of men.
34 To crush under His foot all the prisoners of the land,
35 to deprive a person of justice before the face of Elyon,
36 to defraud a person in his lawsuit— would the Lord not see?
37 Who speaks and it comes to pass unless the Lord has decreed it?
38 Is it not from the mouth of Elyon that both calamities and good things proceed?
39 Why should any living person complain when punished for his sins?
40 Let us examine and test our ways, and let us return to ADONAI.
41 Let us lift up our heart and hands to God in heaven.
42 We have transgressed and rebelled— You have not pardoned.
43 You covered Yourself with anger and pursued us.
You have slain without pity.
44 You shrouded Yourself with a cloud so that no prayer can get through.
45 You have made us scum and refuse in the midst of the peoples.
46 All our enemies opened their mouth wide against us.
47 Panic and pitfall have befallen us, devastation and destruction.

48 Streams of tears run down my eyes because of the
destruction of the daughter of my people.
49 My eye flows unceasingly, without stopping,
50 until ADONAI looks down from heaven and sees.
51 My eye torments my soul because of all the daughters
of my city.
52 For no reason, my enemies hunted me down like a
bird.
53 They cut off my life in the Pit, and cast stones upon
me.
54 Waters flowed over my head.
I said, “I have been cut off!”
55 I called on Your Name, ADONAI, from the depths of the
Pit.
56 You heard my voice, “Do not close Your ears to my
cry for relief.”
57 You drew near on the day I called to You.
You said, “Do not fear!”
58 Lord, You pled my soul’s case, You redeemed my life.
[5]
59 ADONAI, You saw the wrong done to me; judge my
cause!
60 You have seen all their vengefulness, all their
schemes against me.
61 You heard their taunt, ADONAI, all their plots against
me.
62 The lips of my assailants and their whispering are
against me all day long.
63 Look at them, sitting or standing, they mock me in
their song.
64 Pay them back what they deserve, ADONAI, according
to the work of their hands.
65 Give them a distraught heart.
May Your curse be on them.

66 Pursue them in anger and destroy them from under
the heavens of ADONAI.

Devastation of Jerusalem

Lamentations 4

1 How dulled is the gold, how tarnished the
fine gold.
The sacred gems are poured out
at the corner of every street.
2 The precious sons of Zion, once worth their weight in
gold— alas! now they are treated like clay jars, the
work of a potter’s hands!
3 Even jackals offer their breast to nurse their young.
The daughter of my people has become cruel, like
ostriches in the desert.
4 The nursing infant’s tongue clings to the roof of his
mouth for thirst.
Little children ask for bread,
but no one gives it t0 them.
5 Those who used to eat delicacies are desolate in the
streets.
Those who were brought up in purple
embrace trash heaps.
6 For the iniquities of the daughter of my people is
greater than the sin of Sodom,
which was overthrown in a moment,[6]
yet no hands turned to her.
7 Purer than snow were her princes,[7]
whiter than milk,
their bodies more ruddy than rubies, their
appearance like sapphire.
8 Their form has become darker than soot!
They are not recognized in the street.
Their skin has shriveled on their bones, withered like
a tree.

9 Better are those slain by the sword than those struck
down by famine— they waste away, racked with
pain,
for lack of fruits of the field.
10 The hands of compassionate women boiled their own
children.

They became their food
when the daughter of my people were destroyed.
11 ADONAI has vented His fury.
He has poured out His burning anger.
Yes, He kindled a fire in Zion
that devoured her foundations.
12 The kings of the earth did not believe, nor did the inhabitations of the world, that enemy and foe would enter
the gates of Jerusalem.
13 Yet it happened because of the sins of her prophets, and the iniquities of her kohanim, who shed in her midst
the blood of the tzadikim[8].
14 They wander in the streets, like blind men.
They are so defiled with blood,
no one can touch their garments.
15 “Turn away! Unclean!”
They cry to them.
“Turn away, turn away! Don’t touch!”
So they fled and wandered about.
People among the nations say,
“They can stay here no longer.”
16 ADONAI Himself has scattered them.
He will look on them no more.
They did not respect the kohanim.
They did not favor the elders.
17 Even now our eyes waste away looking in vain for our help.

From our towers we watched
for a nation that could not save us.
18 They hunted our steps, so we could not walk in our streets.
Our end was near.
Our days were numbered, for our end had come.
19 Our pursuers were swifter than eagles of the sky;
they pursued us over the mountains;
they ambushed us in the wilderness.
20 The anointed of ADONAI, the breath of our nostrils,
was captured in their pits,
of whom we have said,
"Under His shadow we will live among the nations."
21 Rejoice and be glad, O daughter of Edom, you who dwell in the land of Uz.
To you also will the cup be passed.
You will be drunk and stripped naked.
22 O daughter of Zion, your punishment is accomplished;
He will exile you no longer.
But, O daughter of Edom,

He will punish your iniquity
and uncover your sins.

Remember Us!

Lamentations 5

1 Remember, ADONAI, what has come upon
us.
Look, and see our disgrace!
2 Our inheritance is turned over to strangers, our
homes to foreigners.
3 We have become orphans, fatherless, our mothers are
like widows.
4 We pay silver for the water we drink; our wood comes
at a price.
5 Our pursuers are at our necks.
We are weary and have no rest.
6 We have held out our hand to Egypt and Assyria to be
satisfied with bread.
7 Our fathers sinned and are no more, but we bear their
punishment.
8 Slaves rule over us.
There is no one to deliver us from their hand.
9 We get our bread at the peril of our lives because of
the sword in the desert.
10 Our skin is hot as an oven due to fever from famine.
11 The women in Zion have been ravished, maidens in
the towns of Judah.
12 Princes are hung up by their hands; elders are
dishonored.
13 Young men toil at the millstone.
Boys stagger under loads of wood.
14 Elders are gone from the gate, young men from their
music.
15 Joy has ceased in our hearts.
Our dance has turned into mourning.
16 The crown has fallen from our head.

Oy to us, for we have sinned!
17 Because of this our heart is faint, for these things our
eyes are dim,
18 for Mount Zion, which lies desolate, as jackals prowl
over it.

Hashiveinu (Restore Us) **19 You, *Adonai*, are enthroned forever; Your throne endures from generation to generation.[9]**

20 Why do You always forget us and forsake us for so
long?
21 Bring us back to You, Adonai, and we will return.
Renew our days as of old—
22 unless You have utterly rejected us and are
exceedingly angry with us.

Ecclesiastes

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12

Kohelet: the Preacher

Ecclesiastes 1

1 The words of Kohelet[1], son of David, king in
Jerusalem.
2 Futile! Futile! says Kohelet.
Completely meaningless!
Everything is futile![2]
3 What does a person gain in all his labor that he toils
under the sun?
4 A generation comes, and a generation goes, but the
earth remains forever.
5 The sun rises and the sun sets, and hurries back to the
place it rises.
6 The wind goes toward the south, and circles around to
the north.
Round and round it swirls about,
ever returning to its circuits.
7 All the rivers flow into the sea, yet the sea is never
full.
To the place where the rivers flow, there they go
again.
8 All things are wearisome.
No one can express them.
The eye is never satisfied with seeing, nor the ear
filled with hearing.
9 What has been is what will be, and what has been
done will be done again.
There is nothing new under the sun.
10 Is there anything about which is said, “Look! This is
new!”?
It was already here long ago,
in the ages long before us.

11 There is no remembrance for former things, and
things yet to come will not be remembered by those
who follow.

Search for Meaning in Life 12 **I, *Kohelet*, am king over Israel in
Jerusalem.** 13 **I applied my heart to seek and examine by wisdom all
that is done under heaven. What a burdensome task God has given
the sons of men to keep them occupied.** 14 **I have seen all the deeds
done under the sun; and behold, all is meaningless and chasing after
the wind.**

15 What is crooked cannot be made straight.
What is missing cannot be counted.

16 I spoke with my heart saying: “I have grown rich and increased in wisdom more than any who were before me over Jerusalem. Indeed, my heart has experienced much wisdom and knowledge.” 17 So I applied my heart to know wisdom as well as to know madness and folly. I learned that this too was pursuit of the wind.

18 For with much wisdom comes much grief, and
whoever keeps increasing knowledge, increases
heartache.

Futility of Human Pleasures

Ecclesiastes 2 1 I said within myself, “Come now, I will test you
with pleasure to see what is good.” Yet behold, this too was
meaningless. 2 I said of laughter, “It is madness!” and of
pleasure, “What does it accomplish?” 3 I thought deeply about
how to cheer my flesh with wine—letting my heart guide me
with wisdom—and how to grasp folly, so that I could see what
was worthwhile for the sons of men to do under heaven during
the few days of their lives.

4 I increased my possessions. I built myself houses and I
planted myself vineyards. 5 I made royal gardens and parks for
myself, and planted all kinds of fruit trees in them. 6 I
constructed for myself pools of water to irrigate a forest of
flourishing trees. 7 I purchased male and female servants and
had other servants who were born in my house. I also owned
more herds and flocks than all my predecessors in Jerusalem.
8 I also amassed silver and gold for myself, as well as the
treasure of kings and the provinces. I acquired male and
female singers for myself, as well as the luxuries of humankind
—vaults and vaults of them.[3] 9 So I became far wealthier than
all before me in Jerusalem, yet my wisdom stayed with me.

10 I denied myself nothing that my eyes desired; I
withheld from my heart no enjoyment.
My heart took delight from all my toil— this was my
reward for all my labor.
11 Yet when I considered all that my hands had done
and the toil I had expended to accomplish it, behold,
it all was futile and chasing after the wind.
There was nothing to be gained under the sun.

Futility of Human Wisdom 12 Then I turned to consider wisdom, madness and folly. For what more can the one who succeeds the king

do than what he has already done? [13] I realized that: Wisdom is more beneficial than folly

as light is better than darkness.
[14] A wise man has his eyes in his head, while the fool
walks in the darkness.
Yet, I also came to realize
that the same destiny befalls them both.

[15] Then said I in my heart: “I, even I, will have the same
destiny as a fool.
So why have I become so wise?”
I said in my heart, “This too is meaningless.”
[16] For the wise man, together with the fool, is not
remembered forever.
For in the days to come both will be forgotten.
Alas, the wise, just like the fool, must die!

[17] And so I hated life, because the work done under the sun was grievous to me. All is but vapor and chasing after the wind. [18] I also hated all the fruit of my toil for which I had labored under the sun, because I must leave it to the one who comes after me. [19] Who knows if he will be wise or a fool? Yet he will be master over all the fruit of my toil for which I had wisely labored under the sun. This too is futile. [20] So I turned my heart over to despair over all the things for which I had toiled under the sun. [21] For sometimes a man, who has labored with wisdom, knowledge and skill, must hand over as an inheritance to someone who did not work for it. This also is futile and a great misfortune. [22] For what does a man get for all his toil and longing of his heart for which he laborers under the sun? [23] For all his days, his work is pain and grief. Even at night his mind does not rest. This also is futility.

[24] There is nothing better for people than to eat and drink, and to find enjoyment in their labor. This too, I perceived, is from the hand of God. [25] For who can eat and who can have joy, apart from Him? [26] For to the one who pleases Him, He gives

wisdom, knowledge and joy, but to the sinner He gives the task of gathering and accumulating wealth to give it to one who pleases God. This also is only vapor and striving after the wind.

A Time For Everything

Ecclesiastes 3

1 For everything there is a season and a time
for every activity under heaven: 2 a time to give birth
and a time to die, a time to plant and a time to
uproot what is planted; 3 a time to kill and a time to
heal, a time to tear down and a time to build up; 4 a
time to weep and a time to laugh, a time to mourn
and a time to dance;
5 a time to scatter stones and a time to gather stones, a
time to embrace and a time to refrain from
embracing; 6 a time to seek and a time to lose, a time
to keep and a time to discard;
7 a time to tear apart and a time to mend, a time to be
silent and a time to speak; 8 a time to love and a time
to hate, a time for war and a time for peace.

9 What gain, then, does the laborer get with his toil? 10 I have seen the task that God has given to the children of men to keep them occupied.

Yet Eternity In Their Heart **11 He has made everything beautiful in its time. Moreover, He has set eternity in their heart—yet without the possibility that humankind can ever discover the work that God has done from the beginning to the end. 12 I know that there is nothing better for them than to rejoice and enjoy themselves in their lifetime. 13 Also when anyone eats and drinks, and finds satisfaction in all of his labor, it is the gift of God. 14 I know that everything that God does will endure forever. There is no adding to it or taking from it. God has made it so, that they will revere Him.**

15 Whatever exists, has already been and whatever will
be, has already been, but God recalls what has
passed.

16 I have also seen under the sun: In the place of justice
there was wickedness, and in the place of
righteousness there was wickedness.
17 I said in my heart: “The righteous and the wicked,
God will judge.
For there is a time for every activity
and for every deed.”

Humans Same As Beasts?

18 I also said in my heart, “As for the sons of man, God tests them so that they may see that they are but animals.” 19 For the destiny of humankind and the destiny of animals are one and the same. As one dies, so dies the other. Both have the same breath—a human has no advantage over an animal—both are fleeting. 20 Both go to one place. Both were taken from the dust, and both return to the dust. 21 Who knows that the spirit of the sons of man ascends upward and the animal’s spirit descends into the earth?

22 So I perceived that nothing is better than for man to enjoy his works, because that is his portion. For who can bring him back to see what will be in the future?

Futility of Human Labor

Ecclesiastes 4 [1] Again I looked and saw all the oppressions that are
done under the sun, and behold, I saw the tears of the
oppressed, but they have no comforter.
Power is in the hand of their oppressors, but they had
no comforter.
[2] So I considered the dead, who are already dead,
more fortunate than the living, who are still alive.
[3] Yet better than both is one who has not yet been,
who has never seen the evil work that is done under
the sun.

[4] Then I saw that all toil and all skill that is done come from
man's envy of his neighbor; this too is fleeting and striving
after the wind.

[5] The fool folds his hands together and eats his own
flesh.
[6] Better is a handful with tranquility than two handfuls
of toil
and striving after the wind.

[7] Again I saw something futile under the sun: [8] There is
one who has no one else, neither son nor brother,
yet there is no end to all his toil.
His eyes are not content with riches.
"So, for whom am I toiling,
and depriving myself of prosperity?"
This too is meaningless—
a grievous task!

Two Are Better Than One [9] Two are better than one, because they get a good return for their effort.

10 For if they fall, the one will lift up his companion.
But oy to the one who falls and has no one to lift him up!
11 Furthermore, if two lie together, then they will be warm.
But how can one keep warm alone?
12 Though a man might overpower one, two can stand against him.
Moreover a threefold cord cannot be quickly broken.

13 Better is a poor but wise youth than an old and foolish king who no longer knows how to take warning. 14 For he came out of prison to become king—though he was born poor in his kingdom. 15 I considered all the living that walk under the sun as well as the next youth who stands in his place. 16 There is no end to all the people—to all who were before him. Also those who will come later will not rejoice in him. Surely this too is meaningless and striving after the wind.

Watch Your Words Before God 17 **Watch your feet when you go to the House of God. Draw near to listen, rather than to offer the sacrifice of fools, for they do not know that they are doing wrong.**

Ecclesiastes 5

1 Do not be quick with your mouth nor hasty
in your heart
to utter a word in God's presence.
For God is in heaven,
and you are on the earth—
therefore, let your words be few.
2 As a dream comes with excessive burdens so a fool's
voice with too many words.
3 When you swear a vow to God, don't delay in fulfilling
it.
For He takes no delight in fools.
Pay what you vow!
4 It is better for you not to vow than to vow and not pay.
5 Don't let your mouth lead your flesh to sin, and don't
say before the messenger, "It was a mistake!"
Why should God be angry at your voice and destroy
the work of your hands?
6 Many dreams and many words are meaningless.
Therefore, fear God!

Bureaucratic Oppression **7 If you see the oppression of the poor or perversion of justice and righteousness in the province, do not be shocked at the matter. For one authority watches over another authority, and higher ones are over them. 8 Though the profit of the land is taken by all, a king is served by the fields.**

Futility of Wealth **9 A lover of money never has enough money, and a lover of wealth is never satisfied with his income.**

This too is futile.
10 When goods increase, so do those who consume
them.
So what advantage are they to the owner except he
sees it with his eyes?

[11] The sleep of the laborer is sweet, whether he eats
little or much— but the excess of the rich permits
him no sleep.

[12] There is a grievous wrong that I have seen under the sun:
wealth hoarded by its owner to his own hurt, [13] or wealth lost in
a bad investment, and when he fathers a son, there is nothing
in his hand.

[14] As he came from his mother’s womb, naked he will
return as he came.
He takes nothing from his labor
that he can carry in his hand.
[15] This too is a grievous wrong.
Just as he came, so will he go,
so what does he gain,
from his toiling for the wind?
[16] So, all his days he eats in darkness, and he has much
grief, sickness, and humiliation.
[17] Behold, this is what I myself have seen. It is beneficial and
good for one to eat and drink, and to enjoy all of his toil that he
labors under the sun during the few days of his life that God
has given him—for this is his reward. [18] Additionally, everyone
to whom God has given riches and wealth, and empowers him
to eat from it, to receive his share, and to rejoice in his labor—
this is a gift of God. [19] For he will not often consider the days of
his life, since God keeps him occupied with the joy of his heart.

Futility of Living Without God

Ecclesiastes 6 [1] There is a misery that I have seen under the sun,
and it is heavy upon humanity. [2] God gives a man riches, wealth
and honor, so that he lacks nothing that his heart desires, yet
God does not enable him to eat from it—instead a foreigner will
eat it. This is fruitless—an agonizing illness.

[3] Even if a man should father a hundred children and live
many years, however many the days of his years may be, yet
his soul is never satisfied with his prosperity and he does not
have a proper burial, then I say that it is better for the stillborn
than him. [4] Even though it comes in futility and departs into
darkness, though its name is shrouded in darkness, [5] though it
has never seen or experienced the sun, it has more rest than
the other. [6] Even if the other man were to live a thousand years
twice and never enjoy good things—do not all go to the same
place?

[7] All a man's labor is for his mouth, yet his appetite is not
satisfied. [8] So what advantage has the wise over the fool? What
does the pauper gain by knowing how to walk before the
living? [9] Better is what the eyes see than the pursuit of the
soul's desires. This too is fleeting and striving after wind.

[10] Whatever exists has already been named, and it has been
made known what humanity is. But man cannot contend with
the One who is mightier than he. [11] When there are many
words, futility increases! How does that benefit anyone?

[12] For who knows what is good for one during his life—during
the few days of his fleeting life—that pass like a shadow? For
who can tell a person what happens after him under the sun?

Lessons from Mourning

Ecclesiastes 7

1 Better is a good reputation than precious
oil and the day of death than the day of birth.
2 Better to go to a house of mourning than to go to the
house of feasting,
since that is the end of all mankind
—and the living should take it to heart.
3 Grief is better than laughter, for though the face is
sad, the heart may be glad.
4 The heart of the wise is in a house of mourning, but
the heart of fools is in a house of pleasure.

Wisdom Better Than Folly

5 Better to hear a rebuke from the wise than to listen to
the song of fools.
6 For like the crackling of thorns under a pot, so is the
laughter of the fool.
This too is vapor.
7 For extortion drives a wise man crazy, and a bribe
corrupts the heart.

8 Better the end of a matter than its beginning.
Better a patient spirit than a proud one.
9 Do not be quickly provoked in your spirit,[4]
for anger settles in the bosom of fools.
10 Do not say, “Why were the old days better than
these?”
For it is not from wisdom that you ask about this.
11 Wisdom is as good as an inheritance, and even better
for those who see the sun.
12 For wisdom is a shelter as money is a shelter, but the
advantage of knowledge is this:
wisdom preserves the life of the one who possesses it.

13 Consider the work of God, for who can straighten
what He has bent?
14 In a time of prosperity, prosper!
But in a time of adversity, consider:
God has made one as well as the other.
Therefore man cannot discover anything about his
future.

Avoid Extremes

15 During my fleeting days I have seen both of these
things: sometimes a righteous one perishes in his
righteousness and sometimes a wicked one lives
long in his wickedness.
16 Do not be overly righteous nor overly wise— why
confound yourself?
17 Do not be overly wicked and do not be a fool— why
die before your time?
18 It is good to grasp the one and not withdraw your
hand from the other.
For the one who fears God will
escape both extremes.

19 Wisdom makes a wise man stronger than ten rulers in
a city.

20 Surely there is not a righteous person on earth who
does what is good and doesn't sin.[5]

21 Also, do not pay attention to every word people say,
otherwise you might hear your servant mocking you
— 22 for your heart knows that many times you too
have mocked others.

23 All this I have tested with wisdom and I said, "I determined to be wise"—but it was far from me. 24 Whatever it may be, it is far off and very profound—who can fathom it? 25 So I turned my heart to understand, to search and seek out wisdom and an explanation of things and to know the stupidity of wickedness and madness of folly.

26 I find more bitter than death the woman who is a
snare, whose heart is a trap, and whose hands are
chains.

He who pleases God will escape her,
but a sinner will be captured by her.

27 “Look,” said Kohelet, “I have discovered this while adding
one thing to another to find the scheme of things—28 which my
soul is still seeking, but not finding—I found one upright man
among a thousand, but one upright woman among them all I
have not found. 29 Only this have I discovered: God made
mankind upright, but they went seeking after many schemes.”

Wisdom's Light and Limits

Ecclesiastes 8

1 Who is like the wise person?
Who knows the meaning of a matter?
A person's wisdom makes his face shine,
transforming the harshness of his face.

2 I say: "Obey the king's command, and especially in regard
to the oath of God. 3 Do not be hasty to rush out of his
presence. Do not stand up for an evil cause, because he will do
whatever he desires. 4 Since the word of a king has authority,
who can say to him, 'What are you doing?'
5 Whoever obeys his command will not experience harm, and
a wise person's heart discerns the proper time and procedure.
6 For there is a proper time and procedure for every matter,
though a person's trouble is heavy upon him.

7 Since no one knows what will be,
who can tell when it will happen?
8 No one has authority over the wind to restrain it,
nor authority over the day of death.
As no one is discharged during a battle,
so wickedness cannot rescue its master.

9 I have seen all this while applying my mind to everything
done under the sun: sometimes one person dominates another
person to his own harm. 10 Then I saw the wicked buried—they
used to come and go from the holy place, but will soon be
forgotten in the very city where they did this. This too is
meaningless.
11 When the sentence against a crime is not swiftly carried
out, the human heart is encouraged to do evil. 12 Even though a
sinner might commit a hundred crimes and prolong his days,
yet I know that it will be well for those who fear God, for those
who revere Him. 13 But it will not go well with the wicked, and

he will not lengthen his days like a shadow, because he does not fear God.

14 There is another enigma that occurs upon the earth: there are righteous people who are requited according to the work of the wicked, and there are wicked people who are requited according to the work of the righteous. I said, “This also is meaningless.” **15** So I recommend enjoyment, because there is nothing better for humanity under the sun except to eat, drink and enjoy it. So this joy will accompany him in his labor all the days of his life that God gives him under the sun.

16 When I applied my heart to know wisdom and to observe the activity that is done upon the earth (his eyes not seeing sleep either day or night), **17** then I saw all the work of God. No one can comprehend the work that is done under the sun. Despite all human efforts to seek it out, no one comprehends. Even if a wise person claims to know, he cannot really comprehend.

One Destiny for All

Ecclesiastes 9 [1] For all this I laid on my heart and to ascertain all
this: that the righteous and the wise, as well as their works are
in the hand of God. Whether love or hatred, no one knows—
everything awaits them.
[2] Everyone shares the same destiny: for the righteous and the
wicked; for the good, the ritually clean and the defiled; for one
who sacrifices and one who does not sacrifice; as the good
person so the sinner; as the one who swears like the one who
fears an oath.
[3] This is a misery in everything done under the sun: that the
same destiny awaits everyone. Moreover, the hearts of all
humans are full of evil, and folly is in their hearts during their
lives—after that they die. [4] Everyone who is among the living
has hope—even a living dog is better off than a dead lion.

[5] For the living know that they will die, but the dead
know nothing.
They have no further reward,
even the memory of them is forgotten.
[6] Their love, their hatred, and their zeal have already
perished;
never again will they have a share in anything that is
done under the sun.

[7] Go! Eat your bread with gladness and drink your wine with
a merry heart, for God has already accepted your deeds. [8] Let
your clothes always be white, and do not spare oil on your
head. [9] Live joyously with the wife whom you love all the days
of your fleeting life that He has given you under the sun during
all your fleeting days—for this is your portion in life and in your
toil that you labor under the sun.
[10] Whatever your hand finds to do, do with your all strength,
for there is no work or planning or knowledge or wisdom in
Sheol, where you are going.

11 I further observed under the sun: The race is not to
the swift
nor the battle to the mighty,
nor does bread come to the wise, or wealth to the
discerning,
or favor to the skillful;
for time and chance befall them all.
12 Moreover, no man knows his time: like fish caught in
a fatal net or birds caught in a snare,
so people are trapped in a time of calamity, that falls
upon them suddenly.

13 I also observed this as wisdom under the sun, and it greatly
impressed me. 14 There was a little city with a few people in it
and a mighty king came against it, surrounded it, and built
great siege works against it. 15 Now a poor, wise man was found
in it, and he delivered the city by his shrewdness. Yet nobody
remembered that poor man! 16 So I said: “Wisdom is better than
strength.” But the poor man’s wisdom is despised and his
words are not heeded.

17 The words of the wise heard in quiet are better than a
ruler’s shout among fools.
18 Wisdom is better than weapons of war, but one sinner
destroys much good.

Wisdom and Folly

Ecclesiastes 10

1 Dead flies make a perfumer's oil stink, so a
little folly outweighs wisdom and honor.
2 The heart of the wise is to his right, and the heart of
the fool is to his left.
3 Even as the fool walks along the way, his heart lacks
sense
and tells everyone what a fool he is.

4 If a ruler's spirit rises up against you, do not leave
your post,
for composure allays great offences.
5 There is a wrong I have seen under the sun like an
error proceeding from a ruler.
6 Fools are placed in many high positions, while the rich
sit in low ones.
7 I have seen slaves on horses, and princes walking on
the ground like slaves.

8 Whoever digs a pit may fall into it, and whoever
breaks through a fence may be bitten by a snake.
9 Whoever quarries stones may be hurt by them, and
whoever splits logs may be endangered by them.
10 If the iron axe is blunt and one doesn't sharpen the
edge,
then he must exert more force.
So wisdom has the advantage of giving success.

11 If the snake bites before it is charmed, there is no
profit for the charmer.
12 Words from the mouth of the wise are gracious, but
the lips of a fool destroy him.
13 The words from his mouth begin as folly and end as
grievous madness— 14 and the fool multiplies words.

No one knows what will happen,
and who can tell him what will happen after him?
15 The mischief of fools wearies them for he doesn’t
know how to go to town.

16 Oy to you, O land, when your king is a youth[6]
and your princes feast in the morning.
17 Happy are you, O land, when your king is a son of
nobles, and your princes eat at the proper time— in
self-control and not in drunkenness!

18 By laziness the rafters sag, and by idle hands the
house leaks.

19 A feast is made for laughter, and wine makes life glad
— but money is the answer for everything.

20 Do not ridicule the king—even in your thoughts, nor
curse the rich in your bedroom.
For a bird of the air may carry your voice, and a
winged creature may report your words.

Wisdom of the Long View

Ecclesiastes 11

1 Cast your bread upon the waters, for after
many days you will find it.
2 Give portions to seven, or even to eight, for you do not
know what disaster may happen upon the earth.

3 If the clouds are full, they empty out rain upon the
earth.
Whether a tree falls to south or north, the tree lies
wherever it falls.
4 Whoever keeps watching the wind will not sow and
whoever gazes at the clouds will not reap.

5 Just as you do not know how the spirit passes into the
bones in the womb of a pregnant woman, so you do
not know the work of God who makes all things.

6 In the morning sow your seed, and in the evening do
not let your hand be idle, for you do not know if this
or that will succeed, or if both will prosper together.

7 Light is sweet, and it is pleasant for the eyes to see
the sun.
8 For if a man lives many years, let him rejoice in them
all.
But let him remember the days of darkness— for
there will be many.
Everything to come is obscure.

9 Rejoice, young man, in your childhood, and let your
heart cheer you in the days of your youth.
Walk in the ways of your heart
and in the sight of your eyes,
but know that for all these things
God will bring you to judgment.

10 So banish anxiety from your heart and cast off
distress from your body,
for youth and prime of life are fleeting.

Ode for the Aging

Ecclesiastes 12

1 So remember your Creator in the days of
your youth:
before the days of misery come,
and years draw near when you will say: “I have no
pleasure in them”— 2 before the sun and light
and moon and the stars grow dark,
and the clouds dissipate after the rain, 3 in the day
the keepers of the house tremble, and the strong
men stoop,
when grinders stop because they are few, and those
peering out windows grow dim, 4 when doors are
shut in the street and the sound of the mill fades,
when one arises at the chirp of a bird and all their
songs grow faint,
5 when they also are afraid of heights and of dangers on
the road,
when the almond tree blossoms,
the grasshopper drags itself along, and the caper
berry fails to excite— for a man is going to his
eternal home, and mourners go about in the
street— 6 before the silver cord is snapped, or
the golden bowl is crushed,
or the jug at the cistern is shattered, or the wheel
at the well is broken.
7 Then the dust returns to the ground it came from, and
the spirit returns to God who gave it.

8 “Evanescent vapors,” says Kohelet.
All is futility.

Conclusion: Fear God 9 Furthermore, *Kohelet* was not only wise but he also taught the people knowledge. He pondered, sought out, and

set in order many proverbs. [10] *Kohelet* searched to find delightful words and truthful, accurate sayings. [11] The words of the wise are like goads, their collective sayings are like firmly affixed nails. They have been given by one Shepherd. [12] Be warned my son of anything in addition to them: There is no end to the making of many books, and excessive study wearies the flesh.

[13] A final word, when all has been heard: Fear God and keep His mitzvot!
For this applies to all mankind.
[14] God will bring every deed into judgment, including everything that is hidden, whether it is good or evil.

Esther

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10

Persian King's Banquet

Esther 1 [1] This is what happened in the days of Ahasuerus, the
Ahasuerus who reigned over 127 provinces from India to
Ethiopia. [2] At that time King Ahasuerus sat on his royal throne
in the castle in Shushan. [3] In the third year of his reign, he gave
a banquet for all his princes and his servants. The military
leaders of Persia and Media plus the nobles and officials of the
provinces were present.
[4] He displayed the vast wealth of his kingdom and the
splendor and glory of his majesty for many days, 180 days.
[5] When these days were over, the king gave a banquet, lasting
seven days, in the garden court of the king's palace for all the
people who were present in the palace at Shushan, for both the
greatest to the least. [6] There were white and blue linen curtains
hung by cords of fine linen and purple on silver rings and
marble columns, gold and silver couches on a mosaic pavement
of alabaster, marble, mother-of-pearl and minerals. [7] Wine was
served in golden goblets, each of which was different from the
other, and the royal wine was abundant according to the king's
wealth. [8] In keeping with the law, there were no restrictions on
drinking for the king had instructed the supervisors of his
household to comply with each person's desire. [9] In addition
Queen Vashti held a banquet for the women in the royal palace
of King Ahasuerus.

Vashti Refuses to Appear

10 On the seventh day, when the heart of the king was merry
from the wine, he commanded Mehuman, Bizzetha, Harbona,
Bigtha, Abagtha, Zethar and Carcas—the seven eunuchs who
attended Ahasuerus the king—11 to bring Queen Vashti before
the king wearing the royal crown. He wanted to show the
peoples and the officials her beauty, for she was very
attractive. 12 But Queen Vashti refused to come at the king's
command conveyed by the eunuchs. Then the king became
furious, and burned with anger.

13 So the king consulted the wise men who discerned the
times, for it was the king's practice to consult experts in
matters of law and justice. 14 Those closest to him were
Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and
Memucan, the seven princes of Persia and Media who had
access to the king's presence and were the highest in the
kingdom.

15 "By law, what is to be done with Queen Vashti, for failing to
obey the command of King Ahasuerus conveyed by the
eunuchs?"

16 Then Memucan answered in the presence of the king and
the princes: "Queen Vashti has wronged not only the king, but
also all the princes and peoples who are in all the provinces of
King Ahasuerus. 17 For the queen's conduct will go out to all the
women making their husbands contemptible in their eyes, by
saying, 'King Ahasuerus commanded Queen Vashti to be
brought in before him, but she would not come!' 18 This very
day the noblewomen of Persia and Media who have heard of
the matter concerning the queen will respond similarly to all
the king's princes and there will be no end to the contempt and
anger. 19 If it pleases the king, let a royal commandment go
forth from him, and let it be written in the laws of Persia and
Media, which cannot be repealed, that Vashti may not come
into the presence of King Ahasuerus, and let the king give her
royal status to another who is more worthy than she. 20 Then

the king’s edict, which he will enact, will be proclaimed throughout all his vast kingdom, and all the wives will give their husbands honor from the greatest to the smallest.”
21 The matter pleased the king and the princes. So the king did according to the word of Memucan. 22 He sent letters throughout all the royal provinces, to each province in its own script, and to each people in its own language, that every man should be in charge of his own household, and speak the language of his own people.

Esther Wins Favor

Esther 2 [1] After these things when King Ahasuerus' anger
subsided, he remembered Vashti and what she had done and
what had been decreed against her. [2] Then the king's servants
who attended him said: "Let a search be made on the king's
behalf for beautiful young virgins. [3] Let the king appoint
officers in all the provinces of his kingdom to gather together
all the beautiful young virgins to the palace at Shushan in the
house of women under the supervision of Hegai the king's
eunuch, who oversees the women. Let them be given beauty
treatments. [4] Then let the young woman who pleases the king
become queen instead of Vashti."

This advice pleased the king and he acted accordingly.

[5] There was a Jewish man in the Shushan palace whose name
was Mordecai, son of Jair son of Shimei, son of Kish, a
Benjamite, [6] who had been taken into exile from Jerusalem with
the captives that had been carried away with King Jeconiah of
Judah, whom King Nebuchadnezzar of Babylon had taken away.
[7] He had raised Hadassah—that is Esther—his uncle's
daughter, for she had neither father nor mother. The girl was
attractive and had a beautiful figure. When her father and
mother died, Mordecai took her to him as his own daughter.

[8] After the king's order and decree became known, many
young women were assembled in the palace of Shushan under
the supervision of Hegai. Esther also was taken into the king's
household under the supervision of Hegai, guardian of the
women. [9] This young woman pleased him and found favor with
him. He quickly arranged her beauty treatments and provided
her special food. He also provided her with seven specially
chosen young women from the king's household. Then he
moved her and her maids to the best place in the women's
house.

[10] Esther had not disclosed her people or her lineage, because
Mordecai had commanded her not to make them known.

11 Every day Mordecai walked in front of the women's courtyard
to find out how Esther was, and what might happen to her.
12 When each young woman's turn came to go to King
Ahasuerus at the end of 12 months as prescribed for the
women—for in this way they fulfilled their beautification: six
months with oil of myrrh and six months with perfumes and
women's cosmetics—13 the young woman would go to the king
in this way: whatever she asked for was given to her to take
with her from the women's house to the king's palace. 14 In the
evening she would go, and in the morning she would return to
the second women's home under the supervision of Shaashgaz,
the king's eunuch, guardian of the concubines. She would not
go back to the king unless the king was pleased with her, and
summoned her by name.
15 When the turn came for Esther, the daughter of Abihail, the
uncle of Mordecai who had taken her as his daughter, to go to
the king, she did not ask for anything except what Hegai the
king's eunuch, the guardian of the women, advised. And Esther
won favor in the eyes of all who saw her. 16 Then Esther was
taken to King Ahasuerus at his royal house in the tenth month,
which is the month Tevet, in the seventh year of his reign.
17 Now the king loved Esther more than all the other women,
and she won his grace and favor more than all the other
virgins. So he placed the royal crown upon her head and made
her queen instead of Vashti.
18 Then the king gave a great banquet, Esther's banquet, for
all his princes and servants. He proclaimed a holiday for the
provinces and distributed gifts in keeping with the king's
wealth.
19 When the virgins were assembled a second time, Mordecai
was sitting in the king's gate. 20 Esther had not yet made known
her lineage or her people, just as Mordecai had told her. Esther
continued to follow Mordecai's instructions as she had done
when he was bringing her up.

Mordecai Foils a Plot

21 In those days while Mordecai was sitting at the king's gate,
Bigthan and Teresh, two of the king's eunuchs who guarded
the doorway, became angry and conspired to assassinate King
Ahasuerus. 22 But Mordecai found out about the plot and told it
to Queen Esther. Esther informed the king in Mordecai's name.
23 When the matter was investigated and found to be so, they
were both hanged on a gallows. It was then written in the book
of the chronicles in the king's presence.

Haman Hates the Jews

Esther 3 [1] Some time later King Ahasuerus promoted Haman, son
of Hammedatha the Agagite, elevating him and setting his
chair above all the officials who were with him. [2] All the king's
servants who were at the king's gate bowed down and paid
honor to Haman, for the king had commanded it. But Mordecai
would not bow down or pay him honor.

[3] Then the king's servants who were at the king's gate said to
Mordecai, "Why are you disobeying the king's command?"
[4] Day after day, they spoke to him but he would not listen to
them. Therefore they told Haman in order to see whether
Mordecai's resolve would prevail, for he had told them that he
was a Jew.

[5] When Haman saw that Mordecai was not bowing down or
paying him honor, Haman was filled with rage. [6] But it was
repugnant in his eyes to lay hands on Mordecai alone, for they
had told him the identity of Mordecai's people. So Haman
sought to destroy all the Jews, the people of Mordecai, who
were throughout the whole kingdom of Ahasuerus.

[7] In the first month (that is the month of Nisan), in the twelfth
year of King Ahasuerus, they cast the pur (that is, 'the lot') in
the presence of Haman from day to day and month to month,
up to the twelfth month, which is the month of Adar.

[8] Haman then said to King Ahasuerus: "There is a certain
people scattered and dispersed among the peoples in all the
provinces of your kingdom whose laws differ from those of
every other people and who do not obey the king's laws. It is
not in the king's interest to tolerate them. [9] If it pleases the
king, let an edict be written to destroy them. I will pay 10,000
talents of silver into the hands of those who carry out this
business, to put it into the king's treasuries."

[10] The king took his signet ring from his hand and gave it to
Haman—son of Hammedatha the Agagite—enemy of the Jews.
[11] The king said to Haman, "The silver and the people are yours
—do with them as you please."

12 The king’s scribes were summoned in the first month, on
the thirteenth day, and an edict was written as Haman had
commanded. Everything Haman commanded was written to the
king’s provincial governors, and to the officials who were in
every province, and to the officials of every people, province by
province, according to its script and people by people
according to its language. It was written in the name of King
Ahasuerus and sealed with the king’s ring. 13 Dispatches were
sent by couriers into all the king’s provinces, stating to destroy,
slay, and annihilate all the Jews—from the youth to the elderly,
both little children and women—on a single day, the thirteenth
day of the twelfth month, the month of Adar, and to plunder
their possessions. 14 A copy of the edict was to be issued as law
in every province and made known to all people, so that they
would be ready for that day. 15 The couriers went out hurriedly
with the king’s command and the edict was issued in the palace
in Shushan. The king and Haman then sat down to drink. But
the city of Shushan was dumbfounded.

If I Perish!

Esther 4 [1] When Mordecai learned all that was done, he tore his clothes, put on sackcloth and ashes, and went out into the middle of the city crying out in a loud and bitter voice. [2] He went only as far as the king's gate, because no one could enter the king's gate clothed in sackcloth. [3] In each and every province where the king's edict and law came, there was great mourning among the Jews, with fasting, weeping and wailing. Many put on sackcloth and ashes.

[4] When Esther's maids and eunuchs came and told her, the queen was greatly distressed. She sent clothes for Mordecai to put on so he would remove his sackcloth, but he refused. [5] So Esther summoned Hathach, one of the king's eunuchs whom he had appointed to attend her, and ordered him to go to Mordecai to find the cause and reason for this.

[6] So Hathach went out to Mordecai in the city square in front of the king's gate. [7] Mordecai told him everything that had happened to him, even the exact amount of money that Haman had promised to pay to the king's treasuries for the destruction of the Jews. [8] He also gave him a written copy of the decree, which had been distributed in Shushan, for their annihilation, to show to Esther and to explain it to her. He instructed her to go in to the king, to beg his favor and plead before him on behalf of her people. [9] Hathach went back and reported to Esther what Mordecai had said.

[10] Then Esther spoke to Hathach and gave him instructions for Mordecai: [11] "All the king's servants and the people of the king's provinces fully understand that for anyone, man or woman, who approaches the king in the inner courtyard without being summoned, he has one law—that he be put to death, unless the king extends his golden scepter permitting him to live. But I have not been summoned to come to the king for 30 days." [12] So they conveyed Esther's words to Mordecai.

[13] Mordecai told them to reply to Esther with this answer, "Do not think in your soul that you will escape in the king's

household more than all the Jews. 14 For if you remain silent at
this time, relief and deliverance will arise for the Jews from
another place—but you and your father's house will perish.
Who knows whether you have attained royal status for such a
time as this?"
15 Esther sent this to reply to Mordecai, 16 "Go! Gather
together all the Jews who are in Shushan and fast for me. Do
not eat or drink for three days, night or day. My maids and I
will fast in the same way. Afterwards, I will go in to the king,
even though it is not according to the law. So if I perish, I
perish!"
17 So Mordecai left and did all that Esther commanded him.

Esther's Request of the King

Esther 5 1 On the third day, Esther put on her royal apparel and
stood in the inner court of the palace, in front of the king's hall.
The king was sitting on his royal throne in the hall, facing the
entrance. 2 When the king saw Queen Esther standing in the
courtyard, she found favor in his eyes, so the king held out to
Esther the golden scepter in his hand and Esther approached
and touched the top of the scepter.
3 Then said the king to her, "What is it, Queen Esther?
Whatever you request, even as much as half of the kingdom, it
will be given to you."
4 So Esther said, "If it pleases the king, let the king and
Haman come this day to the banquet that I have prepared for
him."
5 The king replied, "Bring Haman quickly so we may do what
Esther said." Then the king and Haman came to the banquet
that Esther prepared. 6 As they were drinking wine, the king
said to Esther, "What is your request? It will be granted to you.
Whatever you request, even as much as half the kingdom, it
will be fulfilled."
7 Esther answered and said, "My petition and my request is
this: 8 if I have found favor in the king's eyes and if it pleases
the king to grant my petition and my request, then let the king
and Haman come tomorrow to the banquet that I will prepare
for them—and then I will do as the king requests."

Gallows for Mordecai

9 Haman went out that day happy and in good spirits.
However, when Haman saw Mordecai at the king's gate, and
he did not rise or tremble before him, Haman was filled with
rage against Mordecai. 10 Nevertheless, Haman restrained
himself and went home.

He sent for his friends and his wife Zeresh. 11 Haman boasted
to them about his vast wealth, his many sons, and how the king
had promoted him and exalted him above the other officials
and servants of the king. 12 Haman added, "And that's not all!
Queen Esther invited only me to accompany the king to a
banquet that she prepared. And she has also invited me along
with the king tomorrow. 13 Yet all this does not satisfy me, as
long as I see Mordecai the Jew sitting at the king's gate."

14 Then Zeresh his wife and all his friends said to him, "Let
them set up a gallows 50 cubits high, and in the morning ask
the king to have Mordecai hanged on it. Then go happily with
the king to the banquet." This idea delighted Haman and he
ordered the gallows to be built.

The King Honors Mordecai

Esther 6 1 That night sleep deserted the king, so he ordered the
book of the chronicles, the record of his reign, be brought in
and read before the king. 2 It was found recorded there that
Mordecai had revealed that Bigthana and Teresh, two of the
king's eunuchs who guarded the door, had conspired to kill
King Ahasuerus.

3 The king asked, "What honor or recognition has been shown
to Mordecai for this?"

The king's servants that attended him replied, "Nothing has
been done for him."

4 The king said, "Who is in the courtyard?" Now Haman had
just come into the outer court of the king's palace to speak to
the king about hanging Mordecai on the gallows that he had
prepared for him.

5 The king's servants answered, "Haman is standing in the
courtyard."

The king said, "Let him come in."

6 When Haman entered, the king asked him, "What should be
done for a man whom the king desires to honor?"

Now Haman thought to himself, "Whom would the king
desire to honor rather than me?" 7 So Haman replied, "For the
man whom the king desires to honor, 8 let them bring a royal
robe that the king has worn, and a horse on which the king has
ridden, one with a royal crest placed on his head. 9 Then let the
robe and the horse be placed into the hand of one of the king's
most noble princes. Let them clothe the man whom the king
desires to honor and parade him on horseback through the city
streets, proclaiming, 'This is what is done for a man the king
desires to honor!'"

10 The king said to Haman, "Go quickly! Take the robe and the
horse, just as you suggested, for Mordecai the Jew, who sits at
the king's gate! Do not neglect anything that you
recommended."

[11] So Haman took the robe and the horse, robed Mordecai,
and paraded him through the city streets, proclaiming: “This is
what is done for the man whom the king desires to honor.”
[12] Afterwards, Mordecai then returned to the king’s gate, but
Haman rushed to his home, grief-stricken and with his head
covered.
[13] Haman recounted to his wife Zeresh and all his friends
everything that had happened to him. His advisers and his wife
Zeresh said to him, “Since Mordecai, before whom you have
begun your downfall, is of Jewish descent, you won’t be able to
stand against him. In fact, you will certainly fall before him!”
[14] While they were still talking with him, the king’s eunuchs
came and hurried Haman along to the banquet Esther had
prepared.

Esther Intercedes for Her People

Esther 7 **1** So the king and Haman came to dine with Queen
Esther, **2** and as they were drinking wine on the second day, the
king asked Esther again, “Whatever you request, even as much
as half of the kingdom, it will be given to you.”

3 So Queen Esther answered, “If I have found favor in the
eyes of the king, and if it pleases the king, grant me my life—
this is my petition. And spare the life of my people—this is my
request! **4** For we have been sold, I and my people, for
destruction, slaughter and annihilation. If we had simply been
sold as male and female slaves, I would have remained silent,
for such distress would not be worth disturbing the king.”

5 King Ahasuerus responded to Queen Esther, “Who is he?
Where is the man that presumed to do this?”

6 Esther replied, “The man—the adversary and foe—is this
wicked Haman!”

Then Haman was terrified before the king and queen.
7 Enraged, the king got up from the banquet of wine and
withdrew to the palace garden. But Haman stayed behind to
plead with Queen Esther for his life, for he realized that the
king had determined a catastrophic end for him.

8 When the king returned from the palace garden to the
banquet hall, Haman was falling on the same couch where
Esther was. The king exclaimed, “Will he also assault the queen
while she is with me in the palace?”

As soon as these words came out of the king’s mouth, they
covered Haman’s face. **9** Harbonah, one of the eunuchs
attending the king, said, “Look, a gallows fifty cubits high is
standing next to Haman’s house. Haman himself made it for
Mordecai, who spoke good on behalf of the king!”[1]

The king said, “Hang him on it!” **10** So they hanged Haman on
the gallows that he had prepared for Mordecai. Then the king’s
rage subsided.

A Decree to Protect the Jews

Esther 8 1 That same day King Ahasuerus gave Queen Esther the
estate of Haman, the enemy of the Jews. Then Mordecai came
into the presence of the king, for Esther had revealed how he
was related to her. 2 The king took off his signet ring, which he
had taken back from Haman, and gave it to Mordecai. Esther
then appointed Mordecai over Haman's estate.

3 Esther again pleaded with the king, falling at his feet and
weeping. She pleaded with him to stop the evil of Haman the
Agagite and his plan that he had devised against the Jews.
4 Then the king extended the golden scepter to Esther, and she
arose and stood before the king.

5 She said, "If it pleases the king, and if I have found favor
before him and it seems right to the king, and if I am pleasing
in his eyes, let an edict be written rescinding the dispatches
devised by Haman, the son of Hammedatha the Agagite, which
he wrote to destroy the Jews who are throughout the king's
provinces. 6 For how can I endure seeing the disaster that will
fall on my people? How can I bear to see the destruction of my
relatives?"

7 King Ahasuerus said to Queen Esther and Mordecai the Jew,
"I have decided to give Haman's estate to Esther and had him
hanged on the gallows, because he stretched out his hand
against the Jews. 8 Now write in the king's name on behalf of
the Jews what seems good to you and seal it with the king's
signet ring. For a decree that is written in the king's name, and
sealed with the king's ring, cannot be revoked."

9 So the king's scribes were called at that time—on the 23rd
day of the third month, the month of Sivan. It was written
according to all that Mordecai commanded to all the Jews, as
well as to the officials, governors and advisors of all the 127
provinces that stretch from India to Ethiopia. To each province
it was written in its own script and in its own language, and
also to the Jews in their own writing and language. 10 This
decree was written in the name of King Ahasuerus, sealed with

the king’s ring, and sent on horseback by couriers who rode on the king’s horses specially bred for their speed.

11 The king granted the right for Jews in every city to assemble themselves and to protect themselves—to destroy, kill and annihilate any army of any people or province that might attack them and their women and children, and to plunder their possessions. **12** The day appointed for this in all the provinces of King Ahasuerus was the thirteenth day of the twelfth month, the month Adar. **13** A copy of the written edict was distributed to every province and made known to the peoples of every nationality so that the Jews would be ready on that day to avenge themselves on their enemies.

14 The couriers that rode royal horses raced out, pressed on by the king’s command. The decree was also given out at the palace at Shushan.

15 Then Mordecai went out from the king’s presence in blue and white royal robes, with a large gold crown, and also a purple robe of fine linen. The city of Shushan shouted and rejoiced. **16** For the Jews there was light and gladness, joy and honor. **17** Throughout every province and throughout every city, wherever the king’s edict and his law went, the Jews had gladness and joy, banquets and holidays. Many peoples of the land became Jews, because the fear of the Jews had overcome them.

Jews Defend Themselves

Esther 9 [1] Consequently, on the thirteenth day of the twelfth
month (that is the month Adar), the king's edict and his law
drew near to be carried out. On that day the enemies of the
Jews had hoped to overpower them, but contrary to
expectations the Jews gained the upper hand over those that
hated them. [2] Jews assembled in their cities throughout all the
provinces of King Ahasuerus in order to lay hands on those
seeking their harm. No one was able to stand against them, for
fear of them had fallen on all the peoples. [3] Even all the
administrators of the provinces, the officers and governors, and
those doing business for the king, helped the Jews, for the
dread of Mordecai had fallen on them. [4] Mordecai was
prominent at the palace, and his fame spread throughout all
the provinces. The man Mordecai was growing ever more
powerful.

[5] The Jews struck down all their enemies with the sword,
killing and destroying, and they did whatever they wished to
those who hated them. [6] In the citadel at Shushan the Jews
killed and destroyed 500 people, [7] including Parshandatha,
Dalphon, Aspatha, [8] Poratha, Adalia, Aridatha, [9] Parmashta,
Arisai, Aridai and Vaizatha, [10] the 10 sons of Haman, the son of
Hammedatha, the enemy of the Jews. They slew them but did
not lay their hands on the plunder.

[11] On that day the number of those that were killed in the
citadel at Shushan was brought to the king's attention. [12] Then
the king said to Queen Esther, "The Jews have killed and
destroyed 500 men in the citadel of Shushan, including
Haman's ten sons. What have they done, in the rest of the
king's provinces? Now what is your request? It shall be granted
to you. What other petition do you have? It shall be done."

[13] "If it please the king," Esther said, "let the Jews in Shushan
be allowed to carry out today's edict tomorrow also, and let
Haman's ten sons be hanged on the gallows."

14 The king commanded that this be done. A decree was
issued in Shushan and they hanged Haman's 10 sons. 15 The
Jews in Shushan gathered together on the fourteenth day of the
month Adar, and they killed 300 men in Shushan, but they did
not put their hands on the plunder.
16 Meanwhile the rest of the Jews who were in the king's
provinces gathered together to protect themselves and to get
relief from their enemies. They killed 75,000 of their enemies,
but they did not lay their hands on the plunder. 17 This
happened on the thirteenth day of Adar and on the fourteenth
day they rested, making it a day of feasting and gladness.
18 But the Jews that were in Shushan had assembled on the
thirteenth and on the fourteenth and on the fifteenth they
rested, making it a day of feasting and gladness. 19 That is why
the rural Jews—those living in unwalled villages—make the
fourteenth day of the month Adar a day of gladness and
feasting, a day of sending presents of food to one another.

Purim Festival

20 Mordecai recorded these events and he sent letters to all
the Jews throughout the provinces of King Ahasuerus, both
near and far, 21 urging them to celebrate the fourteenth and
fifteenth days of Adar every year 22 as the days when the Jews
got relief from their enemies, and as the month when their
sorrow was turned into joy and their mourning into celebration.
These were to be days of feasting, celebration and sending
presents of food to one another and giving gifts to the poor.

23 So the Jews agreed to continue the commemoration they
had begun, and do what Mordecai had written to them. 24 For
Haman, son of Hammedatha the Agagite, the enemy of all the
Jews, had schemed against the Jews to destroy them and had
cast the pur—that is, the lot—to ruin and destroy them. 25 But
when it came to the king's attention, he issued a written edict
that the wicked scheme Haman[2] had devised against the Jews
should come back on his own head, and that he and his sons
should be hanged on the gallows. (26 For this reason, these days
were called Purim, from the word pur.) Therefore because of
everything in this letter and because of what they had seen and
what had happened to them, 27 the Jews established and took
upon themselves, upon their descendants, and upon all who
joined with them, that they would commemorate these two
days in the way prescribed and at the appointed time every
year. 28 These days should be remembered and observed in
every generation by every family and in every province and
every city. These days of Purim should not fail from among the
Jews, nor their remembrance perish from their descendants.

29 Then Queen Esther the daughter of Abihail, and also
Mordecai the Jew, wrote with full authority to confirm this
second letter of Purim. 30 He sent letters to all the Jews in the
127 provinces of the kingdom of Ahasuerus, with words of
shalom and truth, 31 to establish these days of Purim at their
designated times, just as Mordecai the Jew and Queen Esther
had decreed for them and just as they had established for

themselves and their descendants, matters regarding their times of fasting and lamentations. [32] Esther’s command confirmed these regulations about Purim and it was written into the records.

Esther 10 [1] Now King Ahasuerus imposed a tribute upon the
entire land, even to the coastlands of the sea. [2] All the acts of
his power and might, along with the full account of the
greatness of Mordecai and the story of how the king promoted
him, are they not written in the book of the chronicles of the
kings of Media and Persia? [3] For Mordecai the Jew was second
only to King Ahasuerus, preeminent among the Jews, and held
in high esteem by the multitude of his people. He sought their
good and spoke for the welfare of his descendants.

Daniel

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12

Kashrut as a Test of Faithfulness

Daniel 1 **1** In the third year of the reign of King Jehoiakim of
Judah, King Nebuchadnezzar of Babylon came to Jerusalem and
besieged it. **2** God gave King Jehoiakim of Judah into his hand,
along with some of the vessels of the House of God. He brought
them into the land of Shinar to the house of his god and put the
vessels into the treasure house of his god.

3 Then the king told Ashpenaz the chief of his officials[1] to
bring in some of the sons of Israel from royal descent and
nobility—**4** youths without any defect, handsome, proficient in
all wisdom, knowledgeable, intelligent and capable of serving
in the king's palace. He was to teach them the literature and
language of the Chaldeans. **5** The king allotted them a daily
portion from the king's delicacies and from the wine that he
drank. They were to be trained for three years, and at the end
they were to stand before the king.

6 Now among them were some from the sons of Judah: Daniel,
Hananiah, Mishael and Azariah. **7** The chief officer gave them
new names: to Daniel, Belteshazzar; to Hananiah, Shadrach; to
Mishael, Meshach; and to Azariah, Abed-nego.

8 But Daniel resolved not to defile himself with the king's
delicacies or with the wine he was drinking, so he entreated
the chief official for permission not to defile himself. **9** Now God
caused the chief official to show mercy and compassion to
Daniel. **10** But the chief official said to Daniel: "I fear my lord
the king, who allotted your food and your drink. Why should he
see your faces looking poorly, unlike the other youths your
age? Then the king would have my head because of you."

11 Daniel then said to the guard whom the chief official had
appointed over Daniel, Hananiah, Mishael and Azariah,
12 "Please test your servants for ten days, giving us just
vegetables to eat and water to drink. **13** Then compare our

appearance and the appearance of the youths who eat the king’s delicacies, and treat your servants according to what you see.” 14 So he listened to them in this matter and tested them for ten days.

15 At the end of ten days their appearance looked better and their bodies healthier than all the youths who ate the king’s food. 16 So the guard took away their delicacies and the wine they were supposed to drink and gave them vegetables instead.

17 Now as for these four youths, God gave them knowledge and proficiency in every kind of wisdom and literature, and Daniel could understand all sorts of visions and dreams.

18 At the end of the time set by the king to bring them in, the chief official presented them before Nebuchadnezzar. 19 When the king spoke with them, he did not find among all of them anyone like Daniel, Hananiah, Mishael and Azariah; so they entered the king’s service. 20 In every matter of wisdom and understanding about which the king questioned them, he found them ten times better than all the magicians and astrologers throughout his realm.

21 Daniel remained there until the first year of King Cyrus.

The King's Dream and Demand

Daniel 2 **1** In the second year of his reign, Nebuchadnezzar
dreamed dreams. His spirit was troubled and sleep escaped
him. **2** So the king issued an order to summon the magicians,
astrologers, sorcerers and Chaldeans in order to explain to the
king his dreams. When they came and stood before the king,
3 he said to them, "I have dreamed a dream, and my spirit is
anxious to understand the dream."

4 Then the Chaldeans spoke to the king in Aramaic[2], "May
the king live forever! Tell your servants the dream, and we will
declare the interpretation."
5 The king answered the Chaldeans saying, "I firmly decree: If
you do not make the dream and its meaning known to me, you
will be torn limb from limb and your houses reduced to rubble.
6 But if you tell the dream and its meaning, you will receive
from me gifts and rewards and great honor. So tell me the
dream and its meaning!"

7 They responded a second time, saying, "Let the king tell his
servants the dream and we will declare the interpretation."

8 The king replied saying, "I know for sure that you are
buying time since you see that I have firmly decreed **9** that if
you do not reveal the dream to me, there is only one verdict[3]
for you. You have conspired to say something false and
fraudulent, until such a time as things might change. So then,
tell me the dream and I will know that you can tell me its
meaning."

10 The Chaldeans answered the king saying, "There is no man
on earth who can meet the king's demand. For no great king,
however great or mighty, has ever asked such a thing from any
magician, astrologer or Chaldean. **11** What the king asks is too
difficult. There is no one who could declare it to the king,
except the gods whose dwelling is not with mortals!"

[12] Because of this, the king became furiously angry and gave orders to execute all the wise men of Babylon. [13] So the decree went out that the wise men were about to be slaughtered. They also sought Daniel and his companions to execute them. [14] Then Daniel spoke with tact and discretion to Arioch, who was captain of the king's guard and who had set out to execute the wise men of Babylon. [15] He spoke up and said to Arioch, the king's captain, "Why is the king's decree so urgent?" Then Arioch informed Daniel about the matter.

[16] So Daniel went in and asked the king to grant him time, so that he might disclose the interpretation to the king. [17] Then Daniel went to his house and informed his friends Hananiah, Mishael and Azariah about the matter [18] so they would request mercy from the God of heaven concerning this mystery, so that Daniel and his friends would not perish along with the rest of the wise men of Babylon.

The Dream Revealed to Daniel

19 During the night the mystery was revealed to Daniel in a
vision. Then Daniel blessed the God of heaven 20 and answered,
saying:

"Blessed be the Name of God forever and ever,
for wisdom and might are His.
21 He changes times and seasons.
He removes kings and installs kings.
He gives wisdom to the wise
and knowledge to the discerning.
22 He reveals deep and hidden things.
He knows what lies in darkness
and light dwells with Him.
23 To You, O God of my fathers,
I give thanks and praise!
For You gave me wisdom and power.
You have made known to me what we asked of You.
You revealed to us the word of the king."

Daniel Interprets the Dream

24 Then Daniel went in to Arioch, whom the king had
appointed to destroy the wise men of Babylon and said to him,
“Do not destroy the wise men of Babylon. Bring me in before
the king and I will declare the interpretation to the king.”

25 So Arioch quickly ushered Daniel into the king’s presence
and said to him, “I have found a man among the sons of the
exiles from Judah, who can make known the interpretation to
the king.”
26 The king then asked Daniel (who was renamed
Belteshazzar), “Are you able to reveal to me the dream that I
saw, as well as its interpretation?”

27 Daniel answered the king, saying: “The mystery about
which the king inquired is such that neither wise men,
astrologers, magicians, or sorcerers can disclose it to the king.
28 But, there is a God in heaven who reveals mysteries. He has
made known to King Nebuchadnezzar the things that will
happen in the latter days. The dream and the visions that went
through your head as you lay on your bed are these.

29 “To you, O king—as you lay on your bed—came thoughts
about what will come to pass in the future. The Revealer of
mysteries has made known to you what is going to happen.
30 But as for me, this mystery is not revealed to me because I
posses more wisdom than any other living person, but in order
that the king may know the interpretation and understand the
thoughts of your heart.

The Statue of Four Kingdoms

31 “You looked, O king, and behold, there before you stood a
huge statue—an enormous and dazzling image, whose
appearance was awesome. 32 The head of that statue was of
pure gold, its breast and its arms of silver, its belly and its
thighs of bronze, 33 its legs of iron, and its feet partly iron and
partly clay. 34 While you were watching, a stone was cut out,
but not by hands. It struck the statue on its feet of iron and clay
and smashed them. 35 Then the iron, the clay, the bronze, the
silver and the gold were crushed together, and became like
chaff from summer threshing-floors that the wind blows away.
Not a trace of them could be found. Then the stone that struck
the image became a great mountain and filled the whole earth.

36 “This was the dream. Now we will tell the king its
interpretation. 37 You, O king, are the king of kings to whom the
God of heaven has given sovereignty, power, might and glory.
38 Wherever mankind, beasts of the field, and fowls of the
heaven dwell, He has given them into your hand, and made you
ruler over them all. You are the head of gold.

39 “Now after you another kingdom will arise, one inferior to
yours. Next, a third kingdom, one of bronze, will rule over all
the earth. 40 Finally, there will be a fourth kingdom, strong as
iron—for iron shatters and breaks everything—and just as iron
smashes everything, so will it shatter and crush all the others.
41 Just as you saw that the feet and toes were partly potter’s
clay and partly iron, so this will be a divided kingdom. It will
have some of the strength of the iron, for you saw the iron
mixed with clay. 42 As the toes of the feet were partly iron and
partly clay, so this kingdom will be partly strong and partly
brittle. 43 Just as you saw iron mixed with clay, people will mix
with one another, but they will not adhere to one another, just
as iron does not mix with clay.

44 “Now in the days of those kings, the God of heaven will set
up a kingdom that will never be destroyed, nor will this
kingdom be left to another people. It will crush and bring to an
end all of these kingdoms. But it will endure forever.[4] 45 For
just as you saw a stone cut out of a mountain, yet not by hands,
crush the iron, bronze, clay, silver and gold, the great God has
made known to the king what will happen in the future. Now
the dream is certain, and its interpretation is trustworthy.”

46 Then King Nebuchadnezzar fell on his face and paid
homage to Daniel and gave orders that an offering and incense
be provided for him. 47 In response the king said to Daniel,
“Surely your God is the God of gods, the Lord of kings,[5] and
the revealer of mysteries, for you were able to reveal this
secret!”

48 Then the king promoted Daniel and lavished on him many
marvelous gifts and made him ruler over the whole province of
Babylon and chief over all the wise men of Babylon.
49 Moreover, at Daniel’s request the king appointed Shadrach,
Meshach and Abed-nego over the administration of the
province of Babylon, while Daniel remained at the royal court.

A Gold Idol and a Blazing Furnace

Daniel 3 1 King Nebuchadnezzar made an image of gold, sixty
cubits high and six cubits wide. He set it up on the plain of
Dura in the province of Babylon. 2 Then King Nebuchadnezzar
summoned the satraps, prefects, governors, counselors,
treasurers, judges, magistrates, and all the authorities of the
provinces to come to the dedication of the image which
Nebuchadnezzar the king had set up. 3 Then the satraps,
administrators, governors, counselors, treasurers, judges,
magistrates and all the authorities of the provinces assembled
for the dedication of the image that King Nebuchadnezzar had
erected. They stood before the image that Nebuchadnezzar had
set up.

4 Then the herald loudly proclaimed, “You are commanded O
peoples, nations and languages, 5 that when you hear the sound
of the horn, flute, zither, lyre, harp, pipes and all kinds of
music, you must fall down and worship the golden image that
King Nebuchadnezzar has set up. 6 Whoever does not fall down
and worship will that same hour be thrown into the midst of a
furnace of blazing fire.” 7 Therefore, as soon as all the peoples
heard the sound of the horn, flute, zither, lyre, harp and pipes,
and all kinds of music, all the peoples, nations and languages
fell down and worshipped the golden image that
Nebuchadnezzar the king had set up.

8 At that time certain Chaldeans came forward and
denounced the Jews. 9 They spoke up and said to King
Nebuchadnezzar, “May the king live forever! 10 You, O king,
made a decree that everyone who hears the sound of the horn,
flute, zither, lyre, harp, pipes and all kinds of music, must fall
down and worship the golden image, 11 and that whoever does
not fall down and worship will be thrown into the midst of a
furnace of blazing fire. 12 There are certain Jews whom you
appointed over the administration of the province of Babylon—

Shadrach, Meshach and Abed-nego—those men pay no heed to you, O king. They do not serve your gods, nor will they worship the golden image that you have set up."

13 Furious with rage, Nebuchadnezzar ordered Shadrach, Meshach and Abed-nego to be summoned. When these men were brought before the king, 14 Nebuchadnezzar responded to them saying, "Is it true, Shadrach, Meshach and Abed-nego, that you don't serve my gods or worship the golden image that I set up? 15 Now if you are ready, at the moment you hear the sound of the horn, flute, zither, lyre, harp and pipes and all kinds of music you must fall down and worship the image that I have made. But if you do not worship, you will immediately be thrown into the midst of a furnace of blazing fire! Then what god will be able to deliver you out of my hands?"

16 Shadrach, Meshach and Abed-nego replied to the king saying, "O Nebuchadnezzar, we do not need to answer you concerning this matter. 17 If it is so, our God whom we serve is able to save us from the furnace of blazing fire and He will deliver us out of your hand, O king. 18 Yet even if He does not, let it be known to you, O king, that we will not serve your gods, nor worship the golden image that you set up."

19 Then Nebuchadnezzar was filled with rage and the appearance of his face changed toward Shadrach, Meshach and Abed-nego. He ordered the furnace to be heated seven times hotter than it was normally heated 20 and commanded some of the mighty men in his army to tie up Shadrach, Meshach and Abed-nego and to cast them into the furnace of blazing fire. 21 So these men, wearing their robes, tunics, hats and other clothes, were bound and thrown into the furnace of blazing fire. 22 But because the king's order was so urgent and the furnace so extremely hot, a raging flame killed those men who carried up Shadrach, Meshach and Abed-nego. 23 And these three men, Shadrach, Meshach and Abed-nego, fell bound into the midst of the furnace of blazing fire.

[24] Then King Nebuchadnezzar was astonished and leapt to his feet. He asked his ministers, “Didn’t we cast three men bound into the middle of the fire?”
They replied to the king, “Surely, O king.”

[25] But he answered saying, “Look! I see four men walking about unbound and unharmed in the middle of the fire, and the fourth has the appearance like a son of the gods!”

[26] Nebuchadnezzar then approached the door of the furnace of blazing fire and exclaimed, “Shadrach, Meshach and Abed-nego, servants of the Most High God, come out and come here!”

So Shadrach, Meshach and Abed-nego came out from the middle of the fire. [27] When the satraps, administrators, governors and royal ministers had gathered around, they saw that the fire had no effect on the bodies of these men. Not a hair of their head was singed, nor were their robes scorched, nor was there a smell of fire on them.

[28] Nebuchadnezzar exclaimed, “Blessed be the God of Shadrach, Meshach and Abed-nego, who has sent His angel and delivered His servants who trusted in Him! They defied the king’s edict and to gave up their lives rather than serve or worship any god except their own God. [29] Therefore I hereby decree that any people, nation or language that says anything slanderous against the God of Shadrach, Meshach and Abed-nego will be torn limb from limb and their house made a pile of rubble, because there is no other god that is able to deliver in this way.”
[30] Then the king promoted Shadrach, Meshach and Abed-nego in the province of Babylon.

Nebuchadnezzar Acknowledges God’s Kingdom

[31] King Nebuchadnezzar—

To all peoples, nations and languages who dwell in all the earth: May your peace abound!

32 It seemed good to me to declare the signs and wonders that God Most High has done for me.

33 How great are His signs,
how mighty are His wonders!
His kingdom is an everlasting kingdom,
His dominion from generation to generation.

Dream: “Chop Down the Tree!”

Daniel 4 **1** I, Nebuchadnezzar, was at ease in my house and
flourishing in my palace. **2** I had a dream that frightened me.
While on my bed the images and visions in my mind[6] terrified
me. **3** So I issued a decree to bring all the wise men of Babylon
before me so that they could make known to me the meaning of
the dream. **4** When the magicians, astrologers, Chaldeans and
diviners came in, I recounted the dream to them, but they were
unable to make known its interpretation to me.

5 Finally Daniel—whose name was Belteshazzar after the
name of my god and in whom is the spirit of the holy gods—
came in before me and I told him the dream.

6 I said, “Belteshazzar, master of the magicians, I know that
the spirit of the holy gods is in you and that no mystery baffles
you. Consider my dream that I have seen and tell me its
interpretation.

7 “These are the visions in my head while I was on my bed: I
looked, and behold, there was a tree in the midst of the earth.
Its height was enormous. **8** The tree grew large and became
strong and its top reached to heaven; it was visible to the ends
of the earth. **9** Its leaves were beautiful, its fruit abundant, and
on it was food for all. Beneath it the beasts of the field found
shade and birds of the sky lived in its branches, and from it all
creatures were fed.

10 “I was watching the visions in my mind while on my bed,
and behold, a watcher, a holy one, descended from heaven.
11 He called loudly, saying: ‘Chop down the tree and cut off its
branches, strip off its leaves and scatter its fruit!

Let beasts flee from under it,
and birds from its branches.

12 Yet leave a stump with its roots in the earth, in fetters
of iron and bronze,
in the tender grass of the field.

Let him be damp with the dew of heaven,

and let his portion be with the animals in the grass
of the earth.
13 Let his mind be altered from that of a man and let an
animal's mind be given to him
and let seven periods of time pass over him.
14 This sentence is by the decree of the watchers, this
verdict by the command of the holy ones, so that the
living may know
that the Most High is sovereign over the realm of
man and bestows it to whomever He wishes,
and may set over them even the lowliest of men.'

15 "I, King Nebuchadnezzar, saw this dream. Now you, Belteshazzar, tell me its meaning, for none of the wise men of my kingdom are able to make known to me its interpretation. But you are able, for the spirit of the holy gods is in you."

Interpretation: A King Eats Grass 16 **Then Daniel, whose name is also Belteshazzar, was perplexed for a brief time; his thoughts alarmed him. The king answered, and said, "Belteshazzar, don't let the dream or the interpretation disturb you."**

But Belteshazzar replied, "My lord, may the dream be for those who hate you and its interpretation for your enemies! 17 The tree that you saw grow large and strong, whose top reached to heaven and that was visible to all the earth, 18 whose leaves were beautiful and whose fruit was so abundant that there was food for all in it and beneath which the beasts of the fields lived and in its branches birds of the sky dwelt—19 it is you, O king! For you have grown great and mighty. Your greatness reaches to heaven, and your authority extends to the end of the earth.

20 "'You, O king, saw a watcher, a holy one, coming down from heaven and saying,

'Chop down the tree and destroy it!
Yet leave a stump with its roots

in the ground,
in fetters of iron and bronze,
in the grass of the field.
Let him be drenched with the dew of heaven, and let
his portion be with the beasts of the field, until
seven time periods pass over him.’

21 “This is the interpretation, O king. It is the decree of the
Most High that has come upon my lord the king: 22 “You will be
driven away from people and will dwell with the wild animals.
You will feed on grass like an ox and be drenched with the dew
of heaven. Seven periods of time will pass over you until you
know that the Most High is sovereign over the realm of
mankind and gives it to whomever He wishes.
23 “The command to leave the stump of the tree with its roots
means that your kingdom will be restored to you[7] as soon as
you understand that Heaven is sovereign. 24 Therefore, O king,
may my counsel be acceptable to you: Renounce your sins
through righteousness and your iniquities by showing mercy to
the poor. Perhaps your prosperity will be prolonged.”

**Nebuchadnezzar’s Dream Fulfilled 25 All this happened to King
Nebuchadnezzar. 26 At the end of twelve months, as he was walking
on the roof of the royal palace of Babylon, 27 the king exclaimed, “Is
this not the great Babylon that I have built as the royal residence by
my mighty power and for the glory of my majesty?”**

28 The words were still in the king’s mouth when a voice fell
from heaven. “King Nebuchadnezzar, it has been decreed to
you that your kingdom has been removed from you! 29 You will
be driven away from men and you will live with the beasts of
the field. You will feed on grass like an ox and seven periods of
time will pass over you until you come to know that the Most
High is sovereignover the realm of mankind and gives it to
whomever He wishes.”

30 Immediately the word about Nebuchadnezzar was fulfilled.
He was driven away from men, ate grass like an ox, and his
body was drenched with the dew of heaven, until his hair had
grown like eagles' feathers and his nails like birds' claws.
31 But at the end of the appointed days, I Nebuchadnezzar,
raised my eyes up to heaven and my sanity returned to me. So I
blessed the Most High and I praised and honored Him who
lives forever.

"For His dominion is an everlasting dominion, and
His kingdom endures from generation to
generation!
32 All the inhabitants of earth are counted as nothing.
He does as He wills with the army of heaven and
the inhabitants of the earth.
No one can hold back His hand,
or say to Him, 'What have you done?'

33 "At that moment my sanity returned to me, and my majesty
and my splendor were restored to me, for the glory of my
kingdom. My ministers and nobles sought me out and I was
reestablished over my kingdom. I became even greater than
before. 34 Now I, Nebuchadnezzar, praise, exalt and honor the
King of heaven, because all His works are right and His ways
just. He is able to humble those who walk in pride."

Handwriting on the Wall

Daniel 5 1 King Belshazzar held a great feast for 1,000 of his
nobles and was drinking wine in front of the thousand. 2 When
Belshazzar tasted the wine, he issued an order to bring in the
gold and silver vessels that Nebuchadnezzar his father had
taken out of the Temple in Jerusalem, so that the king and his
nobles, his consorts and his concubines could drink from them.
3 So they brought the gold vessels that were taken out of the
Temple of the House of God in Jerusalem, and the king and his
nobles, consorts and concubines drank from them. 4 They drank
the wine and praised the gods made of gold and silver, bronze,
iron, wood and stone.

5 At that very moment, the fingers of a human hand emerged
and wrote on the plaster of the wall of the king's palace
opposite the lampstand, so that the king could see the back of
the hand that was writing. 6 The color drained from the king's
face, his thoughts alarmed him, his hips gave way and his
knees began knocking together.

7 The king called loudly to summon the astrologers, the
Chaldeans, and the diviners. The king said to the wise men of
Babylon, "Whoever reads this writing and tells me what it
means will be clothed in purple and have a gold chain around
his neck, and will have authority as the third ruler in the
kingdom!"

8 Then all the king's wise men came in, but they could not
read the inscription nor tell the king what it meant. 9 So King
Belshazzar became even more terrified and his face grew pale.
His nobles were baffled.

10 The queen hearing the words of the king and his nobles
entered the banquet hall. The queen spoke out and said, "May
the king live forever! Do not let your thoughts frighten you, or
your face be so pale! 11 There is a man in your kingdom who has
the spirit of the holy gods in him. In the days of your father, he

was found to have insight and intelligence, and wisdom like the wisdom of the gods. So King Nebuchadnezzar your father made him chief of the magicians, astrologers, Chaldeans and diviners. 12 This man Daniel, whom the king named Belteshazzar, was found to have extraordinary spirit, knowledge and insight for interpreting dreams, explaining riddles, and solving problems. Now, let Daniel be summoned and he will explain the interpretation."

13 So Daniel was brought before the king and the king said to Daniel, "Are you Daniel who is one of the captives of Judah that my father the king brought from Judah? 14 I have heard about you, how a spirit of the gods is in you and how there has been found in you insight, discernment and extraordinary wisdom. 15 Just now the wise men and diviners were brought before me to read this writing and to make its meaning known to me, but they are unable to declare its interpretation. 16 However, I have heard about you that you are able to provide interpretations and to solve difficult problems. Now if you are able to read the writing and explain to me its meaning, you will be clothed in purple and have a gold chain around your neck and have the authority to rule as the third in the kingdom."

17 Then Daniel answered the king saying, "You may keep your gifts for yourself and give your rewards to someone else. Nevertheless, I will read the writing to the king and tell him its meaning. 18 Your majesty, God Most High gave your father Nebuchadnezzar the kingdom, as well as greatness, glory, and splendor. 19 Because of the grandeur that He bestowed on him, all the peoples, nations and languages dreaded and feared him. He killed whomever he wanted and spared anyone he wanted; he raised up whomever he wished and humbled anyone he wished. 20 But when his heart became haughty and his spirit hardened with pride, he was deposed from his royal throne and stripped of his glory. 21 He was driven away from among men and his mind became like an animal, and his dwelling was with the wild asses; he fed on grass like an ox, and his body was damp with the dew of heaven until he recognized that God

Most High is sovereign over the realm of mankind and that He sets up over it whomever He wills.

22 “But you his son, Belshazzar, have not humbled your heart, even though you knew all this. 23 Instead you have exalted yourself against the Lord of heaven. You had the vessels of His House brought before you, and you and your nobles, your consorts and your concubines have been drinking wine in them. You have praised the gods made of silver and gold, of bronze, iron, wood and stone, which cannot see or hear or understand. Yet you did not honor the God who holds in His hand your very breath and all your ways. 24 Therefore, the hand was sent from Him that wrote this inscription.

25 “Now this is the writing that was inscribed:

MENE, MENE, TEKEL UPARSIN.

26 This is the interpretation of the inscription:

MENE: God has numbered the days of your reign and brought it to an end.

27 TEKEL: You have been weighed in the balances and found wanting.

28 PERES: Your kingdom has been divided and given to the Medes and Persians.”

29 Then at Belshazzar’s command, they clothed Daniel with purple, put a chain of gold around his neck, and issued a proclamation about him that he would have the authority as third ruler in the kingdom.

30 On that very night King Belshazzar of the Chaldeans was slain.

Daniel 6 [1] So Darius the Mede took over the kingdom at the age of 62.

Delivered from the Lions' Den

[2] It pleased Darius to appoint 120 satraps to rule throughout the whole kingdom [3] with three administrators over them, one of whom was Daniel. These satraps were accountable to them so that the king would not be troubled. [4] Now this Daniel was distinguishing himself among the supervisors and satraps because he had an extraordinary spirit in him. In fact, the king planned to appoint him over the entire kingdom. [5] At this time the supervisors and satraps tried to find ground for a charge against Daniel regarding the kingdom. But they were unable to find fault or corruption, because he was trustworthy and no negligence or dishonesty could be found in him. [6] Finally these men said, "We're not going to find any basis for charges against this man Daniel, unless we find something against him regarding the law of his God."

[7] So these supervisors and satraps went in to the king as a group, and said to him, "King Darius, live forever! [8] All the supervisors of the realm, the magistrates and satraps, ministers and governors, have all agreed that the king should issue an edict and enforce a decree that anyone who prays to any god or man for 30 days other than you O king, will be cast into the lions' den. [9] Now, O king, issue the decree and put it in writing so that it may not be altered, according to the law of the Medes and Persians, which cannot be repealed."
[10] Thereupon King Darius issued the written decree.
[11] Now when Daniel learned that a written decree had been issued, he went into his house, where the windows in his upper room opened toward Jerusalem. Three times a day he knelt down, prayed and gave thanks before his God, just as he did before. [12] Then these men came as a group and found Daniel praying and making supplication before his God. [13] So they approached the king and spoke to him about the royal decree:

“Didn’t you issue a written decree that anyone who prays to any god or man for 30 days—except for you, O king—shall be cast into the den of lions?”

The king replied, “The decree stands, according to the law of the Medes and Persians, which cannot be repealed.”

14 Then they answered and said to the king: “Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or to the decree that you put in writing. He still prays three times a day!” **15** When the king heard this report, he was deeply distressed, and he set his mind on how he might rescue Daniel. Until sunset he struggled to find a way to save him.

16 Then these men came as a throng in to the king, and said to the king: “Remember, O king, that it is a law of the Medes and Persians that no decree or edict which the king issues may be altered.”

17 So the king gave the order and Daniel was brought and thrown into the lions’ den. Now the king spoke to Daniel saying, “May your God, whom you serve continually, deliver you!” **18** A stone was brought to block the mouth of the den. The king sealed it with his own signet ring and with the signet of his nobles, so that nothing could be changed regarding Daniel. **19** Then the king went to his palace and passed the night fasting —no entertainment was brought before him. He was unable to sleep.

20 At dawn the king got up and hurried to the lions’ den. **21** As he reached the den, he cried out to Daniel with a voice of anguish. The king spoke out to Daniel saying: “Daniel, servant of the living God, was your God, whom you serve continually, able to rescue you from the lions?”

22 Daniel spoke to the king: “May the king live forever! **23** My God sent His angel to shut the lions’ mouths[8] so that they haven’t harmed me, because I was found innocent before Him. Nor have I committed any crime against you, O king.”

24 Then the king was overjoyed, and ordered Daniel taken up
out of the den. So Daniel was lifted out of the pit. No injury of
any kind was found on him because he had trusted in his God.
25 At the king's command, those men who had maliciously
accused Daniel were brought and thrown into the lions' den—
they, their children, and their wives. They had not even
reached the bottom of the pit before the lions overpowered
them and crushed all their bones.

26 Then King Darius wrote to all the peoples, nations, and
languages dwelling in all the earth:

"May your peace be abundant!

27 I issue a decree that in all the dominion of my kingdom
people are to tremble with fear before the God of Daniel.
"For He is the living God,
enduring forever!
His kingdom will never be destroyed,
His dominion will never end.[9]
28 He delivers and rescues.
He performs signs and wonders in the heavens and
on earth.
He has delivered Daniel from the power of the
lions!"

29 So Daniel prospered during the reign of Darius and the
reign of Cyrus the Persian.

Daniel's Vision of Four Beasts

Daniel 7 1 In the first year of King Belshazzar of Babylon, Daniel
had a dream, and visions passed through his mind as he was on
his bed. He wrote down a summary of the dream. 2 Daniel said:
"I was looking in my vision at night, and behold, the four winds
of heaven were churning up the great sea. 3 Four huge beasts
came up from the sea, each different from the others.

4 "The first was like a lion with eagle's wings. As I watched,
its wings were pulled off and it was lifted off the ground. It was
made to stand upon two feet like a man, and the heart of a
human was given to it.
5 "And behold there before me was another beast, a second
one, like a bear. It raised itself up on one side; it had three ribs
in its mouth between its teeth. It was told, 'Arise, devour much
flesh!'
6 "After that I looked, and behold, there was another one like
a leopard. On its back it had four wings like those of a bird. The
beast also had four heads, and it was given authority to rule.
7 "After this in my vision at night, I looked and behold there
was a fourth beast—terrifying, frightening, tremendously
strong, with large iron teeth. It devoured and crushed—and
anything that was left it trampled with its feet. It was different
from all the beasts that came before it; it had ten horns.[10]
8 "While I was pondering the horns, behold, another horn, a
small one, sprang up between them, and three of the first horns
were uprooted from before it. And behold, this horn had eyes
resembling human eyes and a mouth speaking boastfully.[11]

Ancient of Days and Son of Man

9 "While I was watching,
thrones were set up,
and the Ancient of Days took his seat.
His garment was as white as snow,

and the hair of His head like pure wool.
His throne was ablaze with flames,
its wheels a burning fire.[12]
10 A river of fire was flowing and coming out from
before Him.

Thousands of thousands attended Him
and ten thousand times ten thousand stood
before Him.[13]
The court was seated,
and the books were opened.[14]

11 “I kept watching because of the boastful words that the
horn was speaking. I continued watching until the beast was
slain and its body destroyed and thrown into the blazing fire.[15]
12 As for the rest of the beasts, their dominion had been taken
away, yet their lives were prolonged for a season and a time.
13 “I was watching in the night visions.
Behold, One like a Son of Man,[16]
coming with the clouds of heaven.
He approached the Ancient of Days,
and was brought into His presence.
14 Dominion, glory and sovereignty were given to Him
that all peoples, nations, and languages should
serve Him.
His dominion is an everlasting dominion that will
never pass away,
and His kingdom is one that will not be destroyed.
[17]

Interpretation of the Beasts

15 “As for me, Daniel, my spirit was disturbed within me, and
the visions of my head alarmed me. 16 I approached one of those
standing nearby and asked him the true meaning of all this. So
he spoke with me and revealed the interpretation of these
things: 17 ‘These large beasts, four in number, are four kings
that will rise from the earth. 18 But the kedoshim of the Most
High will receive the kingdom and possess the kingdom forever
—yes, forever and ever.’[18]

19 “Then I wanted to know the true meaning of the fourth
beast that was different from all the others, exceedingly
terrifying with iron teeth and bronze claws, which broke in
pieces and devoured and then stomped with its feet anything
that remained. 20 Of the ten horns on its head, the other horn
that sprang up before which three others fell—that horn eyes
and a mouth speaking arrogant things, and its appearance was
more imposing than its companions. 21 As I was watching, that
horn was waging war against the kedoshim and overpowering
them, 22 until the Ancient of Days came and judgment was
rendered in favor of the kedoshim of the Most High—when the
time came and the kedoshim possessed the kingdom.[19]

23 “Thus he explained: ‘The fourth beast will be a fourth
kingdom on earth that will be different from all the other
kingdoms. It will devour the whole earth, and trample it and
crush it. 24 As for the ten horns, out of this kingdom ten kings
will arise. Another will arise after them, but he will be different
from the previous ones; he will subdue three kings.[20] 25 He will
speak words against the Most High, and will continually harass
the kedoshim of the Most High,[21] and will try to change the
appointed times and law. The kedoshim will be handed over to
him for a time, times and half a time.[22] 26 But the court will sit
and he will be stripped of his power to be destroyed and
abolished for all time. 27 Then the kingdom, power, and

greatness of the kingdoms under all heaven will be given to the people of the kedoshim of the Most High.[23] Their kingdom is an everlasting kingdom, and all dominions will serve and obey him.’

28 This is the conclusion of the matter. As for me, Daniel, my thoughts greatly troubled me and the color drained from my face. But I kept the matter in my heart.”

Daniel's Vision of a Ram and Goat

Daniel 8 1 "In the third year of the reign of King Belshazzar, a
vision appeared to me, Daniel, after the one that had appeared
to me earlier. 2 In the vision I saw myself in the citadel[24] of
Shushan[25], which is in the province of Elam. In the vision I saw
that I was beside the Ulai Canal. 3 I lifted up my eyes and
looked up, behold, a ram with two horns was standing in front
of the canal. The two horns were long but one was longer than
the other, but the longer one grew up last. 4 I saw the ram
charging toward the west and north and south. No animal
could stand against him—none could deliver from his hand. So
he did as he pleased and magnified himself.

5 "While I was contemplating this, behold, a male goat came
from the west crossing the face of the whole earth without
touching the ground! Now the goat had a conspicuous horn
between his eyes. 6 He came up to the two-horn ram that I had
seen standing beside the canal, and charged it with raging
strength. 7 I saw him attacking the ram furiously, striking the
ram and shattering his two horns. Now the ram was not strong
enough to stand against him, so he knocked the ram to the
ground and trampled him. No one could rescue the ram from
his power.

8 "The male goat became exceedingly great, but as soon as he
became mighty, the large horn was broken, and in its place
four prominent horns grew up toward the four winds of heaven.

9 "Out of one of them came forth a small horn, which grew
extremely large to the south and the east, and toward the
beautiful land. 10 It grew as high as the host of heaven and
hurled some of the host and the stars down to the earth and
trampled them. 11 It set itself up to be as great as the Prince of
the host. It took away from him the daily offering and the place
of his sanctuary was thrown down. 12 The host was given over
along with the daily sacrifice, in the course of its rebellion. It
will hurl truth to the ground and prosper in what it does.

13 “Then I heard a holy one speaking and another holy one
said to the one who was speaking, ‘How long will the vision
last, the daily sacrifice be forsaken because of rebellion, the
sanctuary be surrendered and the host be trampled?’ 14 Then he
said to me: ‘For 2,300 evenings and mornings; then the
sanctuary will be vindicated.’

Interpretation of Vision: Persian Ram and Greek Goat

15 “Now it happened that while I, Daniel, was watching the
vision and trying to understand it, behold, standing before me
was one with the appearance of a man. 16 Then I heard a human
voice coming from between the banks of the Ulai, calling out
saying, ‘Gabriel, make this man understand the vision.’
17 “He came near to where I was standing, and as he
approached I was terrified and fell on my face. But he said to
me, ‘Son of man, understand that the vision pertains to the
time of the end.’
18 “While he was speaking to me, I fell into a deep sleep with
my face to the ground. But he touched me and stood me up,
19 and said: ‘Behold, I am going to inform you about what will
happen later in the time of wrath, for the vision pertains to the
appointed time of the end. 20 The ram that you saw with the two
horns stands for the kings of Media and Persia. 21 The buck, the
male goat, is the king of Greece; and the large horn between
his eyes is the first king.[26] 22 The four horns that replaced the
one that was broken represent four kingdoms that will arise
from this nation, though not with its power.

23 “‘Now toward the end of their reign, when the measure of
transgressions is completed, a stern-faced king, a master of
intrigue, will arise. 24 His power will be mighty, but it will not
be by his strength alone. He will cause extraordinary
devastation, and succeed in whatever he does. He will destroy
both the powerful and the holy people. 25 By his cunning he will
cause deceit to prosper under his hand and he will consider
himself superior. He will destroy many, taking them unaware.

He will even stand up against the Prince of princes, yet he will be broken, but not by human
hands.
26 “‘Now the vision of the evenings and mornings that has been told to you is true, but seal up the vision for it concerns many days from now.’
27 “Then I, Daniel, was stricken and languished for days. Then I got up and went about the king’s business, but I was astounded at the vision and no one could explain it.

Daniel Confesses Israel's Sins

Daniel 9 1 "In the first year of Darius the son of Ahasuerus, of
Median descent, who was made king over the realm of the
Chaldeans, 2 in the first year of his reign—I, Daniel, understood
from the books that according to the word of ADONAI to
Jeremiah the prophet, the number of the years for the fulfilling
of the desolation of Jerusalem would be 70 years. 3 So I set my
face to the Lord God to seek Him by prayer and supplications,
with fasting, sackcloth and ashes.

4 "I prayed to ADONAI my God and confessed, saying: 'O Lord,
the great and awesome God, who keeps covenant and mercy
with those who love Him and keep His mitzvot, 5 we have
sinned; we have committed iniquity; we have acted wickedly;
we have rebelled; we have turned away from Your mitzvot and
from Your rulings. 6 We have not listened to Your servants the
prophets,[27] who spoke in Your name to our kings, our leaders
and our fathers, and to all the people of the land.

7 "'You Lord are righteousness, but shame covers our face to
this day—the people of Judah and the inhabitants of Jerusalem,
and all Israel, near and far, in all the countries where you have
banished them—because they behaved unfaithfully toward you.
8 ADONAI, shame covers our face—our kings, our leaders, our
fathers—because we have sinned against you. 9 The Lord our
God is compassionate and forgiving, even though we have
rebelled against Him. 10 We have not obeyed the voice of ADONAI
Eloheinu by walking in His Torah that He set before us through
His servants the prophets. 11 Yes, all Israel has transgressed
Your Torah and has turned away—not obeying Your voice.

"'Therefore the curse and sworn judgment written in the
Torah of Moses the servant of God has been poured out upon
us, for we have sinned against Him. 12 So He has confirmed His
words that he spoke against us and against our rulers who
ruled over us by bringing on us a great calamity. Under the
whole heaven nothing like this has ever been done to

Jerusalem![28] 13 As it is written in the Torah of Moses, all this
calamity came on us, yet we have not sought the favor of
ADONAI Eloheinu by turning away from our iniquities and paying
attention to Your truth. 14 So ADONAI was intent on bringing the
calamity upon us, for ADONAI Eloheinu is righteous in all His
deeds that He has done—while we have not paid attention to
His voice.

15 "'So now, ADONAI Eloheinu, who brought Your people out of
the land of Egypt with a mighty hand and made for Yourself a
Name to this day—we have sinned, we have acted wickedly.
16 Lord, in keeping with all Your righteous acts, let Your anger
and Your fury turn away, please, from Jerusalem, Your city,
Your holy mountain. Because of our sins and the iniquities of
our fathers, Jerusalem and Your people have become an object
of scorn to all those around us.

17 'So now, our God, listen to the prayers and petitions of Your
servant, and cause Your face to shine upon Your devastated
Sanctuary, for the sake of my Lord. 18 Give ear, my God, and
hear! Open Your eyes and see our desolation and the city called
by Your name. We do not present our supplications before You
because of our own righteousness, but because of Your great
compassions. 19 Lord, hear! Lord, forgive! Lord, listen and act!
For Your own sake, O my God, do not delay! For Your city and
Your people are called by Your name.'

The *Mashiach* and Seventy Weeks **20 "While I was still speaking and praying, confessing my sin and the sin of my people Israel, and presenting my supplication before *ADONAI* my God on behalf of the holy mountain of my God—21 yes, while I was praying, Gabriel, the one I had seen in the earlier vision,[29] came to me swiftly about the time of the evening offering.**

22 "He instructed me and said to me: 'Daniel, I have come now
to give you insight and understanding. 23 At the beginning of
your requests, a message went out, and I have come to declare
it to you, for you are greatly esteemed. Therefore consider the
message and understand the vision: 24 "Seventy weeks[30] are

decreed concerning your people and your holy city, to put an end to transgression to bring sin to an end, to atone for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Holy of Holies.

25 So know and understand: From the issuing of the decree to restore and to build Jerusalem until the time Mashiach,[31] the Prince, there shall be seven weeks and 62 weeks.

It will be rebuilt, with plaza and moat, but it will be in times of distress.

26 Then after the 62 weeks Mashiach will be cut off and have nothing.[32]

Then the people of a prince who is to come will destroy the city and the sanctuary.[33] But his end will come like a flood. Until the end of the war that is decreed there will be destruction.

27 Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering.

And on a wing of abominations will come one who destroys, [34] until the decreed annihilation is poured out on the one who destroys.’”

Angelic Princes Battle for 21 Days

Daniel 10 1 In the third year of King Cyrus of Persia a message
was revealed to Daniel, whose name was called Belteshazzar.
The oracle was true and concerns a great war. He understood
the message and gained insight through a vision.
2 “In those days, I, Daniel was mourning for three whole
weeks. 3 I ate no rich food, nor did meat or wine enter my
mouth, nor did I anoint myself with oil, until the end of three
weeks.

4 “Now on the twenty-fourth day of the first month, while I
was beside the bank of the great river, the Tigris, 5 I lifted my
eyes and looked, and behold, a man dressed in linen with a belt
of fine gold from Uphaz around his waist.[35] 6 His body was like
yellow jasper, his face like a flash of lightning, his eyes like
fiery torches, his arms and his feet like the gleam of burnished
bronze,[36] and the sound of his words like the roar of a
multitude.[37]
7 “Only I, Daniel, saw the vision; the men that were with me
did not see the vision. Nevertheless, such a great terror fell
upon them that they fled and hid themselves. 8 So I was left
alone to see this great vision. My strength drained from me and
my vigor was destroyed; I could not summon any strength. 9 Yet
I heard the sound of his words. When I heard him speaking, I
fell on my face in a deep sleep with my face to the ground.[38]
10 “Then behold, a hand touched me and set me trembling on
my hands and knees. 11 He said to me, ‘Daniel, highly valued
man, carefully consider the words I am speaking to you. Stand
up! For now I have been sent to you.’ When he spoke this word
to me, I stood up trembling.
12 “Then he said to me, ‘Don’t be afraid, Daniel! For from the
first day that you set your heart to understand and to humble
yourself before your God, your words were heard. I have come
because of your words. 13 However, the prince of the kingdom
of Persia resisted me for 21 days, but behold Michael, one of

the chief princes, came to help me because I had been detained there with the kings of Persia. 14 Now I have come to explain to you what will happen to your people in the future days. For the vision concerns days yet to come.’

15 “While he was speaking these words to me, I bowed my face toward the ground and was speechless. 16 Then behold, one who resembled a human touched my lips. I opened my mouth and spoke, and said to him that stood before me, ‘O my Lord because of the vision, anguish has overcome me and I have no strength. 17 For how can this servant of my Lord speak with my Lord since no strength remains in me and no spirit is left in me?’

18 “Again the one who looked like a man touched me and strengthened me. 19 Then he said: ‘Highly valued man, do not fear! Shalom to you. Be strong, now! Chazak!’

“Even as he spoke to me, I was strengthened and said, ‘Let my lord speak, for you have strengthened me.’

20 “Then he said: ‘Do you understand why I have come to you? Now I must return to fight against the prince of Persia! When I go, behold, the prince of Greece will come. 21 But first, I will tell you what is recorded in the writing of truth.’ (No one strengthened me against these, except Michael your prince.[39]

Daniel 11 [1] “And in the first year of Darius the Mede, I took my stand to support and protect him).

Kings of the South and the North

[2] “Now I will declare the truth. Behold, three more kings will arise in Persia. Then a fourth will be far richer than all. When he becomes powerful through his wealth, he will stir up everyone against the realm of Greece. [3] Then a mighty king will arise, who will rule with great authority and do as he pleases. [4] But as soon as he has arisen, his kingdom will be broken up and distributed to the four winds of heaven—though it will not go to his descendants, nor will it have the authority he exercised, for his kingdom will be uprooted and given to others besides these.

[5] “Then the king of the south will become strong, but one of his commanders will become even stronger than he, and he will rule a greater kingdom than his. [6] After some years they will form an alliance. The daughter of the king of the south will approach the king of the north to make an agreement. But she will not retain her position of power, nor will his strength endure. Instead she will be given up, together with her escort, her father and the one who supported her in those times. [7] But another shoot from her roots will arise in his place. He will come against the army of the king of the north and enter his fortress. He will fight against them and prevail. [8] He will also carry off their gods into captivity to Egypt, along with their metal images and their precious articles of silver and gold. For a few years he will stay away from the king of the north.

[9] “Then the king of the north will invade the realm of the king of the south, but he will retreat to his own land. [10] His sons will prepare for war and assemble a great army, which will advance and overflow and sweep through like a flood and carry the battle as far as his fortress.

11 “Then the king of the south, enraged, will march out and
fight against the king of the north, who will also muster a
massive army. But the army will be defeated. 12 But when the
army is carried off, the heart of the king of the south will
become arrogant, and will slaughter thousands and thousands,
yet he will not prevail. 13 The king of the north will raise up
another army, one greater than the first. After an interval of
some years, he will advance with a great army and with
abundant supplies.
14 “In those times many will rise up against the king of the
south. The lawless sons among your own people will raise
themselves up in order to confirm the vision, but they will
stumble. 15 Then the king of the north will come, build a siege-
ramp and capture a well-fortified city. The forces of the south
will not prevail—not even their select troops will have strength
to prevail. 16 But the invader will do as he pleases, and no one
will be able to stand against him. He will take his stand in the
beautiful land and its devastation in his hand. 17 His intention
will be to come with the strength of his entire kingdom, but he
will reach an agreement with him. He will give him a daughter
in marriage in order to destroy the kingdom, but his plans will
not succeed or help him. 18 Then he will turn his attention to the
coastlands and capture many. But a commander will put an end
to his insolence and pay him back for his insolence. 19 He will
then turn his face toward the strongholds of his own land, but
he will stumble and fall, not to be found again.

20 “In his place will arise one who will dispatch a tax collector
to extract tribute for royal glory, but within a few days he will
be destroyed, though not in anger or battle.

21 “Then in his place will arise a despicable person, on whom
royal honor has not been conferred. He will come in a time of
tranquility, and seize the kingdom through intrigue. 22 Armies
will be utterly swept away from before him and will be broken,
as well as the leader of the covenant. 23 After an alliance is
made with him, he will act deceitfully; he will rise to power

with a small force. 24 Without warning, he will invade the
richest province and accomplish what his fathers or
predecessors were unable to do. He will lavish on them
plunder, loot and spoils. He will plot the overthrow of
strongholds, though only for a while.

25 “He will summon his strength and courage against the king
of the south with a great army. The king of the south will wage
war with a very large and mighty army, but he will not succeed
because of plots devised against him. 26 Those who eat his
delicacies will destroy him, and his army will be swept away;
many will be slain in battle. 27 These two kings, with their
hearts bent on evil, will sit at the same table and speak lies, but
to no avail, for the end will still come at the appointed time.
28 The king of the north will return to his own land with great
wealth, but his heart will be set against the holy covenant. He
will take action and then return to his own land.

29 “At the appointed time he will invade the south again, only
this time the outcome will not be as before. 30 The ships of
Kittim[40] will come against him, and he will lose heart. Then he
will turn back and vent his rage against the holy covenant.
When he returns, he will favor those who forsake the holy
covenant.
31 “His forces will rise up and profane the fortified Temple;
they will stop the daily offering and set up the abomination of
desolation.[41] 32 With smooth words he will seduce those who
act wickedly against the covenant, but the people who know
their God will stand strong and prevail. 33 Those who are wise
among the people will instruct many, though for many days
they will fall by the sword, or be burned, captured or pillaged.
34 When they stumble, they will receive a little help, but many
will join them deceitfully. 35 Even some of the wise will stumble,
so that they may be refined, purified and made spotless until
the time of the end—for it will still come at the appointed time.

An Ungodly King Exalts Himself

36 “So the king will do as he pleases, exalting and magnifying
himself above every god. He will even speak outrageous things
against the God of gods. He will prosper until the time of wrath
is completed, for what has been decided will be done. 37 He will
show no regard for the gods[42] of his fathers or the one desired
by women, nor will he show regard for any god, but will exalt
himself above all. 38 Instead of these, he will honor a god of
fortresses—a god his fathers did not acknowledge he will honor
with gold, silver, precious stones and costly things. 39 He will
attack strong fortresses with the help of a foreign god and will
greatly honor those who acknowledge him. He will give them
authority over many and will parcel out land for a price.

40 “Now at the time of the end the king of the south will
attack him, and the king of the north will storm out against him
with chariots, horsemen and many ships. He will invade lands
and pass through them like an overflowing river. 41 He will also
invade the Beautiful Land. Many will be overthrown, but these
will escape from his hand: Edom, Moab, and the chief of the
sons of Ammon. 42 He will extend his hand against other
countries; the land of Egypt will not escape. 43 He will gain
control over the hidden treasures of gold and silver, as well as
all of the riches of Egypt. The Libyans and the Cushites will
also be under his feet. 44 But reports from the east and north
will alarm him, and he will set out in a great rage to destroy
and annihilate many. 45 He will pitch his royal tents between
the seas and the beautiful holy mountain. Yet he will meet his
doom with no one to help him.’

Resurrection and Judgment

Daniel 12 **1** “At that time Michael, the great prince who stands
guard over the sons of your people, will arise.[43] There will be a
time of distress such as has never occurred since the beginning
of the nation until then.[44] But at that time your people—
everyone who is found written in the book—will be delivered.[45]
2 Multitudes who sleep in the dust of the earth will awake—
some to everlasting life, and others to shame and everlasting
contempt.[46] **3** Those who are wise will shine like the brightness
of the heavenly expanse. And those who turn many to
righteousness will be like the stars forever and ever. **4** But you,
Daniel, close up the words and seal the book until the time of
the end.[47] Many will run back and forth and knowledge will
increase.’

The Final Outcome

5 Then I, Daniel, looked and behold, two others stood there,
one on this bank of the river and the one on the other bank of
the river. 6 One said to the man clothed in linen, who was above
the waters of the river, “How long until the end of the
wondrous things?”

7 Then I heard the man clothed in linen, who was above the
waters of the river, as he raised both his right and left hands
toward heaven and swore an oath by Him who lives forever,
saying, “It is for a time, times, and a half. Then when the
breaking of the power of the holy people comes to an end, all
these things will be finished.”

8 Now I heard, but I did not understand. So I said, ‘My Lord,
what will be the outcome of these things?’

9 Then he said: “Go your way, Daniel. For the words are
closed up and sealed until the time of the end. 10 Many will be
purified, made spotless and refined, but the wicked will act
wickedly. None of the wicked will understand, but the wise will
understand.
11 “From the time that the daily burnt offering is taken away,
and abomination of desolation is set up, there will be 1,290
days. 12 Happy is the one who keeps waiting, and reaches the
1,335 days.[48] 13 But you, go your way till the end. You will rest
and then at the end of days you will arise to receive your
portion.”

Ezra

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10

Cyrus Decrees: Rebuild the Temple

Ezra 1 [1] Now in the first year of King Cyrus of Persia, in order to
accomplish the word of ADONAI from the mouth of Jeremiah,
ADONAI stirred up the spirit of King Cyrus of Persia to make a
proclamation throughout his entire kingdom, announcing in a
written edict, saying:
[2] "Thus says King Cyrus of Persia: ADONAI, the God of heaven,
has given me all the kingdoms of the earth. He has appointed
me to build a House for Him in Jerusalem, which is in Judah.
[3] Whoever is among you from all His people—may his God be
with him—may go up to Jerusalem, which is in Judah, and build
the House of ADONAI, the God of Israel—He is the God who is in
Jerusalem. [4] As for anyone who remains, wherever they may be
living, let the people of those places supply him with silver and
gold, with goods and livestock, and with freewill offerings for
the House of God in Jerusalem."
[5] So the patriarchal leaders of Judah and Benjamin, along
with the kohanim and the Levites—everyone whose spirit God
had stirred up—arose to go up to build the House of ADONAI in
Jerusalem. [6] All those around them strengthened their hands
with vessels of silver, gold, goods, cattle and valuable gifts,
besides all that was willingly offered.

[7] Then King Cyrus brought out the vessels from the House of
ADONAI that Nebuchadnezzar had brought from Jerusalem and
placed in the house of his gods. [8] King Cyrus of Persia had them
brought out by Mithredath the treasurer, who counted them
out for Sheshbazzar the prince of Judah. [9] And this was the
inventory of them:
gold basins—30
silver basins—1,000
silver utensils—29
[10] gold bowls—30
other silver bowls—410
other vessels—1,000

11 In all there were 5,400 vessels of gold and silver.
Sheshbatzar brought them all along when the exiles were
brought up from Babylon to Jerusalem.

Numbering Those Returning

Ezra 2 [1] Now these are the people of the province who went up
from the captives of the exile, whom Nebuchadnezzar king of
Babylon had taken captive to Babylon. They returned to
Jerusalem and Judah, each to his town. [2] They came with
Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordechai,
Bilshan, Mispar, Bigvai, Rehum, Baanah.

The number of men of the people of Israel:
[3] the sons of Parosh—2,172
[4] the sons of Shephatiah—372
[5] the sons of Arah—775
[6] the sons of Pahath-moab, of the sons of Jeshua and Joab—
2,812
[7] the sons of Elam—1,254
[8] the sons of Zattu—945
[9] the sons of Zaccai—760
[10] the sons of Bani—642
[11] the sons of Bebai—623
[12] the sons of Azgad—1,222
[13] the sons of Adonikam—666
[14] the sons of Bigvai—2,056
[15] the sons of Adin—454
[16] the sons of Ater, of Hezekiah—98
[17] the sons of Bezai—323
[18] the sons of Jorah—112
[19] the sons of Hashum—223
[20] the sons of Gibbar—95
[21] the sons of Beth-lehem—123
[22] the men of Netophah—56
[23] the men of Anathoth—128
[24] the sons of Azmaveth—42
[25] the sons of Kiriath-arim, Chephirah, and Beerot—743
[26] the sons of Ramah and Geba—621
[27] the men of Michmas—122

28 the men of Beth-el and Ai—223
29 the sons of Nebo—52
30 the son of Magbish—156
31 the sons of the other Elam—1,254
32 the sons of Harim—320
33 the sons of Lod, Hadid, and Ono—725
34 the sons of Jericho—345
35 the sons of Senaah—3,630

36 The kohanim: the sons of Jedaiah from the house of Jeshua
—973
37 the sons of Immer—1,052
38 the sons of Pashhur—1,247
39 the sons of Harim—1,017
40 The Levites: the sons of Jeshua and Kadmiel
(through the line of Hodaviah)—74
41 The singers the sons of Asaph—128
42 The sons of the gatekeepers: the sons of Shallum,
the sons of Ater,
the sons of Talmon,
the sons of Akkub,
the sons of Hatita,
and the sons of Shobai—in all 139
43 The Temple servants: the sons of Ziha, the sons Hasupha,
the sons of Tabbaoth,
44 the sons of Keros, the sons of Siaha, the sons of Padon,
45 the sons of Lebanah, the sons of Hagabah, the sons of Akkub,
46 the sons of Hagab, the sons of Salmai, the sons of Hanan,
47 the sons of Giddel, the sons of Gahar, the sons of Reaiah,
48 the sons of Rezin, the sons of Nekoda, the sons of Gazzam,
49 the sons of Uzza, the sons of Paseah, the sons of Besai, 50 the
sons of Asnah, the sons of Meunim, the sons of Nephusim, 51 the
sons of Bakbuk, the sons of Hakupha, the sons of Harhur, 52 the
sons of Batzluth, the sons of Mehida, the sons of Harsha, 53 the
sons of Barkos, the sons of Sisera, the sons of Temah 54 the sons
of Neziah, the sons of Hatipha.

55 The sons of Solomon’s servants: the sons of Sotai, the sons
of Hassophereth, the sons of Peruda,
56 the sons of Jaalah, the sons of Darkon, the sons of Giddel,
57 the sons of Shephatiah, the sons of Hattil, the sons of
Pochereth-hazzebaim, and the sons of Ami.
58 All the Temple servants and the sons of Solomon’s servants
—392.

59 The following came up from Tel-melah, Tel-harsa, Cherub,
Addan, and Immer, but they were not able to prove their family
connection[1] or their ancestry[2] whether they were from Israel:
60 the sons of Delaiah, the sons of Tobiah, the sons of Nekoda—
652.

61 Also from the sons of the kohanim: the sons of Habaiah, the
sons of Hakkoz, and the sons of Barzillai. (He took a wife from
the daughters of Barzillai the Gileadite and was subsequently
called by their name). 62 These sought their records in the
genealogical lists, but did not find them. So they were
disqualified from the priesthood. 63 As a result, the governor
said to them that they should not eat any of the most holy food
until a kohen was ministering with the Urim and Thummim.
64 The entire assembly totaled 42,360, 65 not including their
male and female servants, who numbered 7,337. They also had
200 male and female singers. 66 They had 736 horses, 245
mules, 67 435 camels, 6,702 donkeys.
68 When they arrived at the House of Adonai in Jerusalem,
some of the heads of the families gave voluntary offerings
toward the rebuilding of the House of God on its foundation.
69 According to their ability, they gave to the treasury for this
work 61,000 gold drachmas, 5,000 silver minas and 100
priestly tunics.
70 Now the kohanim, the Levites, some of the people, the
singers, the gatekeepers and the Temple servants settled in
their own towns, and all the rest of Israel in their towns.

Rebuilding the Temple

Ezra 3 1 When the seventh month arrived and the sons of Israel
were settled in the towns, the people gathered together as one
man in Jerusalem. 2 Then Jeshua son of Jozadak, his fellow
kohanim, Zerubbabel the son of Shealtiel and his associates
began to build the altar of the God of Israel, in order to offer
burnt offerings on it as written in the Torah of Moses, the man
of God. 3 They set up the altar on its fixed resting place despite
their fear of the peoples of the lands and they offered burnt
offerings on it to ADONAI, both the morning and the evening
sacrifices. 4 They also kept the Feast of Sukkot as it is written
and offered the prescribed number of daily burnt offerings
according to the requirement for each day.
5 After that they presented the regular burnt offerings, the
new moon sacrifices and the sacrifices for all the sacred
moadim of ADONAI, as well as all the freewill offerings brought
to ADONAI. 6 From the first day of the seventh month, they
began to offer burnt offerings to ADONAI, though the foundation
of the Temple of ADONAI had not been laid. 7 So they gave
money to the stone-masons and carpenters, and food,
beverages, and oil to the Sidonians and to the Tyrians to bring
cedar trees by sea from Lebanon to Joppa, as authorized by
King Cyrus of Persia.
8 In the second month of the second year after they had come
to the House of God in Jerusalem, Zerubbabel son of Shealtiel,
Jeshua son of Jozadak and the rest of their brothers—the
kohanim, the Levites and all who returned from captivity to
Jerusalem—began the work. They appointed the Levites from
twenty years of age and older to supervise the work on the
House of ADONAI.
9 Then Jeshua, his sons and his brothers, Kadmiel and his
sons, the sons of Judah, stood together to supervise those
working in the House of God, along with the sons of Henadad,
their sons, and their brothers, the Levites.

10 When the builders had laid the foundation of the Temple of
ADONAI, the kohanim, arrayed in their vestments and with
clarions, and the Levites sons of Asaph with cymbals, were
stationed to praise ADONAI as prescribed by King David of
Israel. 11 With praise and thanksgiving they sang to ADONAI,
“For He is good; For His mercy upon Israel endures forever.”
Then all the people gave a great shout of praise to ADONAI
because the foundation of the House of ADONAI had been laid.
12 But many of the kohanim, Levites and patriarchal leaders,
older men who had seen the former House, wept loudly at the
sight of the founding of this House, while many shouted for joy.
13 People could not distinguish the sound of the shouts of joy
from the sound of the people’s weeping. For the people were
shouting so loudly that the sound was heard far away.

Resistance Weakens the People

Ezra 4 1 When the enemies of Judah and Benjamin heard that
the returned exiles were building a temple for ADONAI the God
of Israel, 2 they approached Zerubbabel and the leading
patriarchs and said to them, “Let us build with you, for like you
we seek your God and have been sacrificing to Him since the
days of Esarhaddon, king of Assyria, who brought us here.”
3 But Zerubbabel, Jeshua and the rest of the prominent
patriarchs of Israel said to them, “It is not for you and us to
build a House for our God—but we alone will build it for ADONAI
the God of Israel, just as Cyrus—king of Persia—has
commanded us.”
4 Then the people of the land began discouraging[3] the people
of Judah and making them afraid to build. 5 They bribed
advisors in order to thwart their plans all the days of King
Cyrus of Persia and until the reign of Darius king of Persia.
6 During the reign of Ahasuerus at the beginning of his reign,
they wrote an accusation against the inhabitants of Judah and
Jerusalem. 7 Also during the days of Artaxerxes, Bishlam,
Mithredath, Tabeel and the rest of his associates wrote to
Artaxerxes king of Persia. The letter was written in Aramaic
and translated. 8 Rehum the commander and Shimshai the
scribe wrote a letter concerning Jerusalem to King Artaxerxes
as follows:
9 From Rehum the commander, Shimshai the scribe, and the
rest of their associates—the judges and the officials, the
magistrates, and governors over the Erechites, the
Babylonians, the people of Susa (that is, the Elamites) 10 and
the rest of the peoples whom the great and noble Ashurbanipal
deported and settled in the city of Samaria and the rest of
Trans-Euphrates.[4]
(Now 11 this is a copy of the letter they sent to him.)
To Artaxerxes the king, from your servants, the men of Trans-
Euphrates:

Now [12] let it be known to the king that the Jews who came up to us from you have gone to Jerusalem and are rebuilding the rebellious and wicked city. They are completing the walls and repairing the foundations.
[13] “Furthermore, let it be known to the king, that if this city is rebuilt and its walls are completed, no more tribute, taxes or duty will be paid and the royal revenue will suffer. [14] Now since we eat the salt of the palace, and it is not proper for us to see the king dishonored, we are sending this message to inform the king [15] so that a search may be made in the book of records of your fathers and you will discover in the records and know that this city is a rebellious city, harmful to kings and provinces, inciting internal revolts from ancient times. That is why this city was destroyed. [16] We are informing the king that if this city is rebuilt and its walls completed, you will no longer have any possession in Trans-Euphrates.”

[17] The king sent this reply:
“To Rehum the commander, Shimshai the scribe, and the rest of their associates who dwell in Samaria and the others in Trans-Euphrates.
“Shalom!
[18] “The letter that you sent to us has been translated and read in my presence. [19] At my order a search was made and it was found that this city has from earliest times revolted against kings and that rebellion and sedition continually occur in it. [20] Mighty kings have ruled over Jerusalem governing all the Trans-Euphrates, and tribute, taxes, and duty were paid to them.
[21] “So now, issue a decree to stop these men—this city is not to be rebuilt until I issue a decree. [22] Be careful not to be negligent in this matter. Why should damage increase to the detriment of the kings?”

[23] Then, as soon as the copy of the letter from King Artaxerxes was read in the presence of Rehum, Shimshai the scribe and their associates, they hurried off to the Jews in

Jerusalem and by force and power compelled them to stop.
24 Thus the work on the House of God in Jerusalem ceased. It
remained at a standstill until the second year of the reign of
Darius king of Persia.

Prophets Restart the Project

Ezra 5 1 Now Haggai the prophet and Zechariah the prophet,
the son of Iddo, prophesied to the Jews who were in Judah and
Jerusalem in the name of the God of Israel, who was over them.
2 Then Zerubbabel son of Shealtiel and Jeshua son of Jozadak
arose and began to rebuild the House of God in Jerusalem. And
the prophets of God were with them supporting them.
3 At that time Tattenai, governor of Trans-Euphrates,
Shethar-bozenai, and their associates came to them and asked
them, "Who gave you the authority to build this House and to
complete this structure?" 4 They also asked them, "What are
the names of the men who are constructing this building?"
5 But the eye of their God was upon the elders of the Jews,
and they were not stopped until a report could go to Darius and
a written reply about it be returned.
6 This is a copy of the letter that Tattenai, governor of Trans-
Euphrates, Shetar-bozenai, and his colleagues, officials of
Trans-Euphrates, sent to King Darius. 7 The report they sent to
him was written as follows:
"To King Darius.
"All Shalom!
8 "Be it known to the king that we went to the province of
Judah, to the House of the great God, which is being built with
large stones and timber is being set in the walls. Now this work
is being done diligently and is succeeding in their hands.
9 Then we questioned those elders, asking them, 'Who gave
you the authority to build this House and to complete this
structure?' 10 We also asked them their names in order to
inform you, so that we might write the names of the men who
were in charge of them.
11 They responded to us saying,
'We are servants of the God of heaven and earth, and we are
rebuilding the House that was built many years ago. A great
king of Israel built and finished it. 12 But because our fathers
angered the God of heaven, He gave them into the hand of

Nebuchadnezzar, king of Babylon, the Chaldean. He destroyed this House and carried the people away to Babylon.
13 ‘However, in the first year of Cyrus, king of Babylon, King Cyrus issued a decree to rebuild this House of God. 14 Even the gold and silver utensils of the House of God that Nebuchadnezzar had taken from the Temple in Jerusalem and had carried away to the temple in Babylon—King Cyrus took those things from the temple in Babylon and gave them to a man named Sheshbazzar, whom he had appointed governor.
15 ‘Then he said to him, “Take these vessels and go and deposit them in the Temple in Jerusalem and let the House of God be built in its place!” 16 So this Sheshbazzar came and laid the foundations of the House of God in Jerusalem. From that time until now it has been under construction, yet it is not yet finished.’
17 “Now, if it pleases the king, let a search be made in the royal archives there in Babylon, to see if in fact King Cyrus issued a decree to rebuild this House of God in Jerusalem. Then let the king send us his decision about this matter.”

Darius Endorses Rebuilding

Ezra 6 1 King Darius then issued an order and a search was
made in the archives stored in the treasury at Babylon. 2 A
scroll was found in the citadel of Ecbatana in the province of
Media, and this was written on it:
"Memorandum:
3 "In the first year of Cyrus the king, King Cyrus issued a
decree concerning the House of God at Jerusalem.
"Let the House be rebuilt as a place where sacrifices are
offered. Let its foundations be laid. Its height is to be sixty
cubits and its width sixty cubits 4 with three layers of large
stones and one layer of timber. Let the expense be paid from
the king's house. 5 Also let the gold and silver vessels of the
House of God, which Nebuchadnezzar took from the Temple in
Jerusalem and brought to Babylon, be restored and brought to
the Temple in Jerusalem; you shall deposit them in the House
of God.
6 "Now then, Tattenai, governor of Trans-Euphrates, Shethar-
bozenai, and their colleagues, officials of Trans-Euphrates, all
of you stay away from there. 7 Leave the work of this House of
God alone! Let the governor of the Jews and the elders of the
Jews rebuild this House of God in its place.
8 "Moreover, I hereby issue a decree as to what you are to do
for these elders of the Jews to rebuild this House of God. The
complete costs are to be paid to these men from the royal
treasury, from the tribute from Trans-Euphrates so that they
are not hindered.
9 "Whatever is needed—young bulls, rams or lambs for burnt
offerings to the God of heaven or wheat, salt, wine and oil, as
requested by the kohanim in Jerusalem—must be given to them
daily without neglect, 10 so that they may offer pleasing
sacrifices to the God of heaven and pray for the life of the king
and his sons.
11 "Furthermore, I decree that if anyone changes this edict, a
beam is to be pulled out from his house, and let him be lifted

up and impaled on it, and because of this, his house be made a pile of refuse. 12 May God, who makes His name to dwell there, overthrow any king or people who lifts his hand to cause such change to destroy this House of God in Jerusalem. I Darius have issued a decree; let it be carried out with diligence.”

Completion and Dedication of the Temple

13 Then Tattenai the governor of Trans-Euphrates, Shethar-bozenai, and their associates diligently carried it out, just as King Darius had sent. 14 So the elders of the Jews continued building and prospering through the prophesying of Haggai the prophet and Zechariah the son of Iddo. They finished building according to the command of the God of Israel and according to the decrees of Cyrus, Darius, and Artaxerxes, kings of Persia. 15 The Temple was completed on the third day of the month of Adar, which was in the sixth year of the reign of King Darius.

16 Then the sons of Israel—the kohanim, the Levites, and the rest of the exiles—celebrated the dedication of the House of God with joy. 17 For the dedication of this House of God they offered 100 bulls, 200 rams, 400 male lambs, and, as a sin offering for all Israel, twelve male goats, corresponding to the number of the tribes of Israel. 18 They appointed the kohanim in their divisions and the Levites in their divisions over the service of God at Jerusalem, as it is written in the book of Moses.

19 The exiles celebrated the Passover on the fourteenth day of the first month, 20 for every one of the kohanim and the Levites had purified themselves and all of them were ceremonially pure. They slaughtered the Passover lamb for all the exiles, and for their fellow kohanim and for themselves. 21 So those of Bnei-Yisrael who had returned from the exile ate it, together with all who had separated themselves from the impurity of the nations of the land to seek ADONAI the God of Israel. 22 They celebrated the Feast of Matzot with joy for seven days, because ADONAI had given them joy and had changed the heart of the king of

Assyria toward them so as to strengthen their hands in the work on the House of God, the God of Israel.

Ezra Returns From Babylon

Ezra 7 [1] Now after these things, during the reign of Artaxerxes
king of Persia, Ezra son of Seraiah, son of Azariah, son of
Hilkiah, [2] son of Shallum, son of Zadok, son of Ahitub, [3] son of
Amariah, son of Azariah, son of Meraioth, [4] son of Zerahiah, son
of Uzzi, son of Bukki, [5] son of Abishua, son of Phinehas, son of
Eleazar, son of Aaron the kohen gadol—[6] this Ezra came up
from Babylon. He was a scribe skilled in the Torah of Moses
that ADONAI the God of Israel had given. The king granted him
everything he requested, because the hand of ADONAI his God
was upon him. [7] Some of Bnei-Yisrael and some of the kohanim,
the Levites, the singers, the gatekeepers, and the sanctuary
servants also came up to Jerusalem in the seventh year of King
Artaxerxes.

[8] He arrived in Jerusalem in the fifth month of the seventh
year of the king. [9] He began his aliyah from Babylon on the first
day of the first month and entered Jerusalem on the first day of
the fifth month, because the good hand of his God was upon
him. [10] For Ezra had set his heart to seek the Torah of ADONAI,
to observe and to teach its statues and ordinances in Israel.

King Artaxerxes' Letter to Ezra

[11] Now this is a copy of the letter that King Artaxerxes gave to
Ezra the kohen, the scribe, a teacher of matters pertaining to
the mitzvot of ADONAI and His statutes over Israel:

[12] "Artaxerxes, king of kings,
"To Ezra the kohen, a scribe of the Law of the God of heaven.

[13] "I have now issued a decree that anyone in my kingdom
from the people of Israel—even the kohanim and Levites—who
wish to go up to Jerusalem with you may go. [14] For you are sent
by the king and his seven counselors to inquire about Judah
and Jerusalem with regard to the Law of your God, which is in
your hand, [15] and to bring the silver and gold that the king and

his counselors have freely given to the God of Israel, whose dwelling is in Jerusalem, [16] together with all the silver and gold that you find in the whole province of Babylon, as well as the freewill offerings of the people and the kohanim for the House of their God in Jerusalem. [17] Furthermore, with this silver you should be sure to buy bulls, rams and lambs, along with their grain offerings and their drink offerings and offer them on the altar of the House of your God in Jerusalem. [18] You may do whatever seems good to you and your brothers with the remaining silver and gold, according to the will of your God.

[19] "The vessels that are entrusted to you for the service of the House of your God, deliver before the God of Jerusalem. [20] The rest of the needs for the House of your God that you may have occasioned to supply, you may provide from the royal treasury.

[21] "I, King Artaxerxes, hereby issue a decree to all the treasurers of Trans-Euphrates to diligently provide all that Ezra the kohen, scribe of the Law of the God of heaven, may ask of you—[22] up to 100 talents of silver, 100 cors of wheat, 100 baths of wine, 100 baths of oil, and salt without limit. [23] Everything that the God of heaven has required, let it be done with diligence for the House of the God of heaven. For why should there be wrath against the realm of the king and his sons?
[24] We also notify you that you have no authority to impose tribute, tax or duty on any of the kohanim, Levites, singers, gatekeepers, sanctuary servants, or attendants at this House of God.

[25] "Now you, Ezra, according to the wisdom of your God that is in your hand, appoint judges and magistrates who may administer justice to all the people in Trans-Euphrates—all who know the laws of your God. And you are to teach those who do not know them. [26] Let anyone who does not observe the Law of your God and the law of the king, be punished with due diligence, whether it is death or banishment, confiscation of goods or imprisonment."

[27] Blessed be ADONAI, the God of our fathers, who has put it into the heart of the king to beautify the House of ADONAI in

Jerusalem in this way [28] and who has extended lovingkindness
to me before the king and his counselors and all the king’s
mighty princes. I gained strength, as the hand of ADONAI my
God was upon me, and I gathered leading men from Israel to
go up with me.

A Holy People and Their Witness

Ezra 8 [1] Now these are the patriarchal leaders, and the
genealogical records of those who came up with me from
Babylon during the reign of King Artaxerxes:
[2] from the sons of Phinehas—Gershom;
from the sons of Ithamar—Daniel;
from the sons of David—Hattush;
[3] from the sons of Shecaniah, of the sons of Parosh—
Zechariah and with him were 150 males were enrolled by
genealogy;
[4] from the sons of Pahath-moab—Eliehoenai the son of
Zerahiah and with him were 200 males enrolled by genealogy;
[5] from the sons of Shechaniah—the son of Jahaziel and 300
males with him.
[6] from the sons of Adin—Ebed the son of Jonathan and 50
males with him;
[7] from the sons of Elam—Jeshaiah the son of Athaliah and 70
males with him;
[8] from the sons of Shephatiah—Zebadiah the son of Michael
and 80 males with him;
[9] from the sons of Joab—Obadiah the son of Jehiel and 128
males with him;
[10] from the sons of Shelomith—the son of Josiphiah and 160
males with him;
[11] from the sons of Bebai—Zechariah the son of Bebai and 28
males with him;
[12] from the sons of Azgad—Johanan the son of Hakkatan and
110 males with him;
[13] from the sons of Adonikam (they came later, but these are
their names)—Eliphelet, Jeiel, and Shemaiah and 60 males with
them;
[14] from the sons of Bigvai—Uthai and Zaccur and 70 males
with him.

15 I assembled them at the river that flows toward Ahava. We
camped there for three days, and I observed the people and the
kohanim, but I did not find any Levites there. 16 So I sent for
Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan,
Zechariah and Meshullam, who were leaders and for Joiarib
and Elnatan who were men of learning. 17 I sent them to Iddo,
the leader at the place Casiphia. I put words in their mouths to
speak to Iddo and his brother, who were sanctuary servants at
Casiphia, in order to bring us ministers for the House of our
God.
18 Now as the good hand of our God was upon us, they
brought us Sherebiah, a man of insight from the sons of Mahli,
son of Levi, son of Israel, along with his sons and his brothers,
18 men. 19 Also Hashabiah together with Jeshaiah from the sons
of Merari, his brothers and their sons, 20 men. 20 Also from the
sanctuary servants, whom David and his officials had given for
the work of the Levites, 220 sanctuary servants, all of them
designated by name.
21 Then I proclaimed a fast there at the Ahava River so that
we might humble ourselves before our God and seek from Him
a straight way for us, our little ones, and all of our possessions.
22 For I was ashamed to ask the king for soldiers and cavalry to
protect us from the enemy along the way, because we had
spoken to the king saying, “The gracious hand of our God is
upon everyone who seeks Him, but His great anger is against
everyone who forsakes Him.” 23 So we fasted and sought our
God about this, and He responded to our plea.
24 Then I set apart twelve of the leading kohanim—Sherebiah,
Hashabiah and with them ten of their brothers—25 and I
weighed out for them the silver, the gold and the utensils, the
contribution to the House of our God that the king, his
counselors, his officials and all Israel who were present had
offered. 26 Specifically, I weighed into their hand 650 talents of
silver, silver utensils worth 100 talents, 100 talents of gold,
27 20 golden bowels valued at 1000 darics, and two exquisite
vessels of gleaming bronze, as precious as gold.

[28] Then I said to them, “You are holy to ADONAI and the vessels are holy. The silver and the gold are a freewill offering to ADONAI, the God of your fathers. [29] Guard them carefully until you weigh them before the leading kohanim and the Levites and the leading patriarchs of Israel in Jerusalem, in the storerooms of the House of ADONAI.” [30] So the kohanim and the Levites received the silver, the gold and the vessels by weight to bring them to Jerusalem to the House of our God.

[31] Then we set out from the Ahava River on the twelfth day of the first month to go to Jerusalem. The hand of our God was upon us and He delivered us from the hand of the enemy and from ambush along the way. [32] So we came to Jerusalem and remained there for three days. [33] On the fourth day the silver, the gold, and the utensils were weighed out in the House of our God into the hand of Meremoth the son of Uriah the kohen. Eleazar the son of Phinehas was with him, and so were the Levites Jozabad the son of Jeshua and Noadiah the son of Binnui. [34] Everything was accounted for by number and weight, and the total weight was recorded at that time.

[35] Then the exiles returning from captivity sacrificed burnt offerings to the God of Israel: 12 bulls for all Israel, 96 rams, 77 lambs and as a sin offering 12 male goats. All of this was a burnt offering to ADONAI. [36] Then they delivered the decrees of the king to the king’s Persian governors and to the governors of Trans-Euphrates, who then gave help to the people and the House of God.

Interceding for Unfaithful Remnant

Ezra 9 1 Now when these things had been completed, the
leaders approached me to say: “The people of Israel, the
kohanim and the Levites have not separated themselves from
the peoples of the lands who practice detestable things just like
the Canaanites, the Hittites, the Perizzites, the Jebusites, the
Ammonites, the Moabites, the Egyptians and the Amorites.
2 For they have taken some of their daughters as wives for
themselves and for their sons and have mingled the holy seed
with the peoples of the lands. Indeed, the hand of the leaders
and the officials have been at the forefront in this unfaithful
act.”
3 When I heard this report, I tore my garment and my robe,
and pulled out some of the hair from my head and from my
beard. Then I sat down devastated. 4 Everyone who trembled at
the words of the God of Israel gathered themselves around me
because of the unfaithful act of the exiles. Devastated, I sat
there until the evening offering.
5 At the time of the evening offering, I rose up from my self-
abasement with my garment and robe torn, then I bowed down
on my knees and spread out my hands to ADONAI my God. 6 I
prayed, “O my God, I am ashamed and humiliated to lift up my
face to You, my God! For our iniquities are higher than our
heads and our guilt has reached to the heavens. 7 From the
days of our fathers to this day our guilt has been great.
Because of our iniquities we, our kings and our kohanim have
been subjected to the sword, to captivity, to plunder and to
humiliation at the hand of the kings of the lands, as it is today.
8 “But now for a brief moment ADONAI our God has shown us
favor in leaving us a remnant and giving us as a peg in His holy
place. Thus our God has enlightened our eyes and has given us
a little relief in our bondage. 9 Though we are slaves, our God
has not forsaken us in our bondage. He has extended
lovingkindness to us in the sight of the kings of Persia, reviving

us in order to restore the House of our God, to raise up its ruins, and to give us a wall in Judah and in Jerusalem.
10 “So now, our God, what should we say after this? For we have forsaken Your mitzvot 11 that You commanded through Your servants the prophets saying, ‘The land that you are entering to possess is a land defiled by the impurities of the peoples of the lands. Through their abominations, they have filled it from one end to the other with their uncleanness. 12 Therefore, do not give your daughters to their sons nor take their daughters for your sons. Do not seek their shalom or their welfare, so that you may be strong, eat the good things of the land and leave it as an inheritance for your children forever.’
13 “After everything that has happened to us because of our evil deeds and our great guilt—for You, our God, have punished us less than our iniquities deserve, and given us a remnant such as this—14 shall we once again break Your mitzvot and intermarry with the peoples who commit such detestable actions as these? Would You not be angry enough with us to destroy us, leaving us no remnant or survivor? 15 ADONAI, God of Israel, You are righteous, for we are left this day as a remnant. Behold, here we are before You in our guilt; because of it no one can stand before You.”

Putting Away Pagan Wives

Ezra 10 [1] While Ezra was praying and confessing, weeping and prostrating himself before the House of God, a very large assembly of Israelites—men, women and children—gathered around him. The people also wept very bitterly. [2] Then Shecaniah son of Jehiel, one of the sons of Elam, answered and said to Ezra, “We have been unfaithful to our God and have married foreign women from the peoples of the land. But in spite of this, there is still hope for Israel. [3] So now let us make a covenant with our God to send away all these women and their offspring, in accordance with the counsel of my lord and of those who fear the commands of our God. Let it be done according to the Torah. [4] Arise! For this matter concerns you. We are with you, so be strong and do it!”

[5] So Ezra rose up and made the leading kohanim, the Levites, and all Israel take an oath to do according to this word; and they took the oath. [6] Then Ezra got up from before the House of God and went into the room of Jehohanan son of Eliashib. While he was there, he ate no bread and drank no water, because he continued to mourn over the unfaithfulness of the exiles.

[7] A proclamation was then circulated throughout Judah and Jerusalem for all of the exiles to assemble in Jerusalem.
[8] Everyone who did not come within three days, would forfeit all his property according to the counsel of the officials and the elders, and would himself be excluded from the assembly of the exiles.

[9] So within three days all the men of Judah and Benjamin assembled in Jerusalem. On the twentieth day of the ninth month, all the people were sitting in the plaza before the House of God, trembling because of this matter and because of the rain. [10] Then Ezra the kohen stood up and said to them, “You have been unfaithful and taken foreign wives, increasing the guilt of Israel. [11] So now, give praise to ADONAI, the God of your fathers, and do His will. Separate yourselves from the peoples of the land and from your foreign wives.”

12 The entire assembly answered and said with a loud voice,
“Yes, we will do just as you have said.[5] 13 However, there are
many people here and it is the rainy season, and we are not
able to stand outside. Besides, this task cannot be resolved in
one or two days, for we have transgressed greatly in this
matter. 14 Let our leaders stand for the whole assembly. Let
everyone in our cities who has married a foreign woman come
at an appointed time, and with them the elders of each city and
its judges, until the burning wrath of our God is turned back
from us in this matter.” 15 Only Jonathan son of Asahel and
Jahzeiah son of Tikvah stood against this, supported by
Meshullam and Shabbethai the Levite. 16 So the exiles did as
proposed. Ezra the kohen, set apart men who were patriarchal
leaders of their fathers’ households each designated by name.
So they sat down on the first day of the tenth month to
consider the matter, 17 and they were finished dealing with all
the men who had married foreign women on the first day of the
first month.
18 Among the sons of the kohanim it was found that the
following had married foreign women: The sons of Jeshua son
of Jozadak and his brothers Maaseiah, Eliezer, Jarib and
Gedaliah. 19 They all gave their hands in pledge to put away
their wives, and for their guilt, they offered a ram of the flock
as a guilt offering.
20 Also from the sons of Immer: Hanani and Zebadiah.
21 From the sons of Harim: Maaseiah, Elijah, Shemaiah,
Jehiel, and Uzziah.
22 From the sons of Pashhur: Elioenai, Maaseiah, Ishmael,
Nethanel, Jozabad and Elasah.
23 From the Levites:
Jozabad, Shimei, Kelaiah—he is Kelita—Pethahiah, Judah and
Eliezer.
24 From the singers: Eliashib.
From the gatekeepers: Shallum, Telem, and Uri.
25 Also from Israel:
From the sons of Parosh: Ramiah, Izziah, Malchijah, Mijamin,
Eleazar, Malchijah and Benaiah.

[26] From the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah.
[27] From the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza.
[28] From the sons of Bebai: Jehohanan, Hananiah, Zabbai and Athlai.
[29] From the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, Sheal and Ramoth.
[30] From the sons of Pahath-moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui and Manasseh.
[31] From the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon, [32] Benjamin, Malluch and Shemariah.
[33] From the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh and Shimei.
[34] From the sons of Bani: Maadai, Amram, Uel, [35] Benaiah, Bedeiah, Cheluhu, [36] Vaniah, Meremoth, Eliashib, [37] Mattaniah, Mattenai, Jaasai, [38] Bani, Binnui, Shimei, [39] Shelemiah, Nathan, Adaiah, [40] Machnadebai, Shashai, Sharai, [41] Azarel, Shelemiah, Shemariah, [42] Shallum, Amariah and Joseph.
[43] From the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel and Benaiah.
[44] All these had taken foreign women, and some of them had children by these wives.

Nehemiah

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13

Nehemiah Intercedes for Jerusalem

Nehemiah 1 1 The words of Nehemiah son of Hacaliah:

Now it happened that in the month of Kislev in the twentieth year, while I was in Shushan the capitol, 2 that Hanani, one of my brothers, together with some men from Judah, arrived and I asked them about the Judeans, the remnant who had survived the captivity, and about Jerusalem.

3 They said to me, “The remnant who have survived the captivity there in the province are in great distress and disgrace. The wall of Jerusalem is broken down and its gates have been burned with fire.”

4 Upon hearing these words I sat down and wept and mourned for days. I prayed and fasted before the God of heaven. 5 Then I said:

“ADONAI, God of heaven, the great and awesome God who keeps the covenant and lovingkindness with those who love Him and keep His mitzvot, 6 please let Your ear be attentive and Your eyes open to hear the prayer of Your servant that I am praying before You today both day and night on behalf of Your servants, the Bnei-Yisrael. I am confessing the sins of Bnei-Yisrael that we have sinned against You—yes, I and my ancestral house have sinned. 7 We have acted very corruptly against You. We have not kept the mitzvot, the statutes, nor the rulings that You commanded Your servant Moses.

8 “Please recall the word that You commanded Your servant Moses, saying, ‘If you act unfaithfully, I will scatter you among the peoples, 9 but if you return to Me and obey My mitzvot, and do them, then even if your dispersed people are at the ends of the heavens, I will gather them from there, and bring them back to the place where I have chosen for My Name to dwell.’

10 “They are Your servants and Your people whom You redeemed by Your great strength and by Your mighty hand. 11 Please, my Lord, let Your ear be attentive to the prayer of Your servant and to the prayer of Your servants who delight in

revering Your Name. Give Your servant success today and grant compassion in the presence of this man.”

Now I was cupbearer to the king.

Favor with the King

Nehemiah 2 [1] Then in the month of Nisan, in the twentieth year of
King Artaxerxes, when wine was set before him, I took the wine
and gave it to the king. I had not been sad in his presence
before. [2] So the king said to me, “Why is your face so sad when
you are not ill? This can be nothing but sadness of heart.”
I was very frightened, [3] but I said to the king, “May the king
live forever! Why should my face not be sad, when the city
where my ancestors are buried lies in ruins and its gates have
been destroyed by fire?”
[4] The king asked me, “What is your request?”
Then I prayed to the God of heaven, [5] and I answered the
king, “If it seems good to the king and if your servant has found
favor in your sight, send me to the city in Judah where my
ancestors are buried that I may rebuild it.”
[6] Then the king, with the queen sitting beside him, asked me,
“How long will your journey take, and when will you return?”
Since it pleased the king to send me, I set a time for him.
[7] I said to the king, “If it pleases the king, let him give me
letters for the governors of Trans-Euphrates that will enable
me to pass through until I arrive in Judah, [8] as well as a letter
to Asaph, the keeper of the king’s forest so he will give me
lumber to make beams for the gates of the fortress adjacent to
the Temple, for the wall of the city and for the residence I will
occupy.”
The king granted me the requests because the good hand of
my God was upon me.
[9] Then I went to the governors of Trans-Euphrates and I gave
them the king’s letters. The king had also sent army officials
and cavalry with me.
[10] When Sanballat the Horonite and Tobiah the Ammonite
officials heard all this, they were very displeased that a man
had come to seek the welfare of Bnei-Yisrael.

Inspecting the Walls

11 I came to Jerusalem, and after I was there for three days,
12 I got up during the night along with a few men. But I did not
tell anyone what my God had put in my heart to do for
Jerusalem. There were no animals with me except the animal I
was riding. 13 By night I went out by the Valley Gate toward
Jackal Spring and the Dung Gate, inspecting the walls of
Jerusalem, which had been broken down, and its gates, which
had been destroyed by fire. 14 Then I moved on to the Fountain
Gate and to the King's Pool, where there was not enough room
for my animal to pass with me; 15 so I went up the valley by
night, examining the wall. Finally, I turned back and returned
to the Valley Gate. 16 The officials did not know where I had
gone or what I was doing, but as yet I had not told the Jews,
the kohanim, the nobles, the officials or the rest of the workers.
17 Then I said to them, "You see the bad situation we are in:
Jerusalem is desolate and its gates have been burnt. Come! Let
us rebuild the wall of Jerusalem so that we will no longer be a
disgrace."
18 Then I told them how the good hand of my God was on me
and the words that the king had said to me. Then they replied,
"Let us begin building!" So they prepared themselves for this
good work.
19 But when Sanballat the Horonite, Tobiah the Ammonite
official and Geshem the Arab heard about it, they mocked and
ridiculed us. They said, "What is this you are doing? Are you
rebelling against the king?"
20 I responded to them saying, "The God of heaven will bring
us success. We His servants will arise and build. But you have
no part, right, or historical claim in Jerusalem."

The Builders of the Wall

Nehemiah 3 [1] Then Eliashib the kohen gadol and his brothers, the
kohanim, arose and built the Sheep Gate. They dedicated it and
set up its doors, dedicating it as far as the Tower of the
Hundred and as far as the Tower of Hananel. [2] The men of
Jericho built next to it and Zaccur the son of Imri built next to
them.

[3] The sons of Hassenaah built the Fish Gate. They laid its
beams and set up its doors, its bolts, and its bars. [4] Next to
them Meremoth son of Uriah, son of Hakkoz made repairs.
Adjacent to them Meshullam son of Berechiah, son of
Meshezabel made repairs, and next to them Zadok son of
Baana made repairs. [5] The men of Tekoa made repairs next to
them, but their nobles would not put their shoulders to the
work of their masters.

[6] Joiada son of Paseah, and Meshullam son of Besodeiah
repaired the Old Gate. They laid its beams and set up its doors,
its bolts and its bars. [7] Adjacent to them worked Melatiah the
Gibeonite and Jadon the Meronothite, men from Gibeon and
Mizpah who are under the jurisdiction of the governor of Trans-
Euphrates. [8] Uzziel son of Harhaiah, one of the goldsmiths,
worked adjacent to him, and Hananiah, one of the perfumers,
worked next to him. They restored Jerusalem as far as the
Broad Wall. [9] Rephaiah son of Hur, ruler of half the district of
Jerusalem made repairs next to them. [10] Jedaiah son of
Harumaph repaired the section adjacent to them opposite his
house, and Hattush son of Hashabneiah worked next to them.
[11] Malchijah son of Harim and Hasshub son of Pahath-moab
repaired another section and the Tower of the Furnaces.
[12] Shallum son of Hallohesh, the ruler of half the district of
Jerusalem, and his daughters repaired the next section.

[13] Hanun and the inhabitants of Zanoah repaired the Valley
Gate. They built it and set up its doors, its bolts, and its bars.
They also repaired a thousand cubits of wall up to the Dung
Gate.

14 Malchijah son of Rechab, the ruler of the district of Beth-
cherem, repaired the Dung Gate. He built it and set up its
doors, its bolts, and its bars.
15 Shallun son of Col-hozeh, the ruler of the district of Mizpah,
repaired the Fountain Gate. He built it, covered it, and set up
its doors, its bolts, and its bars. He also repaired the wall of the
Pool of Shelah by the King's Garden, as far as the stairs going
down from the City of David. 16 Beyond him Nehemiah son of
Azbuk, the ruler of half the district of Beth-zur, made repairs as
far as the tombs of David and the artificial pool and the House
of the Warriors.
17 After him, the Levites made repairs under Rehum son of
Bani, and beside him, Hashabiah, the ruler of half the district
of Keilah, made repairs for his district. 18 After him repairs were
made by their brothers under Bavvai son of Henadad, the ruler
of half the district of Keilah. 19 Adjacent to him Ezer son of
Jeshua, the ruler of Mizpah, repaired another section opposite
the ascent to the armory at the corner buttress. 20 After him
Baruch son of Zaccai zealously repaired another section from
the corner buttress up to the door of the house of Eliashib, the
kohen gadol. After him Meremoth son of Uriah, son of Hakkoz,
repaired another section from the door of the house of Eliashib
to the end of the house of Eliashib.
22 And after him the kohanim worked, men from the
surrounding district. 23 After them Benjamin and Hasshub made
repairs in front of their house. After them Azariah son of
Maaseiah, son of Ananiah, worked beside his house. 24 Beyond
him Binnui son of Henadad repaired another section from the
house of Azariah up to the inner buttress and the corner.
25 Palal son of Uzai made repairs opposite the inner buttress
and the tower coming out from the upper palace, which is by
the court of the guard. After him Pedaiah son of Parosh 26 and
the Temple servants living on the Ophel made repairs up to the
area opposite the Water Gate toward the east and the
projecting tower. 27 After him the men of Tekoa repaired
another section from opposite the great projecting tower to the
wall of the Ophel.

[28] Above the Horse Gate the kohanim worked, each in front of
his own house. [29] After them Zadok son of Immer made repairs
opposite his house and after him Shemaiah son of Shecaniah,
the guard of the East Gate, made repairs. [30] After him
Hananiah, son of Shelemiah, and Hanun, the sixth son of
Zalaph, repaired another portion. After him Meshullam son of
Berechiah made repairs in front of his living quarters. [31] After
him Malchijah, one of the goldsmiths, made repairs up to the
house of the Temple servants, and the merchants opposite the
Inspection Gate and as far as the room above the corner.
[32] Between the room above the corner and the Sheep Gate, the
goldsmiths and the merchants worked.

Opposition Mocks the Rebuilding

[33] Now when Sanballat heard that we were building the wall,
he became very angry and was greatly enraged. He mocked the
Jews [34] in the presence of his colleagues and the army of
Samaria, saying:

"What are these feeble Jews doing? Will they fortify
themselves? Will they offer sacrifices? Will they finish in a day?
Can they revive the stones from the heaps of rubble that are
burnt?"

[35] Then Tobiah the Ammonite, who was beside him, said:
"Even if a fox climbed on what they are building, it would break
down their stone wall!"

[36] Hear, our God, for we are despised. Turn their insult back
on their own head! Give them up as plunder in a land of
captivity. [37] Do not cover their guilt or blot out their sin from
before You, for they have provoked You to anger before the
builders.

[38] So we rebuilt the wall, and the entire wall was joined
together up to half its height, for the people had a heart to
work.

Nehemiah 4 [1] Now when Sanballat, Tobiah, the Arabians, the
Ammonites, and the people of Ashdod heard that restoration of
the walls of Jerusalem was proceeding and that the breaches
had begun to be closed, they became extremely angry. [2] They
all conspired together to come and fight against Jerusalem, and
to stir up trouble against it. [3] But we prayed to our God and
stationed a guard against them day and night.

[4] Meanwhile the people of Judah said, “The strength of the
laborers is failing. There is so much rubble that we are unable
to rebuild the wall.”

[5] Our adversaries also said, “They will not know or perceive
anything, until we come among them and kill them, and put an
end to the work!”

[6] So it happened that the Jews living near them came and told
us ten times over, “Wherever you turn, they will attack us!”

Working and Watching

7 So I stationed people in the lower places behind the wall in
the exposed places. I stationed the people by families with their
swords, spears and bows. 8 When I looked things over, I rose up
and said to the nobles, the rulers and the rest of the people,
“Do not be afraid of them. Remember the great and awesome
Lord, and fight on behalf of your brothers, your sons, your
daughters, your wives, and your homes.”
9 Now when our enemies heard that their plan was known to
us, and that God had frustrated it, we all returned to the wall,
each to his work. 10 From that day on, half of my men were
doing the work, while half of them took hold of the spears,
shields, bows and breastplates, and the leaders were behind
the entire house of Judah. 11 Those building the wall and those
bearing heavy burdens kept one hand on the work and the
other holding a weapon. 12 So each of the builders had his
sword strapped to his side while they were building, and the
shofar blower was beside me.
13 Then I said to the nobles, the rulers and the rest of the
people, “The work is extensive and spread out, and we are
widely separated from one another on the wall. 14 Wherever you
hear the sound of the shofar, join us there. Our God will fight
for us!”
15 So we continued the work with half the men holding spears,
from dawn until the stars came out. 16 Also at that time I said to
the people, “Let every man and his helper lodge inside
Jerusalem, so they can be guards for us by night and workers
by day.” 17 So neither I, nor my brothers, nor my workers, nor
the guards who were with me took off our clothes; each man
even had his weapon at the water.

Considering the Poor

Nehemiah 5 1 Then there was a great outcry from the people and
their wives to their fellow Jews. 2 There were those who said,
“We and our sons and our daughters are numerous. We must
take grain, so we may eat and live.”
3 There were others who said, “We are mortgaging our fields,
our vineyards and our houses in order to obtain grain during
the famine.”
4 Still others were saying, “We have borrowed money to pay
the king’s tax on our fields and vineyards. 5 And now, though
we share the same flesh as our brothers, and our children are
just like their children, still we subject our sons and our
daughters to slavery. Some of our daughters have already been
enslaved but our hands are tied since our fields and vineyards
belong to others.”
6 I was very angry when I heard their outcry and these words.
7 I pondered them in my heart and then I opposed the nobles
and the officials, saying to them, “Usury! Each of you is putting
his brother in debt!”
So I convened a great assembly to deal with them. 8 I said to
them, “As much as possible, we have bought back our fellow
Jews who had been sold to the nations. Now you also are
selling your brothers so that they will be sold back to us?” Then
they became silent and could not find anything to say.
9 Then I said, “The thing that you are doing is not good!
Shouldn’t you walk in the fear of our God, in order to avoid the
reproach of our Gentile enemies? 10 Even I, my brothers, and
my servants are lending them money and grain. Let this usury
stop, now! 11 Now, return to them this very day, their fields,
their vineyards, their olive groves and their houses, as well as
the hundredth that you have extracted from them on the
money, the grain, the new wine, and the fresh oil.”
12 Then they said, “We will restore these and require nothing
from them. We will do just as you say.”

Then I summoned the kohanim and I made them swear to do according to this promise. 13 Also I shook out my garment, and said, “In this way may God shake out from His house and from His property every one that does not keep this promise. In this way may he be shaken out and emptied!”

And all the assembly replied, “Amen!” and they praised ADONAI. So the people did according to this promise.

Nehemiah’s Unselfishness

14 Moreover, from the day when I was appointed to be the governor in the land of Judah, from the twentieth year to the thirty-second year of King Artaxerxes—twelve years—neither I, nor my relatives have eaten the bread allocated to the governor. 15 The earlier governors, those preceding me, placed heavy burdens on the people, and took bread and wine from them, in addition to forty shekels of silver. Their attendants also lorded over the people. But I did not do so, out of fear of God. 16 Instead, I devoted myself to the work on this wall, without even buying a field. All my attendants were gathered there for the work.

17 Furthermore, 150 Judeans and officials, as well as those that came to us from the nations around us, were at my table. 18 Now, each day one ox and six choice sheep, as well as some fowl, were prepared for me, and every ten days an abundance of every kind of wine was prepared. Despite all this, I did not require the governor’s food allowance, because the work was already heavy on this people.

19 Remember me for good, O my God, for all that I have done for this people.

Attempts to Intimidate Nehemiah

Nehemiah 6 [1] Now it was reported to Sanballat, Tobiah, Geshem
the Arabian, and the rest of our enemies that I had rebuilt the
wall and no breach remained in it—even though at that time I
had not positioned the doors in the gates. [2] Sanballat and
Geshem sent word to me, saying, “Come, let us meet together
in one of the villages in the plain of Ono.”
But they were scheming to do me harm.
[3] So I sent messengers to them saying, “I am doing an
important work, so I cannot come down. Why should the work
stop while I leave it and come down to you?”
[4] They sent me the same message four times, and each time I
returned a similar response to them. [5] But the fifth time
Sanballat sent his young aide to me in this way, he had an open
letter in his hand. [6] In it was written:

> “It has been heard among the nations—and Geshem
> substantiates it—that you and the Jews are planning to revolt.
> That is why you are rebuilding the wall. Furthermore,
> according to these reports, you are to become their king
> [7] and have even appointed prophets to make this
> proclamation about you in Jerusalem saying, ‘There is a king
> in Judah.’ Now, the king is going to hear about these reports.
> So come now! Let us confer together.”

[8] Then I sent a message to him, saying, “Nothing like what
you are saying is happening; you are devising them from your
own heart.”
[9] For they were all trying to intimidate us, thinking, “Their
hands will become weak from the work and it will not be done.”
So now, strengthen my hands!
[10] Then I went to the house of Shemaiah, son of Delaiah, son
of Mehetabel. He was confined to his home. He said, “Let us
meet in the House of God, within the Temple. Let us shut the

doors of the Temple, for they are coming to kill you. Indeed, they will come to kill you at night.”
11 But I said, “Should a man like me flee? Who in my position could go into the Temple and live? I will not go in.”
12 I recognized that God had not really sent him, for he had pronounced the prophecy against me because Tobiah and Sanballat had hired him. 13 He had been hired so that I might become so frightened that I would do this and thereby sin. Then they would give me a bad name in order to discredit me.
14 Remember, my God, Tobiah and Sanballat according to these works of theirs, and also the prophetess Noadiah and the rest of the prophets who have been trying to intimidate me.
15 So the wall was completed on the twenty-fifth day of the month Elul, in just 52 days. 16 When all our enemies heard, all the surrounding nations were afraid and fell greatly in their own eyes, because they realized that this work had been accomplished by our God.
17 Also in those days the nobles of Judah sent many letters to Tobiah and replies from Tobiah kept coming to them. 18 For many in Judah were under oath to him, because he was the son-in-law of Shecaniah son of Arah, and his son Jehohanan had married the daughter of Meshullam son of Berechiah.
19 Moreover, they kept telling me about his good deeds and then reporting my words to him. Also Tobiah sent letters to intimidate me.

Hanani, Hananiah and the Returning Exiles

Nehemiah 7 [1] After the wall had been rebuilt, the doors set up,
and the gatekeepers, singers and Levites appointed, [2] I put in
charge over Jerusalem, my brother Hanani along with
Hananiah the commander of the fortress, for he was a man of
integrity and feared God more than many. [3] I said to them, “The
gates of Jerusalem must not be opened until the sun is hot.
While those are still on duty, have them shut and bar the doors.
Also appoint residents of Jerusalem as guards, some at their
post and some near their homes.”

[4] Now the city was spacious and large, but there were few
people within it and no houses were being built. [5] So my God
put into my heart to assemble the nobles, the officials and the
people to be registered by genealogy. I found the scroll of the
genealogical record of those who formerly returned. I found
the following written there:

[6] These are the people of the province who returned from the
captivity of the exile, whom Nebuchadnezzar the king of
Babylon had taken away, and who returned to Jerusalem and to
Judah, each man to his own town. [7] Those who came with
Zerubbabel were Jeshua, Nehemiah, Azariah, Raamiah,
Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum,
Baanah. The number of the men of Bnei-Yisrael was:

[8] The sons of Parosh—2,172
[9] The sons of Shephatiah—372
[10] The sons of Arah—652
[11] The sons of Pahat-moab, from the sons of Jeshua and Joab—
2,818
[12] The sons of Elam—1,254
[13] The sons of Zattu—845
[14] The sons of Zaccai—760
[15] The sons of Binnui—648
[16] The sons of Bebai—628
[17] The sons of Azgad—2,328
[18] The sons of Adonikam—667

19 The sons of Bigvai—2,067
20 The sons of Adin—655
21 The sons of Ater of Hezekiah—98
22 The sons of Hashum—328
23 The sons of Bezai—324
24 The sons of Hariph—112
25 The sons of Gibeon—95
26 The men of Bethlehem and Neto-phah—188
27 The men of Anathoth—128
28 The men of Beth-azmaveth—42
29 The men of Kiriath-jearim, Kephirah, and Beeroth—743
30 The men of Ramah and Geba—621
31 The men of Michmas—122
32 The men of Bethel and Ai—123
33 The men of the other Nebo—52
34 The sons of the other Elam—1,254
35 The sons of Harim—320
36 The sons of Jericho—345
37 The sons of Lod, Hadid and Ono—721
38 The sons of Senaah—3,930
39 The kohanim:
The sons of Jedaiah, of the house of Jeshua—973
40 The sons of Immer—1,052
41 The sons of Pashhur—1,247
42 The sons of Harim—1,017
43 The Levites: the sons of Jeshua of Kadmiel from the sons of Hodeiah—74
44 The singers: the sons of Asaph—148
45 The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita and the sons of Shobai—138.
46 The sanctuary servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaot, 47 the sons of Keros, the sons of Sia, the sons of Padon, 48 the sons of Lebanah, the sons of Hagaba, the sons of Salmai, 49 the sons of Hanan, the sons of Giddel, the sons of Gahar, 50 the sons of Reaiah, the sons of Rezin, the sons of Nekoda, 51 the sons of Gazzam, the sons of

Uzza, the sons of Paseah, 52 the sons of Besai, the sons of
Meunim, the sons of Nephishesim, 53 the sons of Bakbuk, the
sons of Hakupha, the sons of Harhur, 54 the sons of Bazlith, the
sons of Mehida, the sons of Harsha, 55 the sons of Barkos, the
sons of Sisera, the sons of Temah, 56 the sons of Neziah and the
sons of Hatipha.
57 The sons of Solomon's servants: the sons of Sotai, the sons
of Sophereth, the sons of Perida, 58 the sons of Jala, the sons of
Darkon, the sons of Giddel, 59 the sons of Shephatiah, the sons
of Hattil, the sons of Pochereth-hazzebaim and the sons of
Amon.
60 All the Temple servants and the sons of Solomon's servants
—392.
61 Now the following were the ones who came up from Tel-
melah, Tel-harsha, Cherub, Addon and Immer—but they were
not able to identify their ancestral houses or whether their
descendants were from Israel: 62 the sons of Delaiah, the sons
of Tobiah and the sons of Nekoda—642.
63 Also of the kohanim: the sons of Habaiah, the sons of
Hakkoz, the sons of Barzillai. (Their ancestor took a wife from
the daughters of Barzillai the Gileadite and subsequently was
called by their name.) 64 These sought their names in the
genealogies, but were not found; so they were disqualified from
the priesthood. 65 The governor said to them that they should
not eat any of the most holy things until a kohen arose with
Urim and Thummim[1].
66 The whole congregation together was 42,360, 67 not
including their male and female servants—these were 7,337—
as well as 245 male and female singers.
68 There were 435 camels and 6,720 donkeys.

69 Some from among the family leaders contributed to the
work. The governor gave to the treasury: gold drachmas—
1,000; bowls—50; and priestly tunics—500. 70 Those from the
heads of ancestral lines gave to the treasury for the work: gold
drachmas—20,000; silver minas—2,000. 71 The rest of the

people gave: gold drachmas—20,000; silver minas—2,000; and priestly tunics—67.
72 So the kohanim, the Levites, the gatekeepers, the singers, some of the people, and the Temple servants, even all Israel, dwelt in their towns.

Ezra Reads the *Torah*

Then the seventh month came and Bnei-Yisrael were in their towns.

Nehemiah 8 1 Then all the people were brought as a single body
into the plaza that was before the Water Gate. They said to
Ezra the scribe, “Bring out the Torah scroll of Moses that
ADONAI had commanded Israel.”
2 Ezra the kohen brought the Torah before the assembly,
which included men and women and all who could understand
what they heard. This happened on the first day of the seventh
month. 3 So he read from it before the plaza in front of the
Water Gate from first light until midday, in the presence of the
men and women, and others who could understand. And all the
people listened attentively to the scroll of the Torah. 4 Ezra the
scribe stood on a high wooden platform constructed for this
purpose. Standing near him at his right hand were Mattitiah,
Shema, Anaiah, Uriah, Hilkiah and Maaseiah and at his left
hand were Pedaiah, Mishael, Malchijah, Hashum,
Hashbaddanah, Zechariah and Meshullam.
5 Ezra opened the scroll in the sight of all the people for he
was above all the people. When he opened it, all the people
stood up. 6 Ezra blessed ADONAI, the great God, and all the
people answered, “Amen, amen!” as they lifted up of their
hands. Then they bowed down and worshiped ADONAI with their
faces to the ground.
7 The Levites—Jeshua, Bani, Sherebiah, Jamin, Akkub,
Shabbetai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan
and Pelaiah—instructed the people in the Torah while the
people were standing in their place. 8 They read from the Torah
scroll of God, distinctly explaining[2] it and giving insight. Thus
they understood what was read.
9 Then Nehemiah the governor, Ezra the kohen-scribe, and
the Levites who were teaching the people said to all the people,
“Today is kadosh to ADONAI your God. Do not mourn or weep!”
For all the people had been weeping when they heard the
words of the Torah.
10 So he said to them, “Go! Eat choice food, drink sweet
drinks, and send portions to those who have nothing ready. For
today is kadosh to our Lord. Do not grieve, for the joy of ADONAI
is your strength.”

11 Then the Levites quieted all the people, saying, “Hush! For
today is kadosh. Do not grieve.” 12 So all the people departed to
eat and drink, to send portions and to celebrate with great joy,
because they came to understand the words that were
explained to them.

**Sukkot Joy 13 On the second day, the heads of the families along with
the *kohanim* and the Levites gathered around Ezra to ponder the
words of the *Torah*. 14 They found written in the *Torah* that *Adonai* had
commanded through Moses that *Bnei-Yisrael* should dwell in *sukkot*
during the feast of the seventh month. 15 So that they should
proclaim and spread this message in all their towns and in Jerusalem
saying, “Go out to the hill country and bring olive branches and wild
olive branches, myrtle branches, palm branches and branches of
other leafy trees to make *sukkot*, just as it is written.”16 So the
people went out and brought branches, and made *sukkot* for
themselves, each on their own roof, in their courtyards, in the
courtyards of the House of God, in the plaza before the Water Gate
and in the plaza of the Ephraim Gate. 17 The entire assembly who had
returned from the captivity made *sukkot* and dwelt in the *sukkot*.
Since the days of Joshua the son of Nun until that day *Bnei-Yisrael*
had not done so—and the joy was very great.**

18 Day after day from the first day to the last day, he read
from the scroll of the Torah of God. So they kept the festival for
seven days, and on the eighth day, according to the regulation,
there was a solemn assembly.

Levites Tell Israel's Story

Nehemiah 9 1 Now on the twenty-fourth day of this same month,
Bnei-Yisrael gathered together, fasting and wearing sackcloth
and putting dust on their heads. 2 The offspring of Israel
separated themselves from all foreigners, standing and
confessing their sins and the iniquities of their fathers. 3 They
stood in their place and read in the scroll of the Torah of
ADONAI their God for a quarter of the day; and for another
quarter they were confessing and prostrating themselves
before ADONAI their God.
4 Then the Levites—Jeshua, Bani, Kadmiel, Shebaniah, Bunni,
Sherebiah, Bani, and Chenani—stood on the platform and cried
out with a loud voice to ADONAI their God. 5 The Levites—
Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah,
Shebaniah, and Pethahiah—said: "Stand up! Bless ADONAI your
God, from everlasting to everlasting! May Your glorious Name
be blessed; may it be exalted above all blessing and praise.
6 You alone are ADONAI. You made the heavens, even the highest
heaven with all its array,[3] the earth and everything on it, the
seas and everything in them. You give life to them all, and the
multitudes of heaven worship You.

7 "You are ADONAI, the God who chose Abram, brought him
from Ur of the Chaldeans and gave him the name Abraham.
8 You found his heart faithful before You and made the
covenant with him to give the land of the Canaanite, Hittite,
Amorite, Perizzite, Jebusite and the Girgashite to his seed. You
have fulfilled Your words, for You are righteous.

9 "You saw the affliction of our fathers in Egypt and heard
their cry by the Sea of Reeds. 10 You gave signs and wonders
against Pharaoh, all his servants, and all the people of his land,
for You knew how insolently they treated them. You made a
name for Yourself which remains to this day. 11 You divided the
sea before them, so that they passed through the midst of the

sea on dry land! But their pursuers You threw into the depths like a stone into mighty waters. 12 You led them with a pillar of cloud by day and with a pillar of fire by night to illuminate for them the way they were to go.

13 “You descended on Mount Sinai and spoke with them from heaven. You gave them just judgments, reliable laws, and good statutes and mitzvot. 14 You made known to them Your holy Shabbat and ordained for them mitzvot, statutes and Torah by the hand of Your servant Moses. 15 You gave them bread from heaven for their hunger, and brought them water from the rock for their thirst. You told them to go in to possess the land that You had sworn to give them.[4]

16 “But they, our ancestors, became arrogant. They stiffened their neck and did not obey Your mitzvot. 17 They refused to obey and did not remember Your wonders that You did among them. Instead, they became stiff-necked and in their rebellion, appointed a leader in order to return to their bondage. But You are a God of forgiveness, merciful and compassionate, slow to anger, and abounding in love. Therefore You did not abandon them, 18 even when they made a cast image of a calf for themselves and said, ‘This is your god who brought you up from Egypt!’ or when they committed great blasphemies.

19 “Yet in Your great compassion You did not abandon them in the wilderness. The pillar of cloud by day did not depart from above them, guiding them in the way, nor the pillar of fire by night, illuminating the way they should go. 20 You also gave Your good Ruach to teach them. You did not withhold Your manna from their mouth and You gave them water for their thirst. 21 For forty years You sustained them in the desert: they lacked nothing, their garments did not wear out and their feet did not swell.

22 “You gave them kingdoms and peoples and You allotted them their boundaries of the land. They possessed the land of Sihon king of Heshbon and the country of Og king of Bashan. 23 You multiplied their descendants like the stars of heaven, and

You brought them into the land that You told their ancestors to enter and inherit. 24 So the children went in and possessed the land. You subdued before them the Canaanites who were the inhabitants of the land. You delivered them into their hands, along with their kings and the peoples of the land to deal with them as they pleased. 25 They captured fortified cities and fertile land. They took possession of houses full of every good thing—hewn cisterns, vineyards, olive groves, and an abundance of fruit trees. They ate and were satisfied, and grew fat. They enjoyed Your great goodness.

26 “Nonetheless they became contentious and rebelled against You. They cast Your Torah behind their back. They killed Your prophets who warned them[5] to return to You; they committed appalling blasphemies. 27 Therefore You delivered them into the hand of their enemies who oppressed them. But in the time of their distress, they cried out to You and You heard from heaven. According to Your great compassion, You gave them deliverers, who rescued them out of the hand of their enemies.

28 “But as soon as they were at rest, they returned to doing evil before You. Therefore You abandoned them into the hand of their enemies who ruled over them. When they repented and cried out to You, You heard from heaven, and according to Your compassion You delivered them many times.

29 “You warned them in order to turn them back to Your Torah, but they became insolent and disobeyed Your mitzvot. They sinned against Your ordinances—those by which if a man does them he will live. They turned a stubborn shoulder and stiffened their neck, and would not listen. 30 You bore with them for many years and admonished them by Your Ruach through the hand of Your prophets. Yet they would not listen, so You handed them over to the peoples of the lands. 31 Nevertheless, in Your great compassion, You did not put an end to them or abandon them, for You are a gracious and compassionate God.

32 “So now, our God—the great, mighty and awesome God,
who keeps covenant and mercy—do not let all the hardship that
has befallen us seem insignificant to you—our kings, our
leaders, our kohanim, our prophets, our ancestors and all Your
people, from the time of the kings of Assyria to this day. 33 You
are righteous in all that has come upon us. For You have acted
faithfully while we have done wickedly. 34 Our kings, our
leaders, our kohanim, and our ancestors have not kept Your
Torah or paid attention to Your mitzvot or Your testimonies by
which you have admonished them.
35 “Even in their own kingdom with the abundance of Your
good things that You gave them, or with the spacious and
fertile land that You set before them, they did not serve You or
turn back from their evil deeds.

36 “But see, even today we are slaves! Slaves in the land that
You gave to our ancestors to eat of its fruit and its bounty. We
are slaves in it. 37 Its abundant produce goes to the kings You
have set over us due to our sins. They rule over our bodies and
over our livestock as they please. We are in great distress!

Renewed Covenant

Nehemiah 10 1 “Now because of all this, we are making a binding
agreement in writing, and the names of our leaders, our
Levites and our kohanim are affixing their seals on the
document. 2 On the sealed document were:
Nehemiah, the governor, son of Hachaliah, Zedekiah,
3 Seraiah, Azariah, Jeremiah, 4 Pashhur, Amariah, Malchijah,
5 Hattush, Shebaniah, Malluch, 6 Harim, Meremot, Obadiah,
7 Daniel, Ginnethon, Baruch, 8 Meshullam, Abijah, Mijamin,
9 Maaziah, Bilgai, and Shemaiah. These were the kohanim.

10 And the Levites were:
Jeshua son of Azaniah, Binnui from the sons of Henadad,
Kadmiel,
11 and their associates Shebaniah, Hodiah, Kelita, Pelaiah,
Hanan,
12 Mica, Rehob, Hashabiah,
13 Zaccur, Sherebiah, Shebaniah,
14 Hodiah, Bani, and Beninu.

15 The leaders of the people:
Parosh, Pahat-Moab, Elam, Zattu, Bani,
16 Bunni, Azgad, Bebai,
17 Adonijah, Bigvai, Adin,
18 Ater, Hezekiah, Azzur,
19 Hodiah, Hashum, Bezai,
20 Hariph, Anathoth, Nebai,
21 Magpiash, Meshullam, Hezir,
22 Meshezabel, Zadok, Jaddua,
23 Pelatiah, Hanan, Anaiah,
24 Hoshea, Hananiah, Hasshub,
25 Hallohesh, Pilha, Shobek,
26 Rehum, Hashabnah, Maaseiah,
27 and Ahiah, Hanan, Anan,
28 Malluch, Harim, and Baanah.

29 “Now the rest of the people—the kohanim, the Levites, the
gatekeepers, the singers, the Temple servants, and all who had
separated themselves from the peoples of the lands for the
sake of the Torah of God, along with their wives, their sons and
their daughters who were able to understand—30 all join their
brothers the nobles, and enter into a curse and an oath to walk
in the Torah of God given through Moses the servant of God,
and to keep and do all the mitzvot of ADONAI our Lord, along
with His ordinances and His statutes.
31 “Furthermore, we will not give our daughters to the
peoples of the land, and we will not take their daughters for
our sons. 32 When the peoples of the land bring merchandise or
any kind of grain on Shabbat, we will not buy from them on
Shabbat or on a holy day. Also every seventh year we will
forego working the land and the debt of every hand. 33 We also
assume responsibility for the mitzvot to give a third of a shekel
each year for the work of the House of our God:[6] 34 for the
rows of bread, the regular grain offering and regular burnt
offering, the Shabbatot, the New Moons, for the moadim, for
the holy things, for the sin offerings to atone for Israel, and for
all the service of the House of our God.
35 “We—the kohanim, the Levites and the people—have cast
lots concerning the offering of wood, to bring it into the House
of our God according to our ancestral house at the appointed
times year by year to burn on the altar of ADONAI, our God, as it
is written in the Torah. 36 Also to bring the firstfruits of our land
and the first fruits of all fruit trees year by year to the House of
ADONAI, 37 and the firstborn of our sons and our livestock as
written in the Torah; the firstborn of our cattle and our sheep
to the House of our God—to the kohanim ministering in the
House of our God; 38 and the first of our coarse meal, along with
our offerings—the fruit from every kind of tree, new wine and
oil—to the kohanim at the storerooms of the House of our God,
as well as a tenth of the crop of our land to the Levites, for
they, the Levites, receive tithes in all the towns where we
labor.

[39] “Also the kohen, a descendant of Aaron, will be with the Levites when the Levites receive the tithe, and the Levites will bring a tenth of the tithes up to the House of our God, to the storerooms of the treasury. [40] For Bnei-Yisrael and the sons of Levi will bring the grain offering, new wine, and oil to the storerooms where the utensils for the Sanctuary, and for the ministering kohanim, the gatekeepers, and the singers are kept.

“We will not forsake the House of our God.”

Resettlement of the Land

Nehemiah 11 1 So the leaders of the people dwelt in Jerusalem
while the remainder of the people cast lots to bring one out of
every ten to live in Jerusalem, the holy city, while the other
nine remained in the other towns. 2 Then the people blessed all
the men who volunteered to dwell in Jerusalem.
3 These are the leaders of the province who dwelt in
Jerusalem. (Some of Israel, the kohanim, the Levites, the
Temple servants, and the children of Solomon's servants dwelt
in the towns of Judah, each on his own property in their towns,
4 and some of the descendants of Judah and Benjamin dwelt in
Jerusalem).
From the sons of Judah: Athaiah son of Uzziah, son of
Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel,
from the descendants of Perez; 5 also Maaseiah son of Baruch,
son of Col-hozeh, son of Hazaiah, son of Adaiah, son of Joiarib,
son of Zechariah, son of the Shilonite. 6 In all, 468 sons of Perez
dwelt in Jerusalem—valiant men.
7 Now these are the sons of Benjamin: Sallu son of
Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of
Maaseiah, son of Ithiel, son of Jeshaiah. 8 Following him were
928 valiant men. 9 Joel son of Zichri was in charge over them;
Judah son of Hassenuah was second over the city.
10 Of the kohanim: Jedaiah son of Joiarib, Jachin, 11 Seraiah
son of Hilkiah, son of Meshullam, son of Zadok, son of
Meraioth, son of Ahitub, the ruler of the House of God, 12 their
relatives who performed the work of the House—822. Also
Adaiah son of Jeroham, son of Pelaliah, son of Amzi, son of
Zechariah, son of Pashhur, son of Malchijah, 13 and his
relatives, leaders of ancestral lines—242. Also Amashsai son of
Azarel, son of Ahzai, son of Meshillemoth, son of Immer, 14 and
their relatives were 128 valiant warriors. Zabdiel son of
Haggedolim was in charge over them.

15 From the Levites: Shemaiah son of Hasshub, son of
Azrikam, son of Hashabiah of Bunni. 16 From the leaders of the
Levites, Shabbethai and Jozabad had oversight over the
external business of the House of God. 17 Mattaniah son of
Mica, son of Zabdi, son of Asaph, the director who led the
thanksgiving prayer. Also Bakbukiah, second among his
relatives, and then Abda son of Shammua, son of Galal, son of
Jeduthun. 18 In all there were 284 Levites in the holy city.
19 Also there were 172 gatekeepers Akkub, Talmon and their
brothers—who kept watch at the gates.

20 The rest of Israel, the kohanim, and the Levites, were in all
the towns of Judah, each in his own inheritance.
21 But the Temple servants dwelt on the Ophel, with Ziha and
Gishpa over the Temple servants. 22 The one in charge over the
Levites in Jerusalem was Uzzi the son of Bani, son of
Hashabiah, son of Mattaniah, son of Mica, from the sons of
Asaph who were singers responsible for the service in the
House of God. 23 The king's command concerning them was to
provide regular daily support for the singers. 24 Pethahiah the
son of Meshezabel, from the descendants of Zerah the son of
Judah, was the king's agent for any matter concerning the
people.
25 Now as for the villages with their fields, some of the people
of Judah dwelt in Kiriat-arba and its towns, in Dibon and its
towns, in Jekabzeel and its villages, 26 in Jeshua; in Moladah, in
Beth-pelet; 27 in Hazar-shual, in Beersheba and its towns, 28 in
Ziklag, in Meconah and its towns, 29 in En-rimmon, in Zorah, in
Jarmuth, 30 in Zanoah, Adullam, and their villages, in Lachish
and its fields, and in Azekah and its towns. So they settled from
Beersheba to the Hinnom valley.
31 The descendants of Benjamin dwelt in Geba, Michmas and
Aijah, Bethel and its towns, 32 Anatoth, Nob, Ananiah, 33 Hazor,
Ramah, Gittaim, 34 Hadid, Zeboim, Neballat, 35 Lod, Ono and Ge-
harashim. 36 Some of the divisions of the Levites of Judah
settled with Benjamin.

Identifying the *Kohanim* and Levites

Nehemiah 12 [1] Now these are the kohanim and the Levites who
returned with Zerubbabel son of Shealtiel, and Jeshua: Seraiah,
Jeremiah, Ezra, [2] Amariah, Malluch, Hattush, [3] Shecaniah,
Rehum, Meremot, [4] Iddo, Ginnethoi, Abijah, [5] Mijamin,
Maadiah, Bilgah, [6] Shemaiah, Joiarib, Jedaiah, [7] Sallu, Amok,
Hilkiah, and Jedaiah. These were the leaders of the kohanim
and their brothers in the days of Jeshua.
[8] The Levites were Jeshua, Binnui, Kadmiel, Sherebiah, Judah,
and also Mattaniah—he and his brothers conducted the songs
of praise—[9] and Bakbukiah and Unni, their brothers, were
opposite them in ranks. [10] Jeshua fathered Joiakim, Joiakim
fathered Eliashib, Eliashib fathered Joiada, [11] Joiada fathered
Jonathan, and Jonathan fathered Jaddua.
[12] In the days of Joiakim, the family leaders of the kohanim
were: Meraiah for Seraiah, Hananiah for Jeremiah,
[13] Meshullam for Ezra, Jehohanan for Amariah, [14] Jonathan for
Melicu, Joseph for Shebaniah, [15] Adna for Harim, Helkai for
Meraiot, [16] Zechariah for Iddo, Meshullam for Ginnethon,
[17] Zichri for Abijah, Piltai for Miniamin and Moadiah,
[18] Shammua for Bilgah, Jehonathan for Shemaiah, [19] Mattenai
for Joiarib, Uzzi for Jedaiah, [20] Kallai for Sallai, Eber for Amok,
[21] Hashabiah for Hilkiah, and Nethanel for Jedaiah.
[22] The family heads of the Levites were recorded in the days
of Eliashib, Joiada, and Johanan, and Jaddua, as well as for the
kohanim, up until the reign of Darius the Persian. [23] The family
leaders among the sons of Levi were recorded in the Book of
the Chronicles up to the days of Johanan son of Eliashib.
[24] So the leaders of the Levites were: Hashabiah, Sherebiah,
and Jeshua son of Kadmiel, with their brothers facing them, to
give praise and thanks, according to the commandment of
David the man of God, one section responding to the other.
[25] Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and
Akkub were gatekeepers guarding the storehouses at the
gates. [26] These served in the days of Joiakim son of Jeshua, son

of Jozadak, in the days of Nehemiah the governor, and of Ezra the kohen-scribe.

Dedicating the Wall

27 At the dedication of the wall of Jerusalem, they sought out
Levites from all their places to bring them to Jerusalem to
celebrate the dedication with joy and thanksgiving, and songs
with cymbals, harps and lyres. 28 The companies of singers
were also assembled from the district around Jerusalem and
from the Netophathite villages, 29 and from Beth-gilgal, and
from the fields of Geba and Azmavet, for the singers had built
communities for themselves round about Jerusalem.
30 After the kohanim and the Levites had purified themselves,
they purified the people, the gates, and the wall. 31 Then I led
the leaders of Judah up on the wall, and I appointed two great
choirs to give thanks. One of the processions went to the right
on the wall toward the Dung Gate, 32 and going after them,
Hoshaiah and half of the leaders of Judah—33 Azariah, Ezra, and
Meshullam, 34 Judah, Benjamin, Shemaiah and Jeremiah,
35 some of the kohanim with trumpets, Zechariah son of
Jonathan, son of Shemaiah, son of Mattaniah, son of Micaiah,
son of Zaccur, son of Asaph, 36 and his brothers, Shemaiah,
Azarel, Milalai, Gilalai, Maai, Nethanel, Judah and Hanani—all
with the musical instruments of David the man of God—and
Ezra the scribe was ahead of them. 37 They went over the
Fountain Gate and continued up the stairs of the city of David
at the ascent to the wall, and passed, above the house of David
all the way to the Water Gate toward the east.
38 The second thanksgiving choir proceeded to the left. I
followed them, along with half of the people on the wall above
the Tower of the Furnaces as far as the Broad Wall, 39 over the
Ephraim Gate, the gate of the old city, the Fish Gate, the Tower
of Hananel and the Tower of the Hundred, to the Sheep Gate.
They stopped at the Gate of the Guard.
40 So the two thanksgiving choirs stood in the House of God.
41 So did I along with half the officials with me, and the
kohanim—Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai,
Zechariah, and Hananiah with their trumpets—42 and also

Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam and Ezer. The singers sang under the direction of Jezrahiah. 43 On that day they offered great sacrifices and rejoiced, for God had given them great joy. The women and children also rejoiced. The joy in Jerusalem could be heard from far off.

44 On that day men were appointed over the storehouses for the offerings, firstfruits and tithes. They were to gather into them the portions from the fields of the cities required by the Torah for the kohanim and the Levites. For Judah delighted in the kohanim and in the Levites who were ministering. 45 They kept the ceremonial functions of their God and the ceremony of the purification according to the command of David and of Solomon his son. 46 For of old, in the days of David and Asaph, there were leaders of the singers who sang songs of praise and thanksgiving to God.

47 So in the days of Zerubbabel and of Nehemiah, all Israel gave daily portions for the singers and the gatekeepers. They also set apart the portion for the Levites, and the Levites set apart the portion for the sons of Aaron.

Please Remember This, My God

Nehemiah 13 1 On that day, the scroll of Moses was read aloud in
the hearing of the people. The command was found written in it
that no Ammonite or Moabite should enter into the assembly of
God forever. 2 For they did not meet Bnei-Yisrael with bread
and water, but instead hired Balaam against them to curse
them. However, our God turned the curse into a blessing.
3 When they heard the Torah, they separated from Israel all of
mixed ancestry.

4 Prior to this Eliashib the kohen was given authority over the
storerooms in the House of our God. 5 He was closely
associated with Tobiah and provided him with a large chamber
previously used to store the offerings, frankincense, and the
Temple vessels, and also the tithes of grain, wine and oil
prescribed for the Levites, singers and gatekeepers, along with
the offerings for the kohanim.

6 I was not in Jerusalem during all this, for in the thirty-
second year of Artaxerxes king of Babylon, I went to the king.
After a period of time, I requested to take leave from the king
7 and returned to Jerusalem. Then I discovered the evil that
Eliashib had done by preparing a chamber for Tobiah in the
courts of the House of God. 8 It greatly displeased me, so I
threw all of Tobiah's household goods outside of the storeroom
9 and commanded the storerooms to be cleansed. Then I
restored the utensils of the House of God, the offerings and the
frankincense.

10 I also learned that the portions for the Levites had not been
provided, and that each of the Levites and singers who
performed the work had gone back to his own field. 11 So I
rebuked the leaders and asked, "Why has the House of God
been forsaken?" I assembled them and stationed them at their
posts.

12 Then all Judah brought the tithe of grain, new wine and oil
to the storehouses. 13 I put Shelemiah the kohen, Zadok the
scribe, and Pedaiah from the Levites in charge over the

storehouses, and made Hanan son of Zaccur son of Mattaniah their assistant, because these men were considered faithful. They were responsible for distributing to their brothers.
14 Remember me for this, O my God, and do not blot out my loving kindness that I have done for the House of my God and for overseeing it.
15 In those days, I saw in Judah some people treading winepresses on the Shabbat, some bringing and loading heaps of grain on donkeys, as well as wine, grapes, figs and various other burdens, bringing them into Jerusalem on the Shabbat day. So I warned them about selling food on that day. 16 Men from Tyre who lived there were bringing fish and all kinds of merchandise and were selling it on the Yom Shabbat to the children of Judah, even in Jerusalem.
17 So I complained to the nobles of Judah and asked them, “What is this evil thing that you are doing? You are profaning Yom Shabbat! 18 Didn’t your ancestors do exactly the same causing our God to bring all this evil upon us and upon this city? So now you are bringing even more wrath upon Israel by profaning Yom Shabbat.”
19 When evening darkness began to fall on the gates of Jerusalem before Yom Shabbat, I commanded the doors to be shut. I further commanded that they should not be opened till after Yom Shabbat. I appointed some of my attendants over the gates so that no burden could enter during Shabbat.
20 Once or twice the traders and those selling all kinds of merchandise camped outside Jerusalem. 21 But I warned them and said to them, “Why are you camping next to the wall? If you do so again, I will lay hands on you.” From that time they no longer came on the Shabbat.
22 Then I commanded the Levites to purify themselves, and to come and guard the gates in order to sanctify Yom Shabbat. Remember this also on my behalf, O my God, and have compassion on me according to the greatness of your lovingkindness.
23 In those days I also saw Jews who had married women from Ashdod, Ammon and Moab. 24 Half of their children spoke the

dialect of Ashdod or the language of other peoples, but none of them understood the language of Judah. 25 So I rebuked them. I cursed them, beat some of their men and pulled their beards. I made them swear by God, saying, “You shall not give your daughters to their sons or take their daughters for your sons—or for yourselves. 26 Didn’t Solomon king of Israel sin about these things? Yet among many nations there was never any king like him. Yes, he was beloved by his God, and God made him king over all Israel. Nevertheless, the foreign women caused even him to sin.[7] 27 Must we then hear about you doing all this great evil, thereby being unfaithful with our God by marrying foreign women?”

28 Now one of the sons of Joiada, son of Eliashib the kohen gadol, was son-in-law of Sanballat the Horonite. So I drove him from me. 29 O my God, please remember them for the defilement of the priesthood as well as the covenant of the priesthood and the Levites. 30 So I purged them from everything foreign and I assigned duties for the kohanim and the Levites, each to his own task, 31 and for the wood offering at appointed times and for the first fruits.

Remember me, O my God, for good.

1 Chronicles

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29

From Adam to Abraham

1 Chronicles 1 [1] Adam, Seth, Enosh, [2] Kenan, Mahalalel, Jared,
[3] Enoch, Methuselah, Lamech; [4] Noah, Shem, Ham, and
Japheth.
[5] The sons of Japheth:
Gomer, Magog, Madai, Javan, Tuval, Meshech and Tiras.
[6] The sons of Gomer:
Ashkenaz, Diphath and Togarmah.
[7] The sons of Javan:
Elishah, Tarshish, Kittim and Rodanim.

[8] The sons of Ham:
Cush, Mizraim, Put and Canaan.
[9] The sons of Cush:
Seba, Havilah, Sabta, Raama and Sabteca.
The sons of Raama:
Sheba and Dedan.
[10] Cush fathered Nimrod; he was the first mighty warrior on
the earth.
[11] Mizraim fathered Ludim, Anamim, Lehabim, Naphtuhim,
[12] Pathrusim, Casluhim—from whom the Philistines came—and
Caphtorim.
[13] Canaan fathered Zidon his firstborn, Heth, [14] and the
Jebusites, the Amorites, the Girgashites, [15] the Hivites, the
Arkites, the Sinites, [16] the Arvadites, the Zemarites and the
Hamathites.
[17] The sons of Shem:
Elam, Asshur, Arpachshad, Lud;
Aram: Uz, Chul, Geter and Meshech.
[18] Arpachshad fathered Shelah
and Shelah fathered Eber.
[19] To Eber were born two sons:
the name of the one was Peleg[1]—for in his days the earth
was divided—
and his brother's name was Joktan.

[20] Joktan fathered:
Almodad, Sheleph, Hazarmaveth, Jerah; [21] Hadoram, Uzal,
Diklah, [22] Ebal, Abimael, Sheba, [23] Ophir, Havilah and Jobab. All
these were sons of Joktan.

[24] Shem, Arpachshad, Shelah,
[25] Eber, Peleg, Reu,
[26] Serug, Nahor, Terah,
[27] Abram—that is Abraham.

Abraham's Descendants

[28] The sons of Abraham:
Isaac and Ishmael.
[29] These are their descendants:
the firstborn of Ishmael, Nebaioth, then Kedar, Adbeel,
Mibsam, [30] Mishma, Dumah, Massa, Hadad, Tema, [31] Jetur,
Naphish and Kedemah. These are the sons of Ishmael.

[32] The sons of Keturah, Abraham's concubine:
she bore Zimran, Jokshan, Medan, Midian, Ishbak and Shuah.
The sons of Jokshan:
Sheba and Dedan.
[33] The sons of Midian:
Ephah, Epher, Hanoch, Abida and Eldaah.
All these were the sons of Keturah.
[34] Abraham also fathered Isaac.
The sons of Isaac:
Esau and Israel.
[35] The sons of Esau:
Eliphaz, Reuel, Jeush, Jalam and Korah.
[36] The sons of Eliphaz:
Teman, Omar, Zephi, Gatam, Kenaz, Timna and Amalek.
[37] The sons of Reuel:
Nahath, Zerah, Shammah and Mizzah.
[38] The sons of Seir:
Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan.

39 The sons of Lotan:
Hori and Homam.
Lotan’s sister was Timna.
40 The sons of Shobal:
Alian, Manahath, Ebal, Shephi and Onam.
The sons of Zibeon:
Aiah and Anah.
41 The sons of Anah:
Dishon.
The sons of Dishon:
Hamran, Eshban, Ithran and Cheran.
42 The sons of Etzer:
Bilhan, Zaavan, Jaakan.
The sons of Dishan:
Uz and Aran.

Edom’s Rulers

43 Now these were the kings who ruled in the land of Edom, before any king ruled over Bnei-Yisrael:
Bela the son of Beor, the name of his city was Dinhabah.
44 When Bela died, Jobab the son of Zerah of Bozrah ruled in his place.
45 When Jobab died, Husham of the land of the Temanites ruled in his place.
46 When Husham died, Hadad the son of Bedad, who defeated Midian in the country of Moab, ruled in his place—the name of his city was Avith.
47 When Hadad died, Samlah of Masrekah ruled in his place.
48 When Samlah died, Shaul of Rehoboth-on-the-River ruled in his place.
49 When Shaul died, Baal-Hanan the son of Achbor ruled in his place.
50 When Baal-Hanan died, Hadad ruled in his place—the name of his city was Pai, and his wife’s name was Mehetabel, the daughter of Matred, the daughter of Me-zahab. 51 Then Hadad died.

So the tribal chiefs of Edom were: chief Timna, chief Alvah, chief Jetheth [52] chief Oholibamah, chief Elah, chief Pinon [53] chief Kenaz, chief Teman, chief Mibzar, [54] chief Magdiel, and chief Iram. These were the chiefs of Edom.

Israel and Judah's Descendants

1 Chronicles 2 [1] These are the sons of Israel:
Reuben, Simeon, Levi, Judah, Issachar, Zebulun, [2] Dan,
Joseph, Benjamin, Naphtali, Gad and Asher.
[3] The sons of Judah:
Er, Onan and Shelah—the three were born to him by Bath-
shua the Canaanite woman. But Er, Judah's firstborn, was
wicked in the sight of ADONAI, so He put him to death. [4] Then
Tamar his daughter-in-law bore him Perez and Zerah. Judah
had five sons in all.
[5] The sons of Perez:
Hezron and Hamul.
[6] The sons of Zerah:
Zimri, Ethan, Heman, Calcol and Dara, five in all.
[7] The sons of Carmi:
Achar, the troubler of Israel who violated the ban of devoted
things.
[8] The sons of Ethan: Azariah.
[9] The sons of Hezron who were born to him:
Jerahmeel, Ram and Chelubai.
[10] Ram fathered Amminadab;
Amminadab fathered Nahshon, the leader of the children of
Judah.
[11] Nahshon fathered Salma;
Salma fathered Boaz.
[12] Boaz fathered Obed;
Obed fathered Jesse.
[13] Jesse fathered Eliab his firstborn, Abinadab was second,
Shimea third, [14] Nethanel fourth, Raddai fifth, [15] Ozem sixth,
and David seventh. [16] Their sisters were Zeruiah and Abigail.
The three sons of Zeruiah were Abishai, Joab and Asahel.
[17] Abigail bore Amasa, and the father of Amasa was Jether the
Ishmaelite.
[18] Caleb son of Hezron fathered children by Azubah his wife
and by Jerioth. These were her sons: Jesher, Shobab and Ardon.

19 When Azubah died, Caleb married Ephrath, who bore him
Hur. 20 Hur fathered Uri and Uri fathered Bezalel.
21 Afterward Hezron had relations with the daughter of
Machir the father of Gilead—he had married her when he was
60 years old—and she bore him Segub.
22 Segub fathered Jair, who had 23 cities in the land of Gilead.
23 But Geshur and Aram took the towns of Jair from them, along
with Kenath and its surrounding villages, 60 towns. All these
were the sons of Machir the father of Gilead.
24 After the death of Hezron in Caleb-ephrath, Abijah,
Hezron's wife, bore him Ashhur the father of Tekoa.
25 Now the sons of Jerahmeel, the firstborn of Hezron: Ram
the firstborn, then Bunah, Oren, Ozem and Ahijah. 26 Jerahmeel
had another wife whose name was Atarah; she was the mother
of Onam.
27 The sons of Ram, the firstborn of Jerahmeel:
Maaz, Jamin and Eker.
28 The sons of Onam:
Shammai and Jada.
The sons of Shammai:
Nadab and Abishur.
29 The name of the wife of Abishur was Abihail, and she bore
him Ahban and Molid.
30 The sons of Nadab:
Seled and Appaim, but Seled died without children.
31 The sons of Appaim:
Ishi, who was the father of Sheshan.
Sheshan was the father of Ahlai.
32 The sons of Jada the brother of Shammai:
Jeter and Jonathan—Jeter died without sons.
33 The sons of Jonathan:
Pelet and Zaza.
These were the sons of Jerahmeel.

34 Now Sheshan had no sons, only daughters. But Sheshan
had a servant, an Egyptian, whose name was Jarha. 35 So
Sheshan gave his daughter to Jarha his servant as a wife, and

she bore him Attai. [36] Then Attai fathered Nathan, and Nathan fathered Zabad. [37] Zabad fathered Ephlal and Ephlal fathered Obed. [38] Obed fathered Jehu, and Jehu fathered Azariah.
[39] Azariah fathered Helez, and Helez fathered Eleasah.
[40] Eleasah fathered Sisamai, and Sisamai fathered Shallum.
[41] Shallum fathered Jekamiah, and Jekamiah fathered Elishama.

[42] Now the sons of Caleb, the brother of Jerahmeel:
Mesha his firstborn, who was the father of Ziph, and his son Mareshah the father of Hebron.
[43] The sons of Hebron:
Korah, Tappuah, Rekem and Shema.
[44] Shema fathered Raham, the father of Jorkeam. Rekem fathered Shammai. [45] The son of Shammai was Maon and Maon was the father of Beth-Zur.

[46] Ephah, Caleb's concubine, bore Haran, Moza and Gazez; and Haran fathered Gazez.
[47] The sons of Jahdai:
Regem, Jotham, Geshan, Pelet, Ephah and Shaaph.
[48] Maacah, Caleb's concubine, bore Sheber and Tirhanah.
[49] She also bore Shaaph the father of Madmannah, Sheba the father of Machbenah and the father of Gibea. The daughter of Caleb was Achsah. [50] These were the descendants of Caleb.

The sons of Hur the firstborn of Ephrath:
Shobal the father of Kiriath-jearim, [51] Salma the father of Beth-lehem and Hareph the father of Beth-gader.
[52] Shobal the father of Kiriath-jearim had sons:
Haroeh, half of the Menuhites. [53] The clans of Kiriath-jearim: the Itrites, the Puhtites, the Shumathites, the Mishraites; from them came the Zorathites and the Eshtaolites.
[54] The sons of Salma:
Beth-lehem, the Netophathites, Atroth-beth-joab, half the Manahathites, the Zorites, [55] and the clans of scribes who lived at Jabez: the Tirathites, the Shimeathites, and the Sucathites. These were the Kenites who descended from Hammath, the father of the Rechabites.

David's Descendants

1 Chronicles 3 1 Now these were the sons of David who were born
to him in Hebron: the firstborn was Amnon, by Ahinoam the
Jezreelite woman; second, Daniel, by Abigail the Carmelite
woman;
2 third, Absalom the son of Maacah the daughter of King
Talmai of Geshur; fourth, Adonijah the son of Haggith;
3 fifth, Shephatiah by Abital; the sixth, Ithream by his wife
Eglah.
4 Six were born to him in Hebron. There he reigned seven
years and six months; then in Jerusalem he reigned 33 years.
5 These were born to him in Jerusalem: Shimea, Shobab,
Nathan and Solomon. These four were from Bath-shua[2] the
daughter of Ammiel; 6 and the other nine were Ibhar, Elishama,
Eliphelet, 7 Nogah, Nepheg, Japhia, 8 Elishama, Eliada and
Eliphelet. 9 All these were sons of David, besides his sons by the
concubines. Tamar was their sister.

10 Solomon's son was Rehoboam.
Abijah was his son,
Asa his son,
Jehoshaphat his son,
11 Joram his son, Ahaziah his son,
Joash his son,
12 Amaziah his son, Azariah his son,
Jotham his son,
13 Ahaz his son, Hezekiah his son,
Manasseh his son,
14 Amon his son, and Josiah his son.

15 The sons of Josiah: Johanan the firstborn,
Jehoiakim the second,
Zedekiah the third,
and Shallum the fourth.

16 The sons of Jehoiakim: Jeconiah was his son,

Zedekiah his son.
17 The sons of Jeconiah, the captive: Shealtiel his son,
18 Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and
Nedabiah.
19 The sons of Pedaiah: Zerubbabel and Shimei.
The sons of Zerubbabel:
Meshullam and Hananiah; Shelomith was their sister, 20 and
five others: Hashubah, Ohel, Berechiah, Hasadiah and
Jushabhesed.
21 The sons of Hananiah: Pelatiah and Jeshaiah, whose son
was Rephaiah, whose son was Arnan, whose son was Obadiah,
whose son was Shecaniah.
22 The descendants of Shecaniah: Shemaiah and sons Hatush,
Igal, Bariah, Neariah, and Shaphat—six in all.
23 The sons of Neariah: Elioenai, Hizkiah and Azrikam—three
in all.
24 The sons of Elioenai were Hodaviah, Eliashib, Pelaiah,
Akkub, Johanan, Delaiah and Anani—seven in all.

Judah's Descendants

1 Chronicles 4 [1] The sons of Judah:
Perez, Hezron, Carmi, Hur and Shobal.
[2] Reaiah the son of Shobal fathered Jahath, and Jahath
fathered Ahumai and Lahad. These were the families of the
Zorathites.
[3] These were the sons of Etam:
Jezreel, Ishma and Idbash. The name of their sister was
Hazlelponi.
[4] Penuel was the father of Gedor, and Ezer the father of
Hushah. These were the descendants of Hur the firstborn of
Ephrathah, the father of Beth-lehem.

[5] Ashhur, the father of Tekoa, had two wives, Helah and
Naarah. [6] Naarah bore him Ahuzam, Hepher, Timeni and
Ahashtari. These were the sons of Naarah.
[7] The sons of Helah:
Zereth, Zohar and Ethnan.
[8] Koz fathered Anub and Zobebah, and the families of
Aharhel, the son of Harum.

Prayer of Jabez

9 Now Jabez was more honorable than his brothers. His
mother named him Jabez saying, “Because I bore him with
pain.” 10 Jabez called out to the God of Israel, saying, “If only
You would greatly bless me, and enlarge my territory. Let Your
hand be with me and keep me from harm so that I might not
suffer pain.” ADONAI granted what he asked.

Other Descendants of Judah

11 Chelub, the brother of Shuhah, fathered Mehir, who was
the father of Eshton. 12 Eshton fathered Beth-rapha, Paseah and
Tehinnah the father of Ir-nahash. These were the men of
Recah.

13 The sons of Kenaz:
Othniel and Seraiah.
The sons of Othniel:
Hatath 14 and Meonothai, who fathered Ophrah.
Seraiah fathered Joab, the father of Ge-harashim[3], for they
were craftsmen.
15 The sons of Caleb, son of Jephunneh:
Iru, Elah and Naam.
The son of Elah:
Kenaz.
16 The sons of Jehallelel:
Ziph, Ziphah, Tiriah and Asarel.
17 The sons of Ezrah:
Jether, Mered, Epher and Jalon. She also bore Miriam,
Shammai and Ishbah the father of Eshtemoa. 18 (His Judahite
wife bore Jered the father of Gedor, Heber the father of Soho
and Jekuthiel the father of Zanoah.) These were the sons of
Bithiah, Pharaoh's daughter whom Mered married.

19 The sons of Hodiah's wife, the sister of Naham:
the father of Keilah the Garmite and Eshtemoa the
Maacathite.
20 The sons of Shimon:
Amnon, Rinnah, Ben-hanan and Tilon.
The sons of Ishi:
Zoheth and Ben-zoheth.
21 The sons of Shelah, son of Judah:
Er the father of Lecah, Ladah the father of Mareshah, the
families of the linen workers at Beth-ashbea, 22 and Jokim, the

men of Cozeba, and Joash and Saraph, who had dominion in Moab and Jashubi-lehem (the records are ancient). 23 These were the potters and those who lived in Netaim and Gederah; they lived there while doing the king’s work.

Descendants of Simeon

24 The sons of Simeon:
Nemuel, Jamim, Jarib, Zerah, Shaul, 25 his son Shallum, his
son Mibsam, and his son Mishma.
26 The descendants of Mishma:
Hammuel, Zaccur his son and Shimei his son. 27 Now Shimei
had 16 sons and six daughters. But his brothers did not have
many sons, so their family did not become as numerous as the
sons of Judah. 28 They dwelt in Beer-sheba, Moladah, Hazar-
shual, 29 Bilhah, Ezem, Tolad, 30 Bethuel, Hormah, Ziklag,
31 Beth-marcaboth, Hazar-susim, Beth-biri and Shaaraim. These
were their towns until the reign of David, 32 together with their
villages, Etam, Ain, Rimmon, Tochen and Ashan—five in all,
33 along with all the villages that surrounded these towns as far
as Baal. These were their habitations.
Registered in their genealogical records were: 34 Meshobab,
Jamlech, Joshah the son of Amaziah, 35 Joel, Jehu son of
Joshibiah, son of Seraiah, son of Asiel, 36 Elioenai, Jaakobah,
Jeshoaiah, Asaiah, Adiel, Jesimiel, Benaiah, 37 and Ziza son of
Shiphi, son of Allon, son of Jedaiah, son of Shimri, son of
Shemaiah—38 these mentioned by name were leaders in their
families, and their clans increased greatly. 39 Now they went to
the entrance of Gedor, to the east side of the valley, to seek
pasture for their flocks. 40 They found rich and good pasture,
and the land was spacious, quiet, and peaceful. The former
inhabitants were Hamites. 41 Now those whose names are
recorded came during the days of King Hezekiah of Judah.
They attacked the encampments of the Hamites, as well as the
Meunim who were found there, and utterly wiped them out to
this very day. They settled in their place because there was
pasture there for their flocks. 42 About 500 of them from the
descendants of Simeon, led by Pelatiah, Neariah, Rephaiah and
Uzziel, the sons of Ishi, went to Mount Seir 43 where they struck
down the remaining Amalekites who had escaped, and they live
there to this day.

Descendants of Reuben

1 Chronicles 5 1 The sons of Reuben the firstborn of Israel—he was
the firstborn, but when he defiled his father's bed, his
birthright was given to the sons of Joseph son of Israel—so he
is not reckoned as the firstborn in the genealogical record.
2 Though Judah was the strongest among his brothers, and a
ruler came from him,[4] the birthright belonged to Joseph.
3 The sons of Reuben, the firstborn of Israel:
Enoch, Pallu, Hezron and Carmi.
4 The descendants of Joel:
his son Shemaiah, his son Gog, his son Shimei, 5 his son
Micah, his son Reaiah, his son Baal 6 and his son Beerah whom
Tillegath-pilneser king of Assyria carried into exile. He was the
leader of the Reubenites.

7 His kinsmen by their families, as listed in their genealogical
records:
the leader Jeiel, Zechariah, 8 and Bela son of Azaz, son of
Shema, son of Joel.
They settled in Aroer as far as Nebo and Baal-meon, 9 while
in the east they settled as far as the entrance of the wilderness
from this side of the river Euphrates, because their cattle had
multiplied in the land of Gilead. 10 Now in the days of Saul they
had made war with the Hagrites, who fell by their hand. So
they lived in their encampments in the entire eastern area of
Gilead.
11 Now the sons of Gad lived opposite them in the land of
Bashan as far as Salcah:
12 Joel the leader, Shapham second, then Janai and Shaphat in
Bashan. 13 Their kinsmen according to their ancestral families:
Michael, Meshullam, Sheba, Jorai, Jacan, Zia and Eber—seven
in all.
14 These were the sons of Abihail son of Huri, son of Jaroah,
son of Gilead, son of Michael, son of Jehishai, son of Jahdo, son
of Buz. 15 Ahi son of Abdiel, son of Guni was leader of their

ancestral families. [16] They lived in Gilead, in Bashan and its surrounding villages, and in all the pasturelands of Sharon, up to their borders. [17] All these were recorded by genealogies in the days of Jotham king of Judah and in the days of Jeroboam king of Israel.

[18] The sons of Reuben and the Gadites and the half-tribe of Manasseh had 44,760 warriors ready for war—men who carried shield and sword and drew the bow, and were skilled in battle. [19] So they made war with the Hagrites, Jetur, Naphish and Nodab. [20] They received help against them, so that the Hagrites and all who were with them were delivered into their hand, for they cried out to God during the battle. He answered their supplications, because they put their trust in Him. [21] They took away their livestock: 50,000 of their camels, 250,000 sheep, and 2,000 donkeys, as well as 100,000 people. [22] For many fell slain, because the war was of God. So they dwelt in their place until the exile.

Manesseh East of Jordan

23 Now the children of the half-tribe of Manasseh settled in
the land from Bashan to Baal-hermon, Senir and Mount
Hermon. They were numerous. 24 These were the heads of their
clans: Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, Jahdiel.
They were mighty men of valor, famous men, heads of their
clans.

25 But they were unfaithful to the God of their fathers, and
prostituted themselves to the gods of the peoples of the land
whom God had destroyed before them. 26 So the God of Israel
stirred up the spirit of King Pul of Assyria—the spirit of
Tillegath-pilneser king of Assyria—and he carried away the
Reubenites, the Gadites and the half-tribe of Manasseh, and
brought them to Halah, Habor, Hara and to the river of Gozan,
to this day.

Descendants of Levi

[27] The sons of Levi:
Gershon, Kohath and Merari.
[28] The sons of Kohath:
Amram, Izhar, Hebron and Uzziel.
[29] The children of Amram:
Aaron, Moses and Miriam.
The sons of Aaron:
Nadav and Abihu, Eleazar and Ithamar.
[30] Eleazar fathered Phinehas and Phinehas fathered Abishua.
[31] Abishua fathered Bukki, and Bukki fathered Uzzi. [32] Uzzi
fathered Zerahiah and Zerahiah fathered Meraioth. [33] Meraioth
fathered Amariah and Amariah fathered Ahitub. [34] Ahitub
fathered Zadok and Zadok fathered Ahimaaz. [35] Ahimaaz
fathered Azariah and Azariah fathered Johanan. [36] Johanan
fathered Azariah, who served as kohen in the House that
Solomon built in Jerusalem. [37] Azariah fathered Amariah, and
Amariah fathered Ahitub. [38] Ahitub fathered Zadok, and Zadok
fathered Shallum. [39] Shallum fathered Hilkiah, and Hilkiah
fathered Azariah, [40] and Azariah fathered Seraiah, and Seraiah
fathered Jehozadak. [41] Jehozadak went into captivity when
ADONAI exiled Judah and Jerusalem by the hand of
Nebuchadnezzar.

1 Chronicles 6 [1] The sons of Levi:
Gershom, Kohath and Merari.
[2] These are the names of the sons of Gershom:
Libni and Shimei.
[3] The sons of Kohath:
Amram, Izhar, Hebron and Uzziel.
[4] The sons of Merari:
Mahli and Mushi.
These are the families of the Levites according to their clans.

[5] Of Gershom:
Libni his son, Jahath his son, Zimmah his son, [6] Joah his son, Iddo his son, Zerah his son and Jeatherai his son.

[7] The sons of Kohath:
Amminadab his son, Korah his son, Assir his son, [8] Elkanah his son, and Ebiasaph his son, Assir his son, [9] Tahath his son, Uriel his son, Uzziah his son and Shaul his son.

[10] The sons of Elkanah:
Amasai and Ahimoth, [11] his son Elkanah, Zophai his son, Nahath his son, [12] Eliab his son, Jeroham his son, Elkanah his son.

[13] The sons of Samuel:
his first-born Vashni, then Abiah.

[14] The sons of Merari:
Mahli, Libni his son, Shimei his son, Uzzah his son, [15] Shimea his son, Haggiah his son, Asaiah his son.
[16] Now these are the men David appointed to be in charge of the singing in the House of ADONAI, after the Ark came to rest.
[17] They ministered with song in front of the Tabernacle of the Tent of Meeting, until Solomon built the House of ADONAI in Jerusalem. They carried out their avodah according to their regulations.

[18] These are the ones who took their station, with their sons.

Of the sons of the Kohathites:
Heman the singer, son of Joel, son of Samuel, [19] son of Elkanah, son of Jeroham, son of Eliel, son of Toah, [20] son of Zuph, son of Elkanah, son of Mahath, son of Amasai, [21] son of Elkanah, son of Joel, son of Azariah, son of Zephaniah, [22] son of Tahath, son of Assir, son of Ebiasaph, son of Korah, [23] son of Izhar, son of Kohath, son of Levi, son of Israel.

[24] His kinsman Asaph stood on his right—Asaph son of Berechiah, son of Shimea, [25] son of Michael, son of Baaseiah, son of Malchijah, [26] son of Ethni, son of Zerah, son of Adaiah, [27] son of Ethan, son of Zimmah, son of Shimei, [28] son of Jahath, son of Gershom, son of Levi.
[29] On the left hand their kinsmen the sons of Merari: Ethan son of Kishi, son of Abdi, son of Malluch, [30] son of Hashabiah, son of Amaziah, son of Hilkiah, [31] son of Amzi, son of Bani, son of Shemer, [32] son of Mahli, son of Mushi, son of Merari, son of Levi.
[33] Their fellow Levites were appointed for all the avodah of the tabernacle of the House of God. [34] But Aaron and his sons were the ones presenting offerings on the altar of burnt offering and on the altar of incense, for all the service of the Holy of Holies and to make atonement for Israel, according to all that Moses the servant of God had commanded.
[35] Now these are the sons of Aaron:
Eleazar his son, Phineas his son, Abishua his son, [36] Bukki his son, Uzzi his son, Zerahiah his son, [37] Meraioth his son, Amariah his son, Ahitub his son, [38] Zadok his son, Ahimaaz his son.

Towns and Lands for Levites

39 Now these are their dwelling places according to their
encampments in their territories. To Aaron’s sons of the
Kohathite families (for theirs was the first lot), 40 to them they
assigned Hebron in the land of Judah, and the open land
around it; 41 but the fields of the city and the villages, they gave
to Caleb son of Jephunneh. 42 To sons of Aaron they gave the
cities of refuge: Hebron, also Libnah with its open land, Jattir,
Eshtemoa with its open land, 43 Hilen with its open land, Debir
with its open land, 44 Ashan with its open land, and Beth-
shemesh with its open land. 45 From the tribe of Benjamin:
Geba with its open land, and Alemeth with its open land, and
Anathoth with its open land. They had 13 cities in all among
their families.

46 To the rest of the sons of Kohath ten cities were assigned
by lot from the family of the half-tribe of Manasseh. 47 To the
sons of Gershom, according to their families, 13 cities were
assigned from the tribe of Issachar, from the tribe of Asher,
from tribe of Naphtali and from the tribe of Manasseh in
Bashan. 48 To the sons of Merari 12 cities were assigned by lot,
according to their families, from the tribe of Reuben, from the
tribe of Gad and from the tribe of Zebulun.

49 So Bnei-Yisrael gave to the Levites the cities with their
open land. 50 They also assigned by lot from the tribe of the
children of Judah, from the tribe of the children of Simeon, and
from the tribe of the children of Benjamin, these cities that
were mentioned by name.

51 Some of the families of the sons of Kohath had cities of
their territory from the tribe of Ephraim. 52 They assigned to
them as cities of refuge: Shechem in the hill-country of
Ephraim with its open land, Gezer also with its open land,
53 Jokmeam with its open land, Beth-horon with its open land
54 Aijalon with its open land, and Gath-rimmon with its open
land. 55 Also from the half-tribe of Manasseh: Aner with its open
land and Bileam with its open land, for the rest of the family of

the sons of Kohath. 56 To the sons of Gershom were assigned,
from the family of the half-tribe of Manasseh, Golan in Bashan
with its open land and Ashtaroth with its open land, 57 and from
the tribe of Issachar, Kedesh with its open land, Dobrath with
its open land, 58 Ramoth with its open land, and Anem with its
open land, 59 and from the tribe of Asher, Mashal with its open
land, Abdon with its open land, 60 Hukok with its open land,
Rehob with its open land, 61 and from the tribe of Naphtali,
Kedesh in Galilee with its open land, Hammon with its open
land and Kiriathaim with its open land. 62 To the rest—the sons
of Merari—were assigned, from the tribe of Zebulun, Rimmono
with its open land, Tabor with its open land, 63 and beyond the
Jordan at Jericho, on the east side of the Jordan, from the tribe
of Reuben, Bezer in the wilderness with its open land, Jahaz
with its open land, 64 Kedemoth with its open land, and
Mephaath with its open land 65 and from the tribe of Gad,
Ramoth in Gilead with its open land, Mahanaim with its open
land, 66 Heshbon with its open land, and Jazer with its open
land.

Descendants of Other Tribes

1 Chronicles 7

1 The sons of Issachar:
Tola, Puah, Jashub and Shimron—four.
2 The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam
and Shemuel, heads of their clans. The descendants of Tola
were mighty men of valor; their number in the days of David
was 22,600.
3 The son of Uzzi was Izrahiah, and the sons of Izrahiah:
Michael, Obadiah, Joel, Isshiah—all five of them were
leaders.
4 Along with them, by their generations after their clans were
36,000 troops of the army for battle, for they had many wives
and sons. 5 Their kinsmen among all the families of Issachar by
genealogical records were mighty men of valor—87,700.
6 The sons of Benjamin:
Bela, Becher and Jediael—three.
7 The sons of Bela:
Ezbon, Uzzi, Uzziel, Jerimoth and Iri—five. They were heads
of clans, mighty men of valor; by genealogical records they
were 22,034.
8 The sons of Becher:
Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah,
Anathoth and Alemeth—all sons of Becher. 9 According to their
genealogical records, their descendants were heads of their
clans, 22,200 mighty men of valor.
10 Finally the sons of Jediael:
Bilhan.
The sons of Bilhan:
Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish and
Ahishahar. 11 All these were sons of Jediael, heads of their
clans, mighty men of valor, 17,200 who were able to go out in
the army for war. 12 Shuppim and Huppim were sons of Ir;
Hushim was the son of Aher.
13 The sons of Naphtali were Jahziel, Guni, Jezer and Shallum,
the sons of Bilhah.

14 One of the sons of Manasseh was Asriel, whom she bore;
his Aramean concubine bore Machir the father of Gilead.
15 Machir took a wife from Huppim and Shuppim. His sister's
name was Maacah. The name of the second was Zelophehad,
and Zelophehad had daughters.
16 Machir's wife Maacah bore a son and she named him
Peresh. His brother's name was Sheresh, and his sons were
Ulam and Rekem. 17 Ulam's son was Bedan. These were the
sons of Gilead son of Machir, son of Manasseh. 18 His sister
Hammolecheth bore Ish-hod, Abiezer and Mahlah. 19 Shemida's
sons were Ahian, Shechem, Likhi and Aniam.
20 The descendants of Ephraim:
Shuthelah, Bered his son, Tahath his son, Eleadah his son,
Tahath his son, 21 Zabad his son and Shuthelah his son, also
Ezer and Elead. The native-born men of Gath killed them
because they came down to raid their cattle. 22 Their father
Ephraim mourned many days, and his brothers came to comfort
him. 23 Then he went in to his wife, and she conceived and bore
a son and he called him Beriah[5], because evil had befallen his
house. 24 His daughter was Sheerah, who built both lower and
upper Beth-horon, and also Uzzen-sheerah. 25 Rephah was his
son, Resheph his son, Telah his son, Tahan his son, 26 Ladan his
son, Ammihud his son, Elishama his son, 27 Nun his son and
Joshua his son.
28 Their possessions and settlements were Beth-el and its
villages, and to the east Naaran, and to the west Gezer with its
villages, as well as Shechem and its villages, as far as Aiah and
its villages, 29 and along the borders of the children of
Manasseh, Beth-shean and its villages, Taanach and its
villages, Megiddo and its villages, Dor and its villages. In these
lived the children of Joseph son of Israel.

30 The sons of Asher:
Imnah, Ishvah, Ishvi, Beriah, and their sister Serah.
31 The sons of Beriah:
Heber and Malchiel, who was the father of Birzaith.

[32] Heber fathered Japhlet, Shomer and Hotham, and their sister Shua.
[33] The sons of Japhlet were Pasach, Bimhal, and Asvath. These were the children of Japhlet.
[34] The sons of Shemer:
Ahi, Rohgah, Hubbah and Aram.
[35] The sons of his brother Helem:
Zophah, Imna, Shelesh and Amal.
[36] The sons of Zophah:
Suah, Harnepher, Shaul, Beri, Imrah, [37] Bezer, Hod, Shamma, Shilshah, Ithran and Beera.
[38] The sons of Jether:
Jephunneh, Pispa and Ara.
[39] The sons of Ulla:
Arah, Hanniel and Rizia. [40] All these were the descendants of Asher, heads of the clans, choice and mighty men of valor, chief of the princes. The number of them recorded by genealogy for service in war was 26,000 men.

Descendants of Benjamin

1 Chronicles 8 1 Benjamin fathered Bela his firstborn, Ashbel
second, Ahrah third, 2 Nohah the fourth, and Rapha fifth.
3 Bela's sons were:
Addar, Gera, Abihud, 4 Abishua, Naaman, Ahoah, 5 Gera,
Shephuphan and Huram.
6 These were the sons of Ehud—the heads of clans of the
inhabitants of Geba, who were taken captive to Manahath:
7 Naaman, Ahijah and Gera—he took them captive and
fathered Uzza and Ahihud.
8 Shaharaim fathered children in the country of Moab after
divorcing his wives Hushim and Baara. 9 By his wife Hodesh he
fathered Jobab, Zibia, Mesha, Malcam, 10 Jeuz, Sachiah and
Mirmah. These were his sons, family leaders.
11 By Hushim he fathered Abitub and Elpaal.
12 The sons of Elpaal:
Eber, Misham and Shemed, who built Ono and Lod with its
villages; 13 Beriah and Shema, leaders of the clans living in
Aijalon and who drove out the inhabitants of Gath.
14 Ahio, Shashak, Jeremoth, 15 Zebadiah, Arad, Eder,
16 Michael, Ishpah, Joha were sons of Beriah.
17 Zebadiah, Meshullam, Hizki, Heber 18 Ishmerai, Izliah, and
Jobab were sons of Elpaal.
19 Jakim, Zichri, Zabdi, 20 Elienai, Zillethai, Eliel, 21 Adaiah,
Beraiah and Shimrath were sons of Shimei.
22 Ishpan, Eber, Eliel, 23 Abdon, Zichri, Hanan, 24 Hananiah,
Elam, Anthothiah, 25 Iphdeiah and Penuel were the sons of
Shashak.
26 Shamsherai, Shechariah, Athaliah 27 Jaareshiah, Elijah and
Zichri were sons of Jeroham. 28 These were leaders of the clans
listed in their genealogies. These lived in Jerusalem.
29 Now the father of Gibeon dwelt in Gibeon. His wife's name
was Maacah, 30 and his firstborn son was Abdon, then Zur, Kish,
Baal, Nadab, 31 Gedor, Ahio and Zecher 32 and Mikloth who

fathered Shimeah. They lived with their relatives in Jerusalem, opposite their relatives.
33 Ner fathered Kish and Kish fathered Saul. Saul fathered Jonathan, Malchi-shua, Abinadab and Eshbaal.
34 Jonathan’s son was Merib-baal and Merib-baal fathered Micah.
35 Micah’s sons:
Pithon, Melech, Taarea and Ahaz.
36 Ahaz fathered Jehoaddah, Jehoaddah fathered Alemeth, Azmaveth and Zimri, and Zimri fathered Moza, 37 Moza fathered Binea; Raphah was his son, Eleasah his son, Azel his son.
38 Azel had six sons and these were their names:
Azrikam, Bocru, Ishmael, Sheariah, Obadiah and Hanan—all these were sons of Azel.
39 The sons of his brother Eshek:
Ulam his firstborn, Jeush second, and Eliphelet third. 40 Now the sons of Ulam were mighty men of valor, archers, and had many sons and grandsons—150. All these were descendants of Benjamin.

Kohanim and Levites in Nehemiah's Day

1 Chronicles 9 1 So all Israel were registered by genealogies—
behold, they are written in the book of the kings of Israel.
Judah was carried away captive to Babylon because of their
unfaithfulness. 2 The first to settle on their property in their
towns were Israelites, kohanim, Levites and the Temple
servants. 3 Those from the children of Judah, the children of
Benjamin, and the children of Ephraim and Manasseh who
settled in Jerusalem were: 4 Uthai son of Ammihud, son of Omri,
son of Imri, son of Bani, who was a descendant of Perez son of
Judah.
5 From the Shilonites:
Asaiah the firstborn and his sons.
6 From the sons of Zerah: Jeuel and their kinsmen—690.
7 From the sons of Benjamin:
Sallu son of Meshullam, son of Hodaviah, son of Hassenuah;
8 Ibneiah son of Jeroham; and Elah son of Uzzi, son of Michri;
and Meshullam son of Shephatiah, son of Reuel, son of Ibneiah,
9 and their kinsmen, according to their genealogies—956. All
these men were leaders of their clans.
10 From the kohanim:
Jedaiah, Jehoiarib, Jachin, 11 Azariah son of Hilkiah, son of
Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the
ruler of the House of God; 12 Adaiah son of Jeroham, son of
Pashhur, son of Malchijah and Maasai son of Adiel, son of
Jahzerah, son of Meshullam, son of Meshillemith, son of Immer,
13 and their kinsmen, heads of their clans 1,760 very able men
for the work of avodah in the House of God.
14 From the Levites:
Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah,
from the sons of Merari; 15 Bakbakkar, Heresh, Galal, and
Mattaniah son of Mica, son of Zichri, son of Asaph; 16 Obadiah
son of Shemaiah, son of Galal, son of Jeduthun; and Berechiah
son of Asa, son of Elkanah, who lived in the villages of the
Netophathites.

17 The gatekeepers:
Shallum, Akkub, Talmon, Ahiman and their brothers. Shallum
was the leader; 18 he serves to this day at the king's gate to the
east. These were the gatekeepers for the camp of the
descendants of Levi. 19 Shallum son of Kore, son of Ebiasaph,
son of Korah, and his kinsmen from his ancesteral clan, the
Korahites, were assigned to guard the gates of the Tent. Their
ancestors had been responsible for guarding the entrance to
the dwelling of ADONAI 20 when Phinehas, son of Eleazar had
been ruler over them in time past and ADONAI was with him.
21 Zechariah the son of Meshelemiah was gatekeeper of the
door of the Tent of Meeting.
22 All these chosen to be gatekeepers at the gates were 212.
These were registered in the genealogical records of their
villages. David and Samuel the seer had appointed them to
their offices. 23 They and their sons were guards of the gates of
the House of ADONAI, that is, the Tabernacle. 24 The gatekeepers
were posted on the four sides, toward the east, west, north,
and south. 25 Their kinsmen in their villages were to come from
time to time and serve with them for seven days. 26 For the four
chief gatekeepers, who were Levites, were entrusted over the
chambers and over the treasuries in the House of God. 27 They
would spend the night around the House of God, because they
were assigned to guard it and were in charge of opening it
morning by morning.
28 Now some of them had charge of the utensils for avodah,
for by count they brought them in and by count they took them
out. 29 Some of them were appointed over the equipment and
over all the utensils of the sanctuary, as well as over the fine
flour, the wine, the oil, the frankincense and the spices. 30 But
some of the sons of the kohanim prepared the mixture of
spices. 31 Mattithiah, one of the Levites, the firstborn of
Shallum the Korahite, was in charge of preparing the flat
cakes. 32 Some of the relatives of Kohathites were in charge of
preparing the rows of bread every Shabbat.

[33] Now these were the singers, patriarchal leaders of the Levites, who stayed in the chambers and were exempt from other service, for they were on duty day and night. [34] These were heads of the Levite families, chiefs in their geneaological records. These lived in Jerusalem.

[35] Jeiel, the father of Gibeon, lived in Gibeon. His wife's name was Maacah. [36] His firstborn son was Abdon, then Zur, Kish, Baal, Ner, Nadab, [37] Gedor, Ahio, Zechariah and Mikloth. [38] Mikloth fathered Shimeam. They also lived with their kinsmen in Jerusalem, opposite their kinsmen.

[39] Ner fathered Kish and Kish fathered Saul. Saul fathered Jonathan, Malchi-shua, Abinadab and Eshbaal.

[40] The son of Jonathan was Merib-baal and Merib-baal fathered Micah.

[41] The sons of Micah were Pithon, Melech, Taharea and Ahaz.

[42] Ahaz fathered Jarah and Jarah fathered Alemeth, Azmaveth and Zimri.

Zimri fathered Moza [43] and Moza fathered Binea; Rephaiah was his son, Eleasah his son and Azel his son.

[44] Azel had six sons:

Azrikam, Bocru, Ishmael, Sheariah, Obadiah and Hanan. These were the sons of Azel.

Saul Dies on Mount Gilboa

1 Chronicles 10 1 Now the Philistines fought against Israel. The
men of Israel fled before the Philistines and fell slain on Mount
Gilboa. 2 The Philistines pursued Saul and his sons. The
Philistines killed Saul's sons Jonathan, Abinadab and Malchi-
shua. 3 The battle raged around Saul and the archers spotted
him and he was wounded by the archers.
4 Then Saul said to his armor-bearer, "Draw your sword and
run me through, so that these uncircumcised will not come and
torture me."

But his armor-bearer refused to do it, because he was
terrified. Therefore Saul took the sword and fell on it. 5 When
his armor-bearer saw that Saul was dead, he also fell on his
sword and died. 6 So Saul and his three sons died; his whole
household died together. 7 Now when all the men of Israel who
were in the valley saw that they had fled and that Saul and his
sons were dead, they abandoned their towns and fled. The
Philistines then came and lived in them.
8 The next day, when the Philistines came to strip the slain,
they found Saul and his sons fallen on Mount Gilboa. 9 They
stripped him and took his head and his armor, and sent
messengers throughout the land of the Philistines proclaiming
the good news to their idols and to the people. 10 They put his
armor in the house of their gods, and hung his head in the
house of Dagon.
11 Now when all Jabesh Gilead heard all that the Philistines
had done to Saul, 12 all the valiant men arose and retrieved the
body of Saul and the bodies of his sons and brought them to
Jabesh. They buried their bones under the oak tree in Jabesh,
and fasted seven days.
So Saul died because of his unfaithful acts that he committed
against the word of ADONAI, which he did not keep, and he even
consulted a medium for guidance 14 rather than inquire of

ADONAI. So He put him to death and transferred the kingdom to David the son of Jesse.

David's Rise and Capture of Zion

1 Chronicles 11 [1] Then all Israel gathered to David at Hebron,
saying: "Behold, we are your own flesh and blood. [2] In the past,
even when Saul was king, you were the one that led out and
brought in Israel. ADONAI your God also said to you, 'You shall
shepherd My people Israel and you shall be ruler over My
people Israel.'"
[3] When all the elders of Israel came to the king at Hebron,
David made a covenant with them in Hebron before ADONAI.
They anointed David king over Israel, in keeping with the word
of ADONAI by the hand of Samuel.
[4] Then David and all Israel went to Jerusalem—that is Jebus,
where the Jebusite inhabitants of the land lived. [5] Now the
residents of Jebus said to David, "You cannot get in here!"
Nevertheless David captured the stronghold of Zion, which is
now the city of David.
[6] David had said, "Whoever strikes down the Jebusites first
will be commander-in-chief." So Joab son of Zeruiah went up
first, so he became commander. [7] David lived in the stronghold;
for this reason it is called the city of David. [8] He fortified the
city all around, from the Millo to the surrounding walls, and
Joab repaired the rest of the city. [9] David grew more and more
powerful because ADONAI-Tzva'ot was with him.

David's Mighty Men

[10] Now these were chiefs of David's mighty men, who strongly
supported him in his kingdom, together with all Israel to make
him king, according to the word of ADONAI, over Israel. [11] This is
the list of David's mighty men: Jashobeam the son of
Hachmoni, was the chief of the 30; he wielded his spear against
300 and slew them all at one time. [12] After him was Eleazar son
of Dodo the Ahohite, who was one of the three mighty men.
[13] He was with David at Pas Dammim, when the Philistines
assembled there for battle. There was a plot of ground full of

barley where the army retreated from before the Philistines,
14 but they took a stand in the middle of the plot; they defended
it and struck down the Philistines. ADONAI delivered a great
victory.
15 Three of the 30 leaders went down to David at the rock at
the cave of Adullam, while a band of the Philistines was
encamped in the valley of Rephaim. 16 At that time, David was
in the stronghold, while the garrison of the Philistines was in
Bethlehem. 17 David had a craving and said, “If only someone
would give me water to drink from the cistern by the gate in
Bethlehem!” 18 So the three broke through the Philistine camp
and drew water from the cistern by the gate in Bethlehem and
carried it back to David. But David refused to drink it. He
poured it out to ADONAI 19 and said: “Far be it for me that I
should do this before my God! Can I drink the blood of these
men who risked their lives?”—for they brought it at the risk of
their lives and he would not drink it. Such were the exploits of
the Three mighty men.

20 Abishai, Joab’s brother, was chief of the Three. He once
wielded his spear against 300 and slew them. Thus he won a
name among the Three. 21 Of the Three, he was more highly
esteemed than the other two and became their commander,
even though he was not one of the three.
22 Beniah son of Jehoiada was a valiant man from Kabzeel who
had done mighty deeds. He killed the two sons of Ariel of
Moab, and went down and killed a lion inside a pit on a snowy
day. 23 He also killed the giant Egyptian man who was five
cubits tall. In his hand the Egyptian had a spear like a weaver’s
beam, yet Beniah attacked him with a club. He snatched the
spear out of the Egyptian’s hand and killed him with his own
spear. 24 These were the exploits of Beniah son of Jehoiada, who
gained renown among the three mighty men. 25 Behold, he was
more honorable than the 30, yet he was not one of the Three.
Nevertheless, David set him over his bodyguard.
26 The mighty men were:
Asael Joab’s brother,

Elhanan son of Dodo from Bethlehem,
27 Shammoth the Harorite,
Helez the Pelonite,
28 Ira son of Ikkesh the Tekoite,
Abiezer the Anathothite,
29 Sibbecai the Hushathite,
Ilai the Ahohite,
30 Mahrai the Netophathite,
Heled son of Baanah the Netophathite,
31 Ithai son of Ribai from Gibeah of the children of Benjamin,
Benaiah the Pirathonite,
32 Hurai of Nahale-gaash,
Abiel the Arbathite,
33 Azmaveth the Baharumite,
Eliahba the Shaalbonite,
34 the sons of Hashem the Gizonite,
Jonathan son of Shageh the Hararite,
35 Ahiam son of Sacar the Hararite,
Eliphal son of Ur,
36 Hepher the Meherathite,
Ahijah the Pelonite,
37 Hezro the Carmelite,
Naarai the son of Ezbai,
38 Joel the brother of Nathan,
Mibhar son of Hagri,
39 Zelek the Ammonite,
Nahrai the Berothite, the armor-bearer of Joab son of Zeruiah,
40 Ira the Ithrite,
Gareb the Ithrite,
41 Uriah the Hittite,
Zabad son of Ahlai,
42 Adina son of Shiza the Reubenite, a chief of the Reubenites, and 30 with him,
43 Hanan son of Maacah, and Joshaphat the Mithnite,
44 Uzzijah the Ashterathite,
Shama and Jeiel sons of Hotam the Aroerite,

45 Jedaiael son of Shimri and Joha his brother the Tizite,
46 Eliel the Mahavite,
Jeribai and Joshaviah, sons of Elnaam,
and Ithmah the Moabite;
47 Eliel, Obed, and Jaasiel the Mezobaite.

All Israel Rallies to David

1 Chronicles 12 [1] Now these are the men who came to David at
Ziklag when he was banished from the presence of Saul son of
Kish. They were among the warriors who assisted him in battle.
[2] They were armed with bows, and could use both the right
hand and the left to sling stones and shoot arrows from the
bow. They were Saul's kinsmen from Benjamin. [3] Their chief
was Ahiezer, then Joash, sons of Shemaah the Gibeathite, Jeziel
and Pelet, sons of Azmaveth, and Beracah, Jehu the
Anathothite, [4] Ishmaiah the Gibeonite, a mighty man among the
30 and leading the 30, [5] Jeremiah, Jahaziel, Johanan, Jozabad
the Gederathite, [6] Eluzai, Jerimoth, Bealiah, Shemariah,
Shephatiah the Hariphite, [7] Elkanah, Isshiah, Azarel, Joezer and
Jashobeam, the Korahites, [8] Joelah and Zebadiah, sons of
Jeroham from Gedor.

[9] Some of the Gadites there withdrew to follow David to the
stronghold in the wilderness. They were valiant men trained for
battle, armed with shield and spear, whose faces were like the
faces of lions and were as swift as the gazelles on the
mountains. [10] Ezer the chief, Obadiah the second, Eliab the
third, [11] Mishmannah the fourth, Jeremiah the fifth, [12] Attai the
sixth, Eliel the seventh, [13] Johanan the eighth, Elzabad the
ninth, [14] Jeremiah the tenth, Machbannai the eleventh. [15] These
were the Gadites, leaders of the army. The least was equal to
100 and the greatest to 1,000. [16] These were the ones who
crossed the Jordan in the first month, when it was overflowing
its banks, routing all those in the valleys to the east and to the
west.

[17] Some of the children of Benjamin and also from Judah came
to David at the stronghold. [18] David went out to meet them and
answered them saying, "If you come to me in peace to support
me, then my heart will be united with you. But if it is to betray
me to my adversaries, when my hands have done no wrong,
then may the God of our fathers take notice and judge."

[19] Then a spirit came upon Amasai, leader of the 30,

“We are yours, David,
on your side, son of Jesse.
Shalom, shalom to you,
and shalom to him who helps you,
for your God supports you!”
So David welcomed them and made them leaders of the troops.
20 Some from Manasseh went over to David when he went with the Philistines to battle against Saul. But they did not help them because the Philistine rulers after consultation sent him away, saying: “It would cost us our heads if he defected to his master Saul.”
21 When he went to Ziklag, these from Manasseh joined him—Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, Zillethai, the leaders of thousands that were from Manasseh. 22 They helped David against the raiding bands, for all of them were valiant warriors and they were officers in the army. 23 Day by day men came to David to help him until there was a great army like the army of God.

24 These are the numbers of the heads of those armed for war who came to David in Hebron to transfer Saul’s kingdom to him, according to the word of Adonai:
25 The sons of Judah that bore shield and spear were 6,800, armed for war;
26 from the sons of Simeon, 7,100 brave warriors ready for war;
27 from the sons of Levi 4,600; 28 Jehoiada the leader of the Aaronides and with him 3,700; 29 Zadok, a young mighty man of valor, with 22 commanders from his clan;
30 from the sons of Benjamin, Saul’s kinsmen, 3,000 for up to that time the majority of them had kept their allegiance to Saul’s house;
31 from the sons of Ephraim 20,800 valliant warriors, famous men in their clan; 32 from the half-tribe of Manasseh 18,000 who were designated by name to come and make David king;

[33] from the sons of Issachar—men who know how to interpret the signs of the times to determine what Israel should do—200 chiefs with all their kinsmen under their command;
[34] from Zebulun 50,000 warriors prepared for battle, arrayed with all types of weapons of war and ready to give their undivided loyalty;
[35] from Naphtali 1,000 officers, along with 37,000 with shield and spear;
[36] from the Danites, 28,600 equipped for battle;
[37] from Asher 40,000 experienced warriors arrayed for battle;
[38] and from beyond the Jordan, from the Reubenites, the Gadites and the half-tribe of Manasseh 120,000 armed with every type of weapons of war.
[39] All these fighting men, prepared for the battle line, came to Hebron with a whole heart to make David king over all Israel. All the rest of Israel were also of one heart to make David king.
[40] So they were there with David three days, eating and drinking, for their kinsmen had given them provision.
[41] Moreover those who were near to them, from as far as Issachar, Zebulun and Naphtali, brought food on donkeys, camels, mules and oxen. There was flour, pressed figs, raisins, wine, oil, cattle, and sheep in abundance—for indeed, there was joy in Israel.

Ark Retrieved from Kiriath-jearim

1 Chronicles 13 [1] Then David consulted with the officers of the
thousands and of the hundreds, with every leader. [2] David said
to the entire assembly of Israel, “If it seems good to you, and is
from ADONAI Eloheinu, let us spread the word to our kinsmen
who remain in all the regions of Israel, along with the kohanim
and Levites in their towns and pasturelands to come and join
us. [3] Let us bring the Ark of our God back to us—for we did not
inquire of it in the days of Saul.” [4] The entire assembly agreed
to do so, for the proposal seemed right in the eyes of all the
people.

[5] So David assembled all Israel from the Shihor of Egypt to
the entrance of Hamat, to bring the Ark of God from Kiriath-
jearim. [6] David and all Israel went up to Baalah, to Kiriath-
jearim, that was in Judah to bring up from there the Ark of God,
ADONAI who sits enthroned above the cheruvim, which is called
by His Name.

[7] They transported the Ark of God upon a new cart from the
house of Abinadab. Uzza and Ahio guided the cart [8] while David
and all Israel celebrated before God with all their might, with
songs, lyres, harps, timbrels, cymbals and trumpets. [9] But when
they came to the threshing-floor of Hidon, Uzza reached out his
hand to hold the Ark, because the oxen stumbled. [10] The anger
of ADONAI burned against Uzza, and He struck him down,
because he reached out his hand and touched the Ark. He died
there before God.

[11] David was angry because ADONAI had burst out against
Uzza. So he called that place Perez-uzza as it is to this day.

[12] David feared God that day, saying, “How can I ever bring
the Ark of God to me?”

[13] So David did not take the Ark with him to the City of David,
but left it in the house of Obed-edom the Gittite. [14] So the Ark of
God remained with the family of Obed-edom in his house three
months; ADONAI blessed the house of Obed-edom and
everything that he had.

1 Chronicles 14 1 Now King Hiram of Tyre sent messengers to
David, as well as cedar logs, stonemasons and carpenters, to
build a palace for him. 2 Then David knew that ADONAI had
established him king over Israel, for his kingdom was highly
exalted for the sake of His people
Israel.
3 David took more wives in Jerusalem, and David fathered
more sons and daughters. 4 These are the names of the children
born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,
5 Ibhar, Elishua, Elpelet, 6 Nogah, Nepheg, Japhia, 7 Elishama,
Beeliada and Eliphelet.

David Breaks Through at Baal-perazim

8 When the Philistines heard that David was anointed king
over all Israel, all the Philistines went up in search of David,
but David heard of it and went out before them. 9 Now the
Philistines had come and raided the Valley of Rephaim. 10 So
David inquired of God, asking, “Should I go up against the
Philistines? Will You give them over into my hand?”
Then ADONAI said to him, “Go up! I will give them over into
your hand.”
11 So they came up to Baal-perazim, where David defeated
them. David said, “God burst out against my enemies by my
hand, like waters burst out!” Therefore they called the name of
that place Baal-perazim[6]. 12 They abandoned their gods there,
so David ordered and they were burned with fire.
13 But the Philistines again raided the valley. 14 So David again
inquired of God, and God said to him, “Do not go up after them,
but circle around behind them and come against them in front
of the baca trees[7]. 15 As soon as you hear the sound of
marching in the tops of the baca trees, then go out to battle.
For God has gone out before you to strike down the army of the
Philistines.”
16 David did just as God commanded him, and they struck
down the Philistine army from Gibeon to Gezer.

17 So the fame of David spread throughout every land, and
ADONAI brought the fear of him upon all nations.

Ark Enters Jerusalem

1 Chronicles 15 [1] David built houses made for himself in the City of
David; he then prepared a place for the Ark of God and pitched
a tent for it. [2] Then David said, “No one should carry the Ark of
God except the Levites, for ADONAI has chosen them to carry
the Ark of ADONAI and to serve Him forever.” [3] David assembled
all Israel at Jerusalem to bring the Ark of ADONAI up to its place
that he had prepared for it. [4] David gathered together the sons
of Aaron and the Levites:
[5] from the sons of Kohath:
Uriel the leader and 120 of his kinsmen;
[6] from the sons of Merari:
Asaiah the leader and 220 of his kinsmen;
[7] from the sons of Gershom:
Joel the leader with 130 of his kinsmen;
[8] from the sons of Elizaphan:
Shemaiah the leader with 200 of his kinsmen;
[9] from the sons of Hebron:
Eliel the leader with 80 of his kinsmen;
[10] from the sons of Uzziel:
Amminadab the leader and 112 of his kinsmen.

[11] David summoned Zadok and Abiathar the kohanim, along
with the Levites, Uriel, Asaiah, Joel, Shemaiah, Eliel and
Amminadab. [12] He told them, “You are the heads of the Levitical
families. Sanctify yourselves, you and your kinsmen, so that
you may bring up the Ark of ADONAI, the God of Israel, to the
place that I have prepared for it. [13] Because you were not there
the first time, ADONAI our God burst out upon us, for we did not
seek Him regarding the prescribed way.”
[14] So the kohanim and the Levites sanctified themselves in
order to bring up the Ark of ADONAI, the God of Israel. [15] The
Levites carried the Ark of God on their shoulders with poles,
just as Moses commanded according to the word of ADONAI.

16 David ordered the leaders of the Levites to appoint their
kinsmen, the singers, with musical instruments, harps, lyres,
and cymbals, to joyfully make their voices heard. 17 So the
Levites appointed Heman son of Joel; from his brothers, Asaph
son of Berechiah; from their brothers the descendants of
Merari, Ethan son of Kushaiah; 18 and with them their relatives
second in rank: Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel,
Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphalehu and
Mikneiahu, and the gatekeepers Obed-edom and Jeiel.
19 The singers Heman, Asaph, and Ethan were to sound the
bronze cymbals; 20 Zechariah, Aziel, Shemiramoh, Jehiel, Unni,
Eliab, Maaseiah and Benaiah were to play harps according to
alamoth[8], 21 but Mattitiah, Eliphalehu, Mikneiah, Obed-edom,
Jehiel and Azaziah were to lead with lyres, according to the
sheminith[9]. 22 Chenaniah, leader of the Levites in music, was to
direct the music because he was a master. 23 Berechiah and
Elkanah were gatekeepers for the Ark. 24 The kohanim
Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah
and Eliezez were to blow the trumpets before the Ark of God.
Obed-edom and Jehiah were gatekeepers for the Ark.
25 So David and the elders of Israel and the commanders of
the thousands went to bring up the Ark of the Covenant of
Adonai out of the house of Obed-edom with rejoicing. 26 Because
God helped the Levites who were carrying the Ark of the
Covenant of Adonai, they sacrificed seven bulls and seven
rams. 27 Now David was clothed with a robe of fine linen, as
were all the Levites who were carrying the Ark, and as were
the singers and Henaniah the leader of the songs of the
singers. David also wore a linen ephod. 28 Thus all Israel
brought up the Ark of the Covenant of Adonai with shouting,
with the sound of the shofar, trumpets and cymbals, and the
playing of lyres and harps.
29 As the Ark of the Covenant of Adonai came to the City of
David, Michal, Saul’s daughter, looked out the window. When
she saw King David dancing and celebrating, she despised him
in her heart.

Worship in David's Tent

1 Chronicles 16 [1] They brought the Ark of God and set it in the
middle of the tent that David had pitched for it. Then they
offered burnt offerings and peace offerings before God. [2] After
David finished offering the burnt offering and the fellowship
offerings, he blessed the people in the Name of ADONAI. [3] He
then distributed to everyone in Israel—man and woman alike—
to each a loaf of bread, a date cake and a raisin cake.

[4] He appointed some of the Levites as ministers before the
Ark of ADONAI, to petition, to thank and to praise ADONAI, the
God of Israel. [5] Asaph was the chief and second to him were
Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab,
Benaiah, Obed-edom and Jehiel. They were to play harps and
lyres; Asaph was to sound the cymbals, [6] and the kohanim
Benaiah and Jahaziel were to blow trumpets continually before
the Ark of the Covenant of God.

[7] On that day David first appointed Asaph and his kinsmen to
give thanks to ADONAI:

[8] Give thanks to ADONAI,
call upon His Name.

Make His deeds known
among the peoples.
9 Sing to Him! Sing praises to Him!
Tell of all His wonderful acts.
10 Glory in His holy Name!
Let the heart of those who seek ADONAI rejoice.
11 Seek ADONAI and His strength.
Seek His face always.
12 Remember the wonders He has done,
His signs and judgments of His mouth,
13 O descendants of Israel His servant,
O sons of Jacob, His chosen ones!
14 He is ADONAI our God;
His judgments are in all the earth.
15 Remember His covenant forever,
the word that He commanded for a thousand generations—
16 that He made with Abraham,
swore to Isaac,
17 and confirmed in a decree with Jacob
to Israel as an everlasting covenant,
18 saying: “To you I give the land of Canaan
as your allotted inheritance.”

19 When you were but a few in number,
very few, and strangers in it,
20 and wandered from nation to nation,
from one kingdom to another,
21 He allowed no one to oppress them,
but for their sake He reproved kings:
22 “Touch not My anointed ones,
and do My prophets no harm.”
23 Sing to ADONAI, all the earth!
Proclaim His salvation from day to day.

24 Declare His glory among the nations,
His wonderous works among all the peoples.
25 For great is ADONAI and greatly to be praised.
He is to be feared above all gods.
26 For all the gods of the peoples are idols,
but ADONAI made the heavens.
27 Splendor and majesty are before Him;
strength and joy are in His place.
28 Ascribe to ADONAI, O families of the peoples,
ascribe to ADONAI glory and strength.
29 Ascribe to ADONAI the glory due to His Name.
Bring an offering and come before Him.
Worship ADONAI in the splendor of holiness.
30 Tremble before Him, all the earth!
The world is firmly established—it will not be moved.
31 Let the heavens be glad and the earth rejoice!
Let them say among the nations: "ADONAI reigns!"
32 Let the sea roar and all that is in it.
Let the field rejoice and all that is in it.
33 Then the trees of the forest will sing for joy before
ADONAI,
for He comes to judge the earth.

34 Give thanks to ADONAI for He is good,
for His mercy endures forever.
35 Declare, "Save us, O God of our salvation!
Gather and rescue us from the nations,
that we may give thanks to Your holy Name,
that we may glory in Your praise."
36 Blessed be ADONAI, the God of Israel,
from everlasting to everlasting.
Then all the people said "Amen," and "Praise ADONAI."

[37] So David left Asaph and his kinsmen there before the Ark of the Covenant of ADONAI, to minister before the Ark continually, according to each day's requirements, [38] including Obed-edom and his 68 kinsmen. Obed-edom son of Jeduthun and Hosah were gatekeepers. [39] Also he left Zadok the kohen and his fellow kohanim before the Tabernacle of ADONAI in the high place that was at Gibeon [40] to offer burnt offerings to ADONAI on the altar of burnt offering, regularly morning and evening, according to all that is written in the Torah of ADONAI that He commanded Israel. [41] Along with them were Heman and Jeduthun and the rest who were chosen, designated by name to give thanks to ADONAI—for His mercy endures forever. [42] Heman and Jeduthun had trumpets and cymbals for music and other instruments for praising God. The sons of Jeduthun were to be at the gate.

[43] Then all the people departed each one to his home, and David returned to bless his household.

Covenant Promise to David

1 Chronicles 17 1 After David settled in his place, David said to
Nathan the prophet, “Look! I am living in a house of cedar,
while the Ark of the Covenant of ADONAI is under a tent.”
2 Then Nathan said to David, “Do all that is in your heart, for
God is with you.”
3 But that same night the word of God came to Nathan,
saying: 4 “Go and tell David My servant, thus says ADONAI, ‘You
are not to build Me a house in which to dwell. 5 For I have not
dwelt in a house from the day I brought Israel out to this day. I
have gone from tent to tent, and from one dwelling to another.
6 Wherever I went throughout all Israel, did I ever speak a word
to any of the judges of Israel whom I commanded to shepherd
My people, saying, “Why have you not built Me a house of
cedar?”’
7 “So now, say this to My servant David, ‘Thus says ADONAI
Tzva’ot, I took you from the pasture and from following the
sheep, to be prince over My people Israel. 8 I have been with
you wherever you went and have cut off all your enemies from
before you. I will make your name like the names of the great
ones that are in the earth. 9 I wil establish a place for My
people Israel, and plant them, so that they may dwell in their
own place and shall tremble no more. Violent people will no
longer wear them down, as they did formerly, 10 from the days I
ordered judges to be over My people Israel. I will subdue all
your enemies.’
“‘Moreover, I declare to you that ADONAI will build you a
house. 11 It will be that when your days are fulfilled to go with
your fathers, I will raise up your offspring after you, one of
your own sons, and I will establish his kingdom. 12 He will build
a house for Me and I will establish his throne forever. 13 I will
be a father to him and he will be a son to Me,[10] I will not
withdraw My lovingkindness from him, as I withdrew it from
the one who ruled before you. 14 I will appoint him over My

House and My kingdom forever, and his throne will be established forever.’”
15 According to all these words and according to all this vision, Nathan spoke to David.

16 Then King David went in and sat before ADONAI, and said, “Who am I, ADONAI Elohim, and what is my family, that You have brought me thus far? 17 And this was not enough in Your eyes, O God! You have spoken about the future of Your servant’s household. You have regarded me as the most distinquished of men, ADONAI Elohim.
18 “What more can David say to You for honoring Your servant? For You know Your servant. 19 ADONAI, for the sake of Your servant and according to Your own heart, You have done all these great things, to reveal all Your greatness.
20 “ADONAI, there is none like You and there is no other god besides You, as we have heard with our own ears. 21 And who is like Your people Israel—the one nation on earth whom God went out to redeem as a people for Himself and to make a Name for Yourself by great and awesome deeds, by driving out nations from before Your people, whom You redeemed from Egypt? 22 You made Your people Israel Your own people forever, and You, ADONAI, became their God.
23 “Now, ADONAI, may the word that You have spoken concerning Your servant and his house be confirmed forever. Do as You have spoken 24 so that it might be established and Your Name might be magnified forever, saying, ‘ADONAI-Tzva’ot, the God of Israel, is Israel’s God.’ Then the house of David Your servant will be established before You.
25 “You, my God, have revealed to Your servant that You will build a house for him. So Your servant has found courage to pray before You. 26 Now, ADONAI, You are God! You have promised this good thing to Your servant. 27 Now You are willing to bless the house of Your servant, so that it may continue forever before You, for it is You, ADONAI who have blessed, and it is blessed forever!”

King David's Rule Expands

1 Chronicles 18 [1] In the course of time, David defeated the
Philistines and subdued them. He took Gath and its villages
from the hand of the Philistines. [2] He also defeated Moab, and
the Moabites became vassals to David and brought tribute.
[3] Moreover, David defeated King Hadadezer of Zobah at
Hamath, when he went to establish his dominion to the
Euphrates River. [4] David captured from him 1,000 chariots,
7,000 horsemen and 20,000 infantrymen. David hamstrung all
the chariot horses but reserved 100 of them for chariots.
[5] When the Arameans of Damascus came to help King
Hadadezer of Zobah, David struck down 22,000 of the
Arameans. [6] David put garrisons in Aram of Damascus and the
Arameans became subject to David and brought tribute. ADONAI
gave David victory wherever he went. [7] David took the gold
shields that were on Hadadezer's servants and brought them to
Jerusalem. [8] From Tibhath and from Kun, Hadadezer's cities,
David took a very large quantity of bronze, which Solomon
used to make the bronze sea, pillars and bronze vessels.
[9] When King Tou of Hamath heard that David had defeated
the whole army of King Hadadezer of Zobah, [10] he sent his son
Hadoram to King David to greet and bless him because he
fought against Hadarezer and defeated him—for Hadadezer
had many wars with Tou. He also sent all kinds of articles of
gold, silver and bronze.
[11] King David dedicated these articles to ADONAI, along with
the silver and gold that he had taken from all the nations: from
Edom and Moab, the Ammonites, the Philistines and Amalek.
[12] Abishai son of Zeruiah struck down 18,000 Edomites in the
Valley of Salt. [13] Then he put garrisons in Edom, and all the
Edomites became vassals to David. So ADONAI gave David
victory wherever he went.
[14] David reigned over all Israel and he administered justice
and righteousness to all his people. [15] Joab son of Zeruiah was
over the army, and Jehoshaphat son of Ahilud was secretary.

16 Zadok son of Ahitub and Abimelech son of Abiathar were
kohanim, and Shavsha was scribe. 17 Benaiah son of Jehoiada
was over the Cherethites and Pelethites, and David’s sons were
chief officials in the service of the king.

Defeating the Ammonites

1 Chronicles 19 1 Now in the course of time Nachash king of the
Ammonites died and his son became king in his place. 2 David
said: “l will show lovingkindness to Hanun son of Nahash,
because his father dealt loyally with me.”

So David sent messengers to console him concerning his
father. But when David’s emissaries came to Hanun in the land
of the Ammonites to console him, 3 the Ammonite officials said
to Hanun, “Do you really think that David is honoring your
father, by sending messengers to express sympathy? Have not
his servants come to you to explore and spy out the country to
overthrow it?” 4 So Hanun took David’s emissaries and shaved
them. He cut off their garments in the middle at the buttocks
and sent them away.

5 When some people came and told David about the men, he
sent messengers to meet them for the men were throughly
humiliated. The king said: “Stay in Jericho until your beards
grow and then return.”

6 When the children of Ammon realized they had made
themselves a stench to David, Hanun and the Ammonites sent
1,000 talents of silver to hire chariots and charioteers from
Aram-naharaim[11], Aram-maacah and Zobah. 7 So they hired
32,000 chariots along with the king of Maacah and his people,
who came and camped before Medeba. The children of Ammon
also assembled from their cities and moved out to the battle.

8 On hearing this, David sent Joab and the entire army of
mighty men. 9 The children of Ammon came out and took up
battle formation at the city gate, while the kings who had come
were by themselves in the field. 10 When Joab saw that there
was a battle line against him both in front and rear, he selected
some of Israel’s best men and deployed them against the
Arameans. 11 He put the rest of the people under the command
of his brother Abishai, and arrayed them against the
Ammonites. 12 He said: “If the Arameans are too strong for me,
then you will help me, but if the Ammonites are too strong for

you, then I will help you. 13 Chazak! Take courage for the sake
of our people and the cities of our God! ADONAI will do what is
good in His eyes.”
14 So Joab and the people who were with him advanced to
battle against the Arameans, and they fled before him. 15 When
the Ammonites saw that the Arameans had fled, they likewise
fled before his brother Abishai and withdrew into the city. Then
Joab went to Jerusalem.
16 After the Arameans saw that they had been routed by
Israel, they sent messengers and had the Arameans brought
from across the River[12] with Shophah the commander of
Hadadezer’s army leading them.
17 When David was informed he gathered all Israel and
crossed the Jordan. He came against them and took up
positions against them. David took up positions against the
Arameans in battle and they fought with him. 18 But the
Arameans fled before Israel. David killed 7,000 Aramean
charioteers and 40,000 infantrymen. He also killed Shophah
the commander of the army.
19 Now when Hadadezer’s vassals saw that they had been
defeated by Israel, they made peace with David and served
him. Thus the Arameans were no longer willing to help the
Ammonites.

Clearing Out the Giants

1 Chronicles 20 1 At the turn of the year, the season when kings go
out to war, Joab led out the army and devastated the land of
the Ammonites. He went and besieged Rabbah, while David
remained in Jerusalem. Joab smote Rabbah and left it in ruins.
2 David took the crown from the head of their king—its weight
was found to be a talent[13] of gold and it was set with precious
stones—and it was placed on David's head. He took a vast
amount of spoils from the city. 3 Furthermore, he removed the
people who were in it and set them to work with saws, sharp
iron tools and axes. Thus he did to all the Ammonite cities.
Then David and all the people returned to Jerusalem.

4 Now it came about after this, that war broke out with the
Philistines at Gezer. Then Sibbecai the Hushathite struck down
Sippai, one of the descendants of the Rephaim, and they were
subdued. 5 Again there was war with the Philistines, and
Elhanan the son of Jair killed Lahmi, the brother of Goliath the
Gittite, whose spear had a shaft like a weaver's beam. 6 Once
again there was a battle at Gath, where there was a man of
great stature who had 24 fingers and toes, six on each hand
and six on each foot. He too also descended from the giants.
7 When he taunted Israel, Jonathan son of Shimea, David's
brother, struck him down.

8 These were descendants of the giants in Gath; they fell by
the hand of David and his servants.

Census and Plague

1 Chronicles 21 1 Then satan stood up against Israel and incited
David to count Israel. 2 So David told Joab and the leaders of
the people, “Go, count Israel from Beersheba to Dan. Then
bring me a report so I may know their number.”
3 But Joab said, “May ADONAI multiply His people 100 times
over! But my master the king, are they not all my master’s
servants? Why does my master require this thing? Why should
he be a cause of guilt to Israel?” 4 Nevertheless the king’s word
prevailed against Joab. So Joab departed and went throughout
all Israel and finally came back to Jerusalem.
5 Joab gave the number of the census of the people to David:
in all Israel there were 1,100,000 sword-wielding men; Judah
had 470,000 sword-wielding men. 6 But he did not include Levi
and Benjamin in the numbering, for the king’s word was
detestable to Joab. 7 But God was displeased with this thing and
He struck Israel.
8 Then David said to God, “I have sinned greatly by doing
this. But now, I entreat you, take away the guilt of Your servant
for I have behaved very foolishly.”
9 Then ADONAI spoke to Gad, David’s seer, saying: 10 “Go and
speak to David, saying, ‘Thus says ADONAI, “I offer you three
things; choose one of them and I will bring it upon you.”’”
11 So Gad went to David and said to him, “Thus says ADONAI:
‘Select for yourself 12 either three years of famine, or three
months being swept away from before your adversaries and the
sword of your enemies overtaking you or three days of the
sword of ADONAI, pestilence in the land and the angel of ADONAI
ravaging throughout all the territories of Israel. Now, consider
what I should reply to the one who sent me.’”
13 David said to Gad, “I am in a great anguish! Let me fall into
the hand of ADONAI for His compassion is very great. But do not
let me fall into the hand of man.”
14 So ADONAI sent a plague upon Israel, and 70,000 men of
Israel fell. 15 And God sent an angel to Jerusalem to destroy it,

but while he was doing so, ADONAI saw and was grieved over the calamity. He said to the destroying angel, “Enough! Now withdraw your hand!”

The angel of ADONAI was then standing by the threshing floor of Ornan the Jebusite. **16** David lifted up his eyes and saw the angel of ADONAI standing between the earth and the heaven with a drawn sword in his hand stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell on their faces. **17** David said to God, “Was it not I who commanded to count the people? I alone am the one who sinned and behaved wickedly. But these sheep, what have they done? Please let Your hand, ADONAI my God, be against me and against my father’s house, but do not let the plague be on Your people.”

18 So the angel of ADONAI told Gad to instruct David that David should go up and build an altar to ADONAI on the threshing floor of Ornan the Jebusite. **19** So David went up by the word of Gad, which he spoke in the Name of ADONAI. **20** While Ornan was threshing wheat, he turned and saw the angel. His four sons who were with him hid themselves. **21** When David came to Ornan, Ornan looked up and saw David. He went out from the threshing floor and bowed to David with his face to the ground.

22 Then David said to Ornan: “Give me the site of this threshing floor that I may build an altar to ADONAI. Sell it to me for full price, so the plague on the people may be stopped.”

23 Then Ornan said to David, “Take it! Let my lord the king do whatever seems good in his eyes. Look, I will give the oxen for burnt offerings, the threshing sledges for wood, and the wheat for the grain offering. I will give all this.”

24 King David said to Ornan, “No, I insist on buying it for the full price. For I will not take for ADONAI what is yours, or sacrifice a burnt offering that cost me nothing.”

25 So David gave Ornan 600 shekels of gold by weight for the place. **26** David built there an altar to ADONAI and offered burnt offerings and peace offerings. He called on ADONAI and He answered him with fire from heaven upon the altar of burnt offering. **27** Then ADONAI commanded the angel, and he put his sword back in its sheath.

[28] At that time, when David saw that ADONAI had answered
him at the threshing floor of Ornan the Jebusite, he sacrificed
there. [29] For the Tabernacle of ADONAI, which Moses had made
in the wilderness, and the altar of burnt offering were at that
time in the high place at Gibeon. [30] But David could not go
before it to seek God for he was afraid of the sword of the
angel of ADONAI.

1 Chronicles 22 1 Then David said, “This is the place where the House of ADONAI Elohim will be, along with the altar for burnt sacrifices for Israel.”

Preparing for the Temple 2 David gave orders to assemble the foreigners in the land of Israel, and assigned them to be masons to quarry stones to build the House of God. 3 David supplied an abundance of iron for nails for the doors of the gates and for the joints, so much bronze that it could not be weighed, 4 and cedar logs without number, for the Zidonians and the Tyrians brought an abundance of cedar logs to David.

5 David said, “Solomon my son is young and inexperienced and the House that is to be built for ADONAI must be exceedingly magnificent, famous and glorious throughout all the nations. Therefore I will make preparation for it.” So David made extensive preparations before his death.

6 Then He called for Solomon his son, and charged him to build a House for ADONAI, the God of Israel. 7 David said to Solomon, “My son, I had it in my heart to build a House for the name of ADONAI my God. 8 But the word of ADONAI came to me, saying, ‘You have shed much blood and fought many battles. You will not build a House for My Name because you have shed much blood before Me on the earth. 9 Behold, a son will be born to you who will be a man at rest. I will give him rest from all his enemies on every side. His name will be Solomon and I will confer shalom and quietness on Israel in his days. 10 He will build a House for My name; he will be My son and I will be His Father.[14] I will establish his royal throne over Israel forever.’

11 “Now, my son, may ADONAI be with you, and may you succeed in building the House of ADONAI your God as He spoke concerning you. 12 Only may ADONAI give you insight and understanding when He gives you charge over Israel so that you may observe the Torah of ADONAI your God. 13 Then you will prosper, if you carefully observe the statutes and the

ordinances that ADONAI commanded Moses concerning Israel. Chazak! And be courageous! Do not be afraid or dismayed.

14 "Now behold, with great pain I have provided for the House of ADONAI 100,000 talents of gold, a million talents of silver, and bronze and iron beyond weighing for there is so much of it. I have also prepared wood and stone, and you must add to them. **15** Moreover, you have an abundance of workmen: stonecutters, masons, carpenters and every kind of craftsmen skilled in every kind of material—**16** in gold, silver, bronze and iron—beyond number. Arise and work! May ADONAI be with you."

17 David also commanded all the leaders of Israel to help Solomon his son, **18** "Is not ADONAI your God with you? Has He not given you rest on every side? For He has delivered the inhabitants of the land into my hand and the land is subdued before ADONAI and before His people. **19** Now set your hearts and souls to seek after ADONAI your God. Rise up and build the Sanctuary of ADONAI Elohim so that you can bring the Ark of the Covenant of ADONAI and the holy vessels of God into the House built for the Name of ADONAI."

Census of Levites

1 Chronicles 23 [1] When David was old and full of days, he made his
son Solomon king over Israel.
[2] He also gathered together all the leaders of Israel along
with the kohanim and the Levites. [3] The Levites 30 years old or
more were counted; their head count was 38,000 men. [4] Of
these, there were 24,000 to oversee the work of the House of
ADONAI, 6,000 officers and judges, [5] 4,000 gatekeepers, and
4,000 for praising ADONAI "with the instruments which I made
for giving praise."
[6] David organized them into divisions:
The sons of Levi:
Gershon, Kohath and Merari.
[7] Of the Gershonites:
Ladan and Shimei.
[8] The sons of Ladan:
Jehiel the leader, Zetham and Joel—three.
[9] The sons of Shimei:
Shelomith, Haziel and Haran—three.
These were the heads of the clans of Ladan.
[10] The sons of Shimei:
Jahath, Zina, Jeush and Beriah.
These were the sons of Shimei—four.
[11] Jahath was the first and Zizah the second, but Jeush and
Beriah did not have many sons, so they were enrolled together
as a single clan.

[12] The sons of Kohath:
Amram, Izhar, Hebron and Uzziel—four.
[13] The sons of Amram:
Aaron and Moses.
Aaron, along with his descendants, was set apart to be
consecrated as most holy forever, to burn incense before
ADONAI, to minister to Him, and to bless in His name forever.

14 But as for Moses the man of God, his sons are named among
the tribe of Levi.
15 The sons of Moses:
Gershom and Eliezer.
16 The sons of Gershom:
Shebuel, the leader.
17 The sons of Eliezer:
Rehabiah the chief. Eliezer had no other sons, but the sons of
Rehabiah were very numerous.
18 The sons of Izhar:
Shelomith the leader.
19 The sons of Hebron:
Jeriah the first, Amariah the second, Jahaziel the third and
Jekameam the fourth.
20 The sons of Uzziel:
Micah the first and Isshiah the second.
21 The sons of Merari:
Mahli and Mushi.
The sons of Mahli:
Eleazar and Kish. 22 Eleazar died having no sons but only
daughters; the sons of Kish, their kinsmen, took them as wives.
23 The sons of Mushi:
Mahli, Eder, and Yeremot—three.
24 These were the sons of Levi by clans, with the heads of
clans as they were enrolled and with a list of their names by
heads who carried out the task of avodah in the House of
ADONAI from 20 years old and upward. 25 For David said:
"ADONAI, the God of Israel, has given His people rest and He
dwells in Jerusalem forever. 26 Therefore, the Levites need not
carry the Tabernacle and all the vessels for avodah." 27 For
according to David's final instructions, the Levites 20 years old
and upward were counted.
28 For their duty was to help the descendants of Aaron in the
avodah of ADONAI'S House concerning the courtyards and
rooms, the purification of all holy things and the performance
of the avodah of God's House, 29 the rows of bread, the fine
flour for the grain offering, the matzot, the cake baked on the

griddle or mixed and every measure of capacity and length,
30 and to stand every morning to thank and praise ADONAI. They
also did this in the evening 31 and whenever burnt offerings
were offered to ADONAI on Shabbatot, New Moons and the
moadim. They were to serve regularly before ADONAI, according
to the proper number in the manner prescribed for them.
32 They were to keep watch over the Tent of Meeting, the Holy
Place and the sons of Aaron their kinsmen for avodah in the
House of ADONAI.

1 Chronicles 24 [1] Now these were the divisions of the sons of Aaron.
The sons of Aaron were Nadab and Abihu, Eleazar and
Ithamar. [2] But Nadab and Abihu died before their father and
had no children, so Eleazar and Ithamar served as kohanim.
[3] David, with Zadok of the sons of Eleazar and Ahimelech of the
sons of Ithamar, divided them into their offices according to
their avodah. [4] More leading men were found among the sons
of Eleazar than among the sons of Ithamar, so they divided
them: the sons of Eleazar had 16 leaders of clans and the sons
of Ithamar had eight leaders of clans. [5] Thus, they were
impartially divided by lot for there were officials of the Holy
Place and officials of God, both from the sons of Eleazar and
from the sons of Ithamar.
[6] The scribe Shemaiah, son of Nethanel from the Levites,
recorded them in the presence of the king, the princes, Zadok
the priest, Ahimelech son of Abiathar, and the leaders of the
clans of the kohanim and of the Levites: one clan taken for
Eleazar and one for Ithamar.
[7] Now the first lot came for Jehoiarib, the second for Jedaiah,
[8] the third for Harim, the fourth for Seorim, [9] the fifth for
Malchijah, the sixth for Mijamin, [10] the seventh for Hakkoz, the
eighth for Abijah, [11] the ninth for Jeshua, the tenth for
Shecaniah, [12] the eleventh for Eliashib, the twelfth for Jakim,
[13] the thirteenth for Huppah, the fourteenth for Heshebeab,
[14] the fifteenth for Bilgah, the sixteenth for Immer, [15] the
seventeenth for Hezir, the eighteenth for Hapizzez, [16] the
nineteenth for Petahiah the twentieth for Jehezkel, [17] the
twentyfirst for Jachin, the twentysecond for Gamul, [18] the
twentythird for Delaiah, the twentyfourth for Maaziah.
[19] These were their duties for their avodah upon entering into
the House of ADONAI according to the ordinance given to them
by the hand of Aaron their father, just as ADONAI the God of
Israel had commanded him.
[20] As for the rest of the sons of Levi:
from the sons of Amram: Shubael;
from the sons of Shubael: Jehdeiah.
[21] As for Rehabiah, from the sons of Rehabiah

Isshiah was the first.
22 From the Izharites: Shelomoth;
from the sons of Shelomoth: Jahath.
23 The sons of Hebron: Jeriah, Amariah the second, Jahaziel the third, Jekameam the fourth.
24 The sons of Uzziel: Micah;
from the sons of Micah: Shamir.
25 The brother of Micah, Ishiah;
from the sons of Ishiah: Zechariah.
26 The sons of Merari: Mahli and Mushi;
the sons of Jaaziah: Beno.
27 The sons of Merari:
from Jaaziah: Beno, Shoham, Zaccur and Ibri.
28 From Mahli:
Eleazar, who had no sons.
29 From Kish, the sons of Kish: Jerahmeel.
30 The sons of Mushi: Mahli, Eder and Jerimoth.

These were the sons of the Levites by their clans. 31 These also cast lots even as their kinsmen the sons of Aaron did in the presence of King David, Zadok, Ahimelech and the heads of the clans of the kohanim and the Levites—the families of the oldest just like those of his youngest brother.

Orders of Prophetic Levites

1 Chronicles 25 1 Moreover, David and the commanders of the
army, set apart for avodah the sons of Asaph, Heman, and
Jeduthun who prophesied with lyres, harps and cymbals. The
list of those who performed this work according to their service
was: 2 from the sons of Asaph:
Zaccur, Joseph, Nethaniah, and Asarelah. The sons of Asaph
were under the supervision of Asaph, who prophesied under
the hand of the king.
3 As for Jeduthun, from Jeduthun's sons:
Gedaliah, Zeri, Jeshaiah, Hashabiah and Mattithiah—six,
under the charge of their father Jeduthun—who prophesied
with the harp, giving thanks and praise to ADONAI.
4 As for Heman, from Heman's sons:
Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah,
Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah,
Mallothi, Hothir and Mahazioth. 5 All these were the sons of
Heman the king's seer according to the promise of God to lift
up a horn. God gave Heman 14 sons and three daughters.
6 All these were under the direction of their father for singing
in the House of ADONAI with cymbals, harps and lyres for the
avodah of the House of God under the hand of the king. Asaph,
Jeduthun, and Heman along with 7 with their kinsmen all
trained and skillfull singers of ADONAI, numbered 288. 8 They
cast lots for their divisions on the principal of small and great
alike, teacher as well as student.
9 Now the first lot went to Asaph's son Joseph—12
the second to Gedaliah, his brothers and sons—12;
10 the third to Zaccur, his sons and his brothers—12;
11 the fourth to Izri, his sons and his brothers—12;
12 the fifth to Nethaniah, his sons and his brothers—12;
13 the sixth to Bukkiah, his sons and his brothers—12;
14 the seventh to Jesarelah, his sons and his brothers—12;
15 the eighth to Jeshaiah, his sons and his brothers—12;
16 the ninth to Mattaniah, his sons and his brothers—12;

17 the tenth to Shimei, his sons and his brothers—12;
18 the 11th to Azarel, his sons and his brothers—12;
19 the 12th to Hashabiah, his sons and his brothers—12;
20 the 13th to Shubael, his sons and his brothers—12;
21 the 14th to Mattithiah, his sons and his brothers—12;
22 the 15th to Jeremoth, his sons and his brothers—12;
23 the 16th to Hananiah, his sons and his brothers—12;
24 the 17th to Joshbekashah, his sons and his brothers—12;
25 the 18th to Hanani, his sons and his brothers—12;
26 the 19th to Mallothi, his sons and his brothers—12;
27 the 20th to Eliathah, his sons and his brothers—12;
28 the 21st to Hothir, his sons and his brothers—12;
29 the 22nd to Giddalti, his sons and his brothers—12;
30 the 23rd to Mahazioth, his sons and his brothers—12;
31 the 24th to Romamti-ezer, his sons and his brothers—12.

Gatekeepers and Treasurers

1 Chronicles 26 [1] The divisions of the gatekeepers:
of the Korahites: Meshelemiah son of Kore, of the sons of Asaph.
[2] Meshelemiah had sons:
Zechariah the firstborn,
Jediael the second,
Zebadiah the third,
Jathniel the fourth,
[3] Elam the fifth,
Jehohanan the sixth,
and Eliehoenai the seventh.
[4] Obed-edom had sons:
Shemaiah the firstborn,
Jehozabad the second,
Joah the third,
Sacar the fourth,
Nethanel the fifth,
[5] Ammiel the sixth,
Issachar the seventh,
and Peullethai the eighth,
(for God had blessed him).

[6] To his son Shemaiah were born sons who were leaders of their clans, for they were men of great ability. [7] The sons of Shemaiah: Othni, Rephael, Obed and Elzabad. His brothers Elihu and Semachiah were also valiant men. [8] All these were descendants of Obed-edom. They and their sons and their kinsmen were capable men with the strength to do the work—62 of Obed-edom.
[9] Meshelemiah had sons and brothers—18 able men.
[10] Also Hosah, a descendant of Merari, had sons: Shimri the first (although he was not the firstborn, his father made him the first), [11] Hilkiah the second, Tebaliah the third, and

Zechariah the fourth. All the sons and brothers of Hosah were 13.

12 These divisions of the gatekeepers by their chief men had duties corresponding to their kinsmen for avodah in the House of ADONAI. 13 So they cast lots, small and great alike, by clans for each gate.

14 The lot for the east gate fell to Shelemiah. Then they cast lots for Zechariah his son, an insightful counselor, and his lot came out for the north gate. 15 To Obed-edom the south gate and to his sons the storehouse. 16 To Shuppim and Hosah the east gate by the Shallecheth gate on the ascending highway.

Guard corresponded to guard. 17 There were six Levites on the east, four a day on the north, four a day on the south, and at the storehouse by pairs. 18 At the colonnade on the west, there were four on the road and two at the colonnade itself. 19 These were the divisions of the gatekeepers of the sons of Korah and the sons of Merari.

20 And the Levites: Ahijah was over the treasuries of the House of God and the treasuries of the dedicated things. 21 The descendants of Ladan who were sons of Gershon through Ladan and were chiefs of the clans of Ladan the Gershonite were Jehieli, 22 the sons of Jehieli, Zetham and Joel his brother. They were over the treasuries of the House of ADONAI.

23 Of the Amramites, the Izharites, the Hebronites, the Uzzielites:

24 Shebuel son of Gershom son of Moses was officer over the treasuries. 25 His relatives through Eliezer: Rehabiah his son, Jeshaiah his son, Joram his son, Zichri his son and Shelomith his son.

26 This Shelomith and his kinsmen were over all the treasuries of the dedicated things that King David and the chiefs of the clans and the commanders over thousands and hundreds, and other army commanders had dedicated. 27 They dedicated some of the plunder taken in battles to maintain the House of ADONAI. 28 All that Samuel the seer, Saul son of Kish, Abner son of Ner

and Joab son of Zeruiah had dedicated, and any other dedicated thing was in the care of Shelomith and his relatives.
29 Of the Izharites: Henaniah and his sons were assigned outside duties as officers and judges over Israel.
30 Of the Hebronites: Hashabiah and his brothers, 1,700 capable men, had oversight of Israel west of the Jordan for all the work of ADONAI and for the king's service. 31 As for the Hebronites: Jerijah was the chief of the Hebronites according to the genealogical records of their families. In the fortieth year of David's reign a search was made and found in them were valiant men in Jazer of Gilead. 32 His relatives, 2,700 men of valor, were heads of clans whom King David had appointed over the Reubenites, the Gadites and the half-tribe of the Manasseh in every matter pertaining to God and the affairs of the king.

David’s Officers

1 Chronicles 27 [1] The number of Bnei-Yisrael—heads of clans, officers of thousands and hundreds, and their officers who served the king in all matters of the divisions that came in and went out month by month throughout the year—each division had 24,000.

[2] Over the first division, for the first month, was Jashobeam son of Zabdiel. His division had 24,000. [3] He was a descendant of Perez, the head of all the officers of the army for the first month.

[4] Over the division of the second month was Dodai the Ahohite. Mikloth was the chief officer and his division consisted of 24,000.

[5] The third army commander, for the third month, was Benaiah son of Jehoiada the kohen. He was leader of his division, which consisted of 24,000. [6] This was Benaiah, who was a mighty man of the 30 and had charge over the 30. Ammizabad his son was over his division.

[7] The fourth commander, for the fourth month, was Asahel brother of Joab. Zebadiah, his son, succeeded him. His division consisted of 24,000.

[8] The fifth commander, for the fifth month, was Shamhuth the Izrahite. His division consisted of 24,000.

[9] The sixth commander, for the sixth month, was Ira the son of Ikkesh the Tekoite. His division consisted of 24,000.

[10] The seventh commander, for the seventh month, was Heletz the Pelonite, from the children of Ephraim. His division consisted of 24,000.

[11] The eighth commander, for the eighth month, was Sibbcai the Hushathite from the Zerahites. His division consisted of 24,000.

[12] The ninth commander, for the ninth month, was Abiezer the Anathotite, of the Benjamites. His division consisted of 24,000.

[13] The tenth commander, for the tenth month, was Maharai the Netophathite of the Zerahites. His division consisted of

24,000.
14 The eleventh commander, for the eleventh month, was
Benaiah the Pirathonite a descendant of Ephraim. His division
consisted of 24,000.
15 The twelfth commander, for the twelfth month, was Heldai
the Netophathite of Othniel. His division consisted of 24,000.
16 Furthermore, over the tribes of Israel:
of the Reubenites: Eliezer son of Zichri was the chief officer;
of the Simeonites: Shephatiah son of Maacah;
17 of Levi: Hashabiah son of Kemuel;
of Aaron: Zadok;
18 of Judah: Elihu, one of David's brothers;
of Issachar: Omri son of Michael;
19 of Zebulun: Ishmaiah son of Obadiah;
of Naphtali: Jerimoth son of Azriel;
20 of the children of Ephraim: Hoshea son of Azaziah;
of the half-tribe of Manasseh: Joel son of Pedaiah;
21 of the half-tribe of Manasseh in Gilead: Iddo son of
Zechariah;
of Benjamin: Jaasiel son of Abner;
22 of Dan: Azarel son of Jeroham.
These were the officers of the tribes of Israel.
23 But David did not count those 20 years old and under,
because ADONAI had said He would multiply Israel as the stars
of heaven. 24 Joab the son of Zeruiah began to count them, but
did not finish. Wrath came upon Israel for this and the number
was not entered into the account in the chronicles of King
David.
25 Over the king's storehouses: Azmaveth son of Adiel.
Over the storehouses in the fields, in the cities, in the villages
and in the citadels: Jonathan son of Uzziah;
26 over the field laborers for tilling the ground: Ezri the son of
Chelub;
27 over the vineyards: Shimei the Ramathite;
over the produce of the vineyards for the wine cellars: Zabdi
the Shiphmite;

[28] over the olive trees and the sycamore trees in the lowland:
Baal-hanan the Gederite;
over the cellars of oil: Joash;
[29] over the cattle grazing in Sharon: Shirtai the Sharonite;
over the cattle grazing in the valleys: Shaphat son of Adlai;
[30] over the camels: Obil the Ishmaelite;
over the donkeys: Jehdeiah the Meronothite;
[31] and over the flocks: Jaziz the Hagrite.
All these were stewards over the property of King David.
[32] Also Jonathan, David's uncle, was a counselor, learned man
and scribe. Jehiel son of Hachmoni tutored the king's sons.
[33] Ahithophel was the king's counselor. Hushai the Arkite was
the king's friend. [34] Ahithophel was succeeded by Jehoiada son
of Benaiah and by Abiatar. Joab was the commander of the
king's army.

Men and Materials

1 Chronicles 28 1 Now David assembled all the leaders of Israel in
Jerusalem—the tribal officers, the commanders of the divisions
that served the king, the commanders of thousands and the
commanders of hundreds, and the stewards over all the
property and livestock of the king and of his sons, along with
the high officials, the mighty warriors and all the men of valor.
2 Then King David rose to his feet and said, “Listen to me, my
brothers and my people! As for me, it was in my heart to build
a resting place for the Ark of the Covenant of ADONAI and for
the footstool of our God. So I made the preparations for the
building. 3 But God said to me, ‘You will not build a House for
My name because you are a man of war and have shed blood.’
4 Yet ADONAI, the God of Israel, has chosen me out of all my
ancestral house to be king over Israel forever. For He chose
Judah as ruler, and of the house of Judah, my father’s house,
and of my father’s sons, He took pleasure in me to make me
king over all Israel. 5 Moreover, of all my sons—for ADONAI has
given me many sons—He has chosen Solomon my son to sit on
the throne of the kingdom of ADONAI over Israel.
6 “He said to me, ‘Solomon your son will build My House and
My courts for I have chosen him to be a son to Me and I will be
a father to him. 7 I will establish his kingdom forever, if he
resolutely observes My mitzvot and My ordinances as at this
day.’ 8 Now therefore, in the sight of all Israel, the
congregation of ADONAI and in the hearing of our God, observe
and seek all the mitzvot of ADONAI your God so that you may
possess this good land and may bequeath it to your children
after you forever.
9 “Now you, Solomon my son, know the God of your father
and serve Him with a whole heart and with a willing mind; for
ADONAI searches all hearts and understands every intent of the
thoughts. If you seek Him, He will be found by you. But if you
forsake Him, He will reject you forever. 10 Consider now, for

ADONAI has chosen you to build a House for the Sanctuary. Chazak! And do it!”

11 Then David gave Solomon his son the pattern of the porch, its houses, its storerooms, its upper rooms, its inner rooms, and the place of atonement; 12 and the plan of all that he had by the Ruach for the courts of the House of ADONAI and all the surrounding rooms, for the storehouses of the House of God and for the treasuries of the dedicated things; 13 also for the divisions of the kohanim and the Levites, for all the tasks of the avodah of the House of ADONAI, and for all the vessels of avodah in the House of ADONAI. 14 For gold, the weight of gold for all vessels of every kind of avodah, and silver, the weight of silver for all vessels for every type of avodah; 15 and the weight for the gold menorot and their gold lamps, including the weight of each menorah and its lamps, for the silver menorot, including the weight of each menorah and its lamps according to the use of each menorah; 16 also the weight of gold for the tables of the rows of bread, for every table and silver for the silver tables; 17 and the forks, the basins, and the pitchers of pure gold, and for the golden bowls with the weight for every bowl, and for the silver bowls with the weight for every bowl; 18 and for the altar of incense with the weight of refined gold; and gold for the form of the chariot—the cheruvim—that spread out their wings covering the Ark of the Covenant of ADONAI.

19 “All this I put in writing is from the hand of ADONAI upon me as He gave me insight regarding the plan of all the works.”

20 Also David said to his son Solomon: “Chazak! And be courageous, and do it! Do not be afraid or dismayed, for ADONAI Elohim my God is with you. He will not fail you or forsake you until all the work for the avodah of the House of ADONAI is finished. 21 Now behold, here are the divisions of the kohanim and the Levites for all the avodah of the House of God, and with you in all the work are willing men, skilled in all types of tasks. Also the officials and all the people are at your command.”

David Commissions His Son

1 Chronicles 29 [1] Then King David said to the entire assembly: “My
son Solomon, the one whom God has chosen, is young and
inexperienced and the task is great, for the palace is not for
man but for ADONAI Elohim. [2] Now I have made every effort to
prepare for the House of my God gold for the golden objects,
silver for silver, copper for copper, iron for iron, and wood for
wood; onyx stones and inlay stones, stones of antimony and
varigated colors—every kind of precious stones and marble in
abundance. [3] Moreover, in my devotion to the House of my God,
I have given over my private treasure of gold and silver to the
House of my God, in addition to all that I have already supplied
for the holy House: [4] 3,000 gold talents of gold from Ophir, and
7,000 talents of refined silver to overlay the walls of the houses
—[5] gold for golden objects and silver for silver for all the work
—into the hands of craftsmen. Who then will offer willingly,
consecrating himself this day to ADONAI?”
[6] Then the leaders of the clans, the officials of the tribes of
Israel, the commanders of thousands and hundreds and the
supervisors over the king’s work contributed willingly. [7] They
gave for the service of the House of God: 5,000 talents and
10,000 darics of gold, 10,000 talents of silver, 18,000 talents of
bronze and 100,000 talents of iron. [8] Whoever possessed stones
gave them to the treasury of the House of ADONAI in the care of
Jehiel the Gershonite. [9] Then the people rejoiced over their
freewill offerings because with a whole heart they offered
willingly to ADONAI. King David also rejoiced with great joy.
[10] David blessed ADONAI before the whole congregation
saying,

> “Blessed are You, ADONAI,
> God of Israel our father,
> from eternity to eternity!
> [11] Yours, ADONAI, is the greatness, the power
> and the splendor, and the victory and the majesty,

indeed everything in heaven and earth.
Yours is the kingdom, ADONAI
and You are exalted above all.
12 Both riches and honor come from You.
You rule over everything.
In Your hand is power and might,
in Your hand, to magnify and give strength to all.
13 Now, our God, we give you thanks
and praise Your glorious Name.

14 “But who am I and who are my people that we should be
able to offer so willingly as this? For everything comes from
You, and from Your hand we have given to You. 15 For we are
sojourners before You, mere transients like our fathers. Our
days on the earth are like a shadow, without security. 16 ADONAI
Eloheinu, all this abundance that we have laid aside to build
You a House for Your holy Name is from Your hand; it all
belongs to You. 17 I know, my God, that You search the heart
and take pleasure in uprightness. With integrity of heart I have
willingly offered all these things. And now I have seen with joy
Your people who are present here willingly contribute to You.
18 ADONAI, God of Abraham, Isaac and Israel our fathers,
preserve forever such motives and thoughts in the heart of
Your people and make their heart constant toward You. 19 As for
my son Solomon, give him a whole heart to keep Your mitzvot,
Your decrees and Your statutes, and to fulfill them all and to
build the Temple for which I have made provision.”
20 Then David said to the whole congregation, “Now bless
ADONAI your God.”
So the whole congregation blessed ADONAI, the God of their
fathers. They bowed down and fell prostrate before ADONAI and
the king.

Solomon Acclaimed King

[21] The next day, they sacrificed sacrifices to ADONAI and
offered burnt offerings to ADONAI; 1,000 bulls, 1,000 rams and
1,000 lambs, along with their drink offerings and sacrifices in
abundance for all Israel. [22] So they ate and drank before ADONAI
on that day with great joy.

Then they designated Solomon the son of David as king a
second time, anointing him before ADONAI as ruler and Zadok as
kohen. [23] So Solomon sat on the throne of ADONAI as king
instead of his father David. He prospered and all Israel obeyed
him. [24] All the officials and mighty men, as well as all the sons
of King David, pledged their hand in support of King Solomon.
[25] ADONAI highly exalted Solomon in the sight of all Israel and
bestowed on him such royal majesty as had never been on any
king before him in Israel.

[26] Now David son of Jesse reigned over all Israel. [27] The length
of his reign over Israel was 40 years. He reigned in Hebron
seven years and he reigned in Jerusalem 33 years. [28] He died at
a good old age, full of days, riches and honor, and his son
Solomon became king in his place.

[29] Now the acts of King David, the first and the last, behold,
are written in the chronicles of Samuel the seer, in the
chronicles of Nathan the prophet and in the chronicles of Gad
the seer [30] together with all his reign, his power and the events
that involved him, Israel and all the kingdoms of the lands.

2 Chronicles

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30
31 | 32 | 33 | 34 | 35 | 36

Solomon Asks for Wisdom at Gibeon

2 Chronicles 1 1 Now Solomon the son of David firmly established
himself over his kingdom. For ADONAI his God was with him and
made him exceedingly great.
2 Solomon spoke to all Israel—t0 the commanders of
thousands and of hundreds, to the judges and to every leader in
all Israel, the leading patriarchs—3 and Solomon and the whole
assembly with him went to the high place that was at Gibeon,
for the Tent of Meeting of God was there, which Moses the
servant of ADONAI had made in the wilderness. 4 Now David had
brought up the Ark of God from Kiriath-jearim to the place that
David had prepared for it because he had pitched a tent for it
in Jerusalem. 5 But the bronze altar that Bezalel son of Uri son
of Hur had made was there in front of the Tabernacle of
ADONAI, and Solomon and the assembly inquired of Him there.
6 So Solomon went up before ADONAI to the bronze altar that
was at the Tent of Meeting and offered 1,000 burnt offerings
on it.

7 That night God appeared to Solomon and said to him, “Ask!
What should I give you?”
8 Solomon answered God, “You have shown great
lovingkindness to my father David and now You have made me
king in his place. 9 Now, ADONAI Elohim, let Your word to my
father David be fulfilled for You have made me king over a
people as numerous as the dust of the earth. 10 Now give me
wisdom and knowledge that I may go out and come in before
this people. For who can govern this great people of Yours?”
11 Then God said to Solomon, “Since this was in your heart
and you have not asked for riches, possessions or honor, nor
for the life of those who hate you and have not even asked for
long life but have asked for wisdom and knowledge for yourself
—so you can govern My people over whom I have made you
king—12 wisdom and knowledge will be given to you. Moreover,
I will give you riches, possessions and honor, such as none of

the kings who were before you ever had and none after you will have.”

13 Then Solomon went to Jerusalem from the high place that was at Gibeon, from in front of the Tent of Meeting. So he reigned over Israel.

Horses and Chariots from Egypt

14 Solomon accumulated chariots and horsemen. He had
1,400 chariots and 12,000 horsemen, which he stationed in the
chariot cities and with the king in Jerusalem. 15 The king made
silver and gold as plentiful in Jerusalem as stones, and cedars
as plentiful as sycamores in the foothills. 16 Solomon's horses
were imported from Egypt and from Keve—the king's
merchants purchased them from Keve at a price. 17 They
imported a chariot from Egypt for 600 talents of silver and a
horse for 150. So by the same means they were exported to all
the kings of the Hittites and the kings of Aram.

Solomon Prepares to Build

18 Then Solomon vowed to build a House for the Name of
ADONAI, as well as a royal palace for himself.

2 Chronicles 2 1 Solomon recruited 70,000 men as carriers, 80,000
as stonecutters in the mountains and 3,600 supervisors over
them.
2 Then Solomon sent word to Huram the king of Tyre saying,
“Deal with me as you did with my father David when you sent
him cedars to build a house to dwell in. 3 Behold, I am about to
build a House for the Name of ADONAI my God and to dedicate it
to Him for burning fragrant incense before Him, for regular
arrangement of the Bread of the Presence and for burnt
offerings every morning and evening as well as on Shabbatot,
New Moons and moadim of ADONAI Eloheinu. Upon Israel this is
forever.
4 “The House that I am about to build will be great, because
our God is greater than all the gods. 5 But who is able to build
Him a House, since the heavens, even the highest heavens,
cannot contain Him? Who then am I that I should build Him a
House—except to burn incense before Him?
6 “So now, send me a man skilled to work in gold and silver,
bronze and iron, and in purple, crimson and blue yarn, and
experienced in engraving, to work in Judah and Jerusalem with
the skilled men who are with me, whom my father David
provided. 7 Send me also cedar, evergreen and algum logs from
Lebanon, for I know that your servants are skilled in cutting
timber in Lebanon. Indeed my servants will work with yours
8 to prepare an abundance of timber for me, because the House
that I am about to build will be large and magnificent. 9 Now,
behold, I will give to your servants, the woodsmen who cut the
timber, 20,000 measures[1] of ground wheat, 20,000 measures
of barley, 20,000 vats of wine and 20,000 vats[2] of oil.”
10 Then King Huram of Tyre, replied in a letter that he sent to
Solomon, “Because ADONAI loves His people, He has made you
king over them.” 11 Then Huram continued, “Blessed be ADONAI,
the God of Israel, who made heaven and earth. He gave King
David a wise son, endowed with insight and understanding,
who will build a House for ADONAI and a royal house for himself.
12 So now I am sending Huram-abi—a skilled man endowed with
understanding 13 who is the son of a woman from the daughters

of Dan and whose father was a man from Tyre—a man skilled to work in gold and silver, bronze and iron, stone and wood, in purple and blue, fine linen and crimson, and to engrave all kinds of engraving, and who can execute any design given to him. He will work with your skilled men and with the skilled men of my lord David your father. 14 Now let my lord send to his servants the wheat and barley, the oil and wine he has promised 15 and we will cut as many logs from Lebanon as much as you need, and float them in rafts by sea to Jaffa. You can then take them up to Jerusalem.”

16 Solomon counted all the foreign men in the land of Israel, like the census that his father David had taken, and 153,600 were found. 17 He appointed 70,000 of them to carry loads, 80,000 to quarry stones in the mountains, and 3,600 overseers to supervise the people working.

Solomon Builds the Temple in Jerusalem

2 Chronicles 3 1 Then Solomon began to build the House of ADONAI
in Jerusalem on Mount Moriah—where ADONAI appeared to his
father David—at the place that David prepared on the
threshing floor of Ornan the Jebusite. 2 He began to build on
the second day of the second month in the fourth year of his
reign. 3 Now the foundation Solomon laid for the building of the
House of God was 60 cubits long and 20 cubits wide, according
to the old standard. 4 The porch in front of the House along its
width was 20 cubits and its height was 120 cubits, and the
inside was overlaid with pure gold. 5 He paneled the main hall
with cypress wood, which he overlaid with fine gold and
embossed on it palm trees and chains. 6 He adorned the House
with precious stones and the gold he used was gold from
Parvaim. 7 Furthermore He overlaid the beams, thresholds,
walls and doors of the House with gold and carved cheruvim on
the walls.

8 He made the Holy of Holies, its length corresponding to the
width of the House—20 cubits long and 20 cubits wide. He
overlaid it with 600 talents of fine gold. 9 The weight of the
nails was fifty shekels of gold. He also overlaid the upper
rooms with gold. 10 Next he made two sculptured cheruvim in
the Holy of Holies and overlaid them with gold. 11 The wingspan
of the cheruvim was 20 cubits. One wing of the first cheruv was
five cubits long and touched the wall of the House, while the
other wing, also five cubits long, touched the wing of the other
cheruv. 12 Similarly, one wing of the second cheruv was five
cubits long and touched the wall of the House, while the other
wing, also five cubits long, touched the wing of the other
cheruv. 13 Thus the wingspan of these cheruvim was 20 cubits.
They stood on their feet facing the main hall. 14 Furthermore,
he made the veil of blue, purple, crimson yarn and fine linen
with cheruvim worked into it.

15 In the front of the House he made two pillars 35 cubits
high, each with a capital on the top measuring five cubits. 16 He

made interwoven chains for the inner Sanctuary and put them on top of the pillars. He also made 100 pomegranates and attached them to the chains. 17 He erected the pillars in front of the Temple, one to the south and the other to the north. The one to the south he named Jachin and the one to the north Boaz.

The Temple Furnishings

2 Chronicles 4 1 Moreover, he made a bronze altar 20 cubits long,
20 cubits wide and ten cubits high. 2 He also made the Sea of
cast metal ten cubits across from brim to brim, perfectly round.
It was five cubits high and its circumference was 30 cubits.
3 Beneath it, figures like bulls were set all around it, ten
cubits encircling the Sea. The bulls were in two rows, cast in
one piece with it. 4 The Sea stood on 12 bulls, three facing
north, three facing west, three facing south, and three facing
east. The Sea rested upon them and their hindquarters were all
turned inward. 5 It was a handbreadth thick, and the brim was
like the brim of a cup, like a lily blossom. It held 3,000 vats.
6 He also made ten basins for washing and placed five on the
right side and five on the left. In them the items used for the
burnt offering were rinsed, but the kohanim washed in “the
Sea”.
7 Next he made the ten menorot[3] of gold in the manner
prescribed for them and set them in the Temple, five on the
right hand and five on the left. 8 He also made ten tables and
placed them in the Temple, five on the right side and five on
the left. He also made 100 gold bowls.
9 Then he made the courtyard of the kohanim and the great
courtyard and doors for the courtyard. He overlaid the doors
with bronze. 10 He set the Sea on the south side at the
southeast corner.
11 Huram also made the pots, the shovels and the bowls. So
Huram-abi finished the work that he had undertaken for King
Solomon in the House of God: 12 the two pillars, the bowls and
the two capitals on the top of the pillars, and the two lattice-
works to cover the two bowls of the capitals that were on the
top of the pillars, 13 and the 400 pomegranates for the two
lattice-works (two rows of pomegranates for each lattice-work
to cover the two bowls of the capitals that were upon the top of
the pillars). 14 He also made the stands, the basins upon the
stands, 15 and the one Sea with the 12 bulls under it, 16 as well

as the pots, the shovels and the meat hooks. All the utensils Huram-abi made for King Solomon for the House of ADONAI were of polished bronze. 17 The king had them cast with clay earth from the Jordan Valley between Succoth and Zeredah. 18 Solomon made all these utensils in such great quantities that the weight of the bronze could not be determined.

19 Solomon also made all the furnishings that were in the House of God, including the golden altar, the tables on which was the Bread of Presence, 20 the menorot with their lamps of pure gold to burn in front of the inner sanctuary as prescribed 21 with the flowers and the lamps and the tongs of gold, the purest gold, 22 and the snuffers, the bowls, the spoons and the fire-pans of pure gold, and the doors of the House—the inner doors for the Holy of Holies and the doors of the House, that is, the Temple—were of gold.

2 Chronicles 5 1 When all the work that Solomon undertook for the House of ADONAI was finished, Solomon brought in the things David his father consecrated—the silver, gold and all the furnishings—and put them in the treasuries of the House of God.

Consecration of the Temple **2 Then Solomon gathered to Jerusalem the elders of Israel, all the heads of the tribes and the patriarchal leaders of *Bnei-Yisrael*, in order to bring up the Ark of the Covenant of *ADONAI* from the city of David, which is Zion. 3 All the men of Israel gathered together to the king at the feast that is in the seventh month.**

4 So all the elders of Israel came and the Levites took up the Ark 5 and brought up the Ark and the Tent of Meeting along with all the sacred furnishings that were in the Tent. The Levitical kohanim brought them up. 6 Meanwhile, King Solomon and the entire congregation of Israel who gathered with him before the Ark, were sacrificing so many sheep and bulls that they could not be counted or numbered.

7 The kohanim brought in the Ark of the Covenant of ADONAI to its place, into the inner Sanctuary of the House, into the Holy of Holies under the wings of the cheruvim. 8 The cheruvim spread their wings over the place of the Ark so that the cheruvim covered the Ark and its poles from above. 9 Now the poles were so long that the ends of the poles extending from the Ark could be seen in front of the inner Sanctuary, though they could not be seen from outside; and they are there to this day. 10 There was nothing in the Ark except the two tablets that Moses had placed there at Horeb, where ADONAI made a covenant with Bnei-Yisrael when they came out of Egypt.

God's Glory Fills the Temple **11 And it came to pass, when the *kohanim* came out of the Holy Place—for all the *kohanim* that were present had consecrated themselves, without regard to divisions —12 all the Levite singers—Asaph, Heman, Jeduthun, their sons and**

their relatives—dressed in fine linen with cymbals, harps and lyres, were standing at the east end of the altar and with them were 120 *kohanim* blowing trumpets. [13] Then it came to pass that when the trumpeters and singers joined as one to extol and praise *Adonai*, and when the sound of the trumpets, cymbals and musical instruments and the praise of *Adonai*—"For He is good, for His mercy endures forever"—grew louder, the Temple, the House of *Adonai*, was filled with a cloud. [14] The *kohanim* could not stand to minister because of the cloud, for the glory of *Adonai* filled the House of God.

Adonai Has Chosen Jerusalem

2 Chronicles 6 1 Then Solomon declared, “Adonai has said that He
would dwell in the thick cloud; 2 I have built You a magnificent
House and a place for You to dwell forever.”
3 Then, while all the congregation of Israel was standing the
king turned his face and blessed the whole congregation of
Israel. 4 He said: “Blessed be Adonai, the God of Israel, who
with His hands has fulfilled what He spoke with His mouth to
my father David, saying: 5 ‘Since the day that I brought My
people out of the land of Egypt, I did not choose a city out of all
the tribes of Israel in which to build a House that My Name
might be there. Nor did I choose any man to be a leader over
My people Israel. 6 But I have chosen Jerusalem that My Name
would abide there and I have chosen David to be over My
people Israel.’
7 “Now it was in the heart of my father David to build a House
for the Name of Adonai, the God of Israel. 8 But Adonai said to
David my father: ‘As for you wanting in your heart to build a
House for My Name, you did well that this was in your heart.
9 Nevertheless, you will not build the House. Rather your son
who will be born to you, he will build the House for My Name.’
10 “Now Adonai has confirmed His promise that He spoke. I
have succeeded my father David and sit on the throne of Israel,
just as Adonai promised, and I have built the House for the
Name of Adonai, the God of Israel. 11 There have I set the Ark in
which is the Covenant of Adonai that He made with Bnei-
Yisrael.”

Solomon’s Prayer

12 Then he stood before the altar of Adonai in front of the
entire congregation of Israel and spread forth his hands. 13 For
Solomon had made a bronze platform, five cubits long, five
cubits wide and three cubits high and placed it in the midst of
the court. He stood on it and knelt down upon his knees before

all the congregation of Israel and spread out his hands toward heaven 14 and he said,

"ADONAI, God of Israel, there is no God like You in the heavens or in the earth, keeping covenant and showing mercy to Your servants who walk before You with all their heart.
15 You have kept the promise You made to Your servant David, my father. Surely you spoke with Your mouth and have fulfilled it with Your hand—as it is today.

16 "Now therefore, ADONAI, God of Israel, keep for Your servant David, my father, that which You have promised him saying:

'For you will never be cut off, you will not fail to have a man sit before Me on the throne—if only your sons pay attention to their way, to walk in My Torah as you have walked before Me.'[4]

17 "Now therefore, ADONAI God of Israel, let Your word, which You spoke to Your servant David, be confirmed.

18 "But will God indeed dwell with mankind on the earth? Behold—heaven even the highest heaven—cannot contain You. How much less this House that I have built! 19 Yet attend to the prayer of Your servant and to his supplication, ADONAI my God, to hear the cry and the prayer which Your servant is praying before You 20 that Your eyes may be open toward this House day and night, toward the place where You have said You would put Your Name there, to listen to the prayer which Your servant will pray toward this place. 21 Hear the supplications of Your servant and Your people Israel when they pray toward this place. Hear from Your dwelling place, from heaven, and when You hear, forgive.

22 "If a man sins against his neighbor and is required to swear an oath, and he comes and takes an oath before Your altar in this House, 23 then hear from heaven and act. Judge Your servants, repaying the wicked by bringing down on his own head what he has done and vindicating the righteous by rewarding him according to his righteousness.[5]

24 "If Your people Israel are defeated before an enemy because they have sinned against You, yet when they return

and confess Your Name, praying and making supplication before You in this House, [25] then hear from heaven, forgive the sin of Your people Israel and bring them back to the land which You gave to them and to their fathers.

[26] “When the heavens are shut up and there is no rain because they have sinned against You, if they pray toward this place and confess Your Name, turning from their sin because You afflicted them, [27] then may You hear from heaven and forgive the sin of Your servants, Your people Israel. Indeed may You teach them the good way in which they should walk. Send rain upon Your land that You have given to Your people for an inheritance.

[28] “When there is famine in the land, when there is pestilence, blight, mildew, locust or grasshopper, when their enemies besiege them in the land by their gates, whatever plague or sickness may come, [29] and any prayer or plea is offered by any individual or by all Your people Israel—each acknowledging his own afflictions and pain, even spreading his hands toward this House—[30] then may You hear from heaven, Your dwelling place and forgive. May You give to every man according to all his ways, as You know his heart—for You alone know the hearts of the children of men—[31] so that they will fear You and walk in Your ways all the days that they live in the land that You gave to our fathers.

[32] “Moreover, concerning the foreigner who is not of Your people Israel but comes from a distant land for the sake of Your great Name and Your mighty hand and Your outstretched arm, when they come and pray toward this House, [33] then may You hear from heaven, Your dwelling place and do whatever the foreigner asks of You. Then all the peoples of the earth will acknowledge Your Name and revere You, as Your people Israel do, and they will know that this House which I have built is called by Your Name.

[34] “When Your people go out to battle against their enemies, wherever You send them, and they pray to You toward this city that You have chosen and the House that I have built for Your

Name, 35 then hear from heaven their prayer and their petition,
and uphold their cause.
36 When they sin against You—for there is no man that does
not sin[6]—and You become angry with them and hand them
over to the enemy who takes them captive to a land far off or
near, 37 when they have a change of heart in the land where
they are held captive, and they repent and seek You in the land
of their captivity saying,
'We have sinned,
we have committed inquity,
we have acted wickedly,'
38 "and they return to You with all their heart and soul in the
land of their captivity where they were taken captive, and they
pray toward their land which You gave to their fathers and the
city which You have chosen and toward the House which I have
built for Your Name, 39 then may You hear from heaven, Your
dwelling place, their prayer and their petitions and uphold
their cause, and forgive Your people who have sinned against
You.
40 "Now my God, I pray, let Your eyes be open, and let Your
ears be attentive to the prayer made in this place.
41 Now arise, ADONAI Elohim,
to Your resting place,
You and the Ark of Your might.
May Your kohanim, ADONAI Elohim, be clothed with
salvation,
and may Your godly ones rejoice in goodness.
42 ADONAI Elohim, do not reject Your anointed one.
Remember the loyalty of Your servant David."

Sukkot and *Shemini Atzeret*

2 Chronicles 7 [1] Now when Solomon finished praying the fire came
down from heaven and consumed the burnt offering and the
sacrifices, and the glory of ADONAI filled the House. [2] The
kohanim could not even enter into the House of ADONAI because
the glory of ADONAI filled the House of ADONAI. [3] When all Bnei-
Yisrael saw the fire come down and the glory of ADONAI above
the House, they bowed down on the pavement with their faces
to the ground, prostrating themselves and praising ADONAI,
"For He is good and His mercy endures forever."
[4] Then the king and all the people offered sacrifices before
ADONAI. [5] King Solomon offered a sacrifice of 22,000 cattle and
120,000 sheep. So the king and all the people dedicated the
House of God. [6] The kohanim stood at their posts, as did the
Levites with the musical instruments of ADONAI that King David
had made for praising ADONAI—"for His mercy endures
forever"—whenever David offered praise by their hand.
Opposite them were the kohanim who sounded trumpets while
all Israel was standing.
[7] Moreover, Solomon consecrated the middle of the courtyard
that was before the House of ADONAI, because there he offered
the burnt offerings and the fat of the peace offerings, since the
bronze altar which Solomon had made was not able to contain
the burnt offering, the grain offering and the fat. [8] At that time,
Solomon observed the feast for seven days and all Israel with
him—a very great assembly from Lebo-hamath to the Brook of
Egypt.
[9] On the eighth day they held a solemn assembly, for they had
celebrated the dedication of the altar for seven days and the
feast for seven days. [10] On the 23 rd day of the seventh month
he sent the people away to their tents, joyful and glad of heart
for the goodness that ADONAI had done for David, Solomon and
Israel His people.

Adonai's Promise to Solomon [11] Thus Solomon finished the House of _Adonai_ and the king's palace. Indeed, all that Solomon had on his heart to accomplish in the House of _Adonai_ and in his own palace, he successfully completed.

[12] Then Adonai appeared to Solomon at night and said to him:
"I have heard your prayer and have chosen this place for
Myself for a House of sacrifice. [13] If I shut up heaven that there
is no rain, or if I command the locust to devour the land, or if I
send pestilence among My people, [14] when My people, over
whom My Name is called, humble themselves and pray and
seek My face and turn from their evil ways, then I will hear
from heaven and will forgive their sin and will heal their land.
[15] Now My eyes will be open and My ears attentive to the
prayer offered in this place. [16] For now I have chosen and
consecrated this House so that My Name may be there forever.
My eyes and My heart shall be there perpetually.
[17] "As for you, if you walk before Me as your father David
walked, doing all that I have commanded you, keeping My
statutes and My ordinances, [18] then I will establish your royal
throne as I covenanted with your father David saying, 'You
shall not lack a man to be ruler in Israel.' [19] But if you turn
away and forsake My decrees and My mitzvot that I have set
before you, and go and serve other gods and worship them,
[20] then I will uproot them from My land which I gave them, and
this House which I have consecrated for My Name I will cast
out of My sight. I will make it a proverb and a byword among
all peoples. [21] As for this House, which is so exalted, every one
passing by it shall be appalled and say, 'Why has Adonai done
this to this land and to this House?' [22] And they will answer,
'Because they have forsaken Adonai, the God of their fathers
who brought them out of the land of Egypt, and clung to other
gods, worshipping and serving them. Therefore He has brought
all this misery upon them'"

Solomon’s Exploits Throughout the Land

2 Chronicles 8 1 It came to pass at the end of 20 years, during
which Solomon built the House of ADONAI and his own palace,
2 that he built the cities which Huram had given to him and
settled Bnei-Yisrael there. 3 Then Solomon marched against
Hamath-zobah and overpowered it. 4 He built up Tadmor in the
wilderness and all the store cities that he built in Hamath. 5 He
also built upper Beth-horon and lower Bet-horon as fortified
cities with walls, gates and bars, 6 as well as Baalath and all his
store cities, and cities for his chariots and cities for his
horsemen—every thing that Solomon desired to build in
Jerusalem and in Lebanon and in all the land that he ruled.
7 All the people that were left of the Hittites, Amorites,
Perizzites, Hivites and Jebusites, who were not of Israel, 8 that
is, those of their descendants that were left after them in the
land, whom Bnei-Yisrael did not destroy—these Solomon
conscripted for forced labor, as it is to this day. 9 But Solomon
did not make slaves of Bnei-Yisrael for his work. Rather, they
were his soldiers, his chief officers and commanders of his
chariots and horsemen. 10 These were the chief officers of King
Solomon, 250 who ruled over the people.
11 Solomon brought Pharaoh’s daughter up from the city of
David to the house that he had built for her, for he said, “My
wife shall not dwell in the palace of King David of Israel,
because the places where the Ark of ADONAI has entered are
holy.”
12 At that time, Solomon offered burnt offerings to ADONAI on
the altar of ADONAI which he had built before the porch,
13 according to the daily requirement for offerings commanded
by Moses for Shabbatot, for New Moons and for the moadim
three times a year—at the Feast of Matzot, at the Feast of
Shavuot and at the Feast of Sukkot. 14 Following the ordinance
of his father David, he appointed the divisions of the kohanim
for their avodah and the Levites for their duties—to praise and
minister alongside the kohanim according to the daily

assignment—and the gatekeepers by their divisions at every gate, because this is what David the man of God had commanded. 15 They did not depart from the king’s commandment to the kohanim and Levites in any matter, including the treasuries.

16 Thus all Solomon’s work was carried out from the day of the foundation of the House of ADONAI until it was finished. So the House of ADONAI was completed.

17 Then Solomon went to Ezion-geber and to Elat on the coast of the land of Edom. 18 And Huram sent him ships commanded by his servants and servants that knew the sea. They went with Solomon’s servants to Ophir and obtained from there 450 talents of gold and brought them to King Solomon.

The Queen of Sheba Visits Jerusalem

2 Chronicles 9 1 When the queen of Sheba heard of Solomon’s
fame, she came to Jerusalem to test Solomon with hard
questions.[7] Accompanied by a large caravan train, including
camels carrying an abundance of spices and gold, and precious
stones, she came to Solomon and spoke with him about all that
was in her heart. 2 Solomon answered all her questions;
nothing was hidden from Solomon which he did not explain to
her.
3 When the queen of Sheba had seen the wisdom of Solomon,
the palace he had built, 4 as well as the food on his table, the
seating of his courtiers, the service and attire of his attendants,
his cupbearers and their attire, and his procession with which
he went up to the House of ADONAI, it took her breath away.
5 She said to the king: “The report that I heard in my own
land about your achievements and your wisdom is true. 6 But I
did not believe their reports until I came and saw with my own
eyes. And behold, not even half of the greatness of your
wisdom was described to me—you surpass the report that I
heard! 7 How blessed are your men, how blessed are your
courtiers who continually stand in your presence and hear your
wisdom. 8 Blessed be ADONAI your God who delighted in you,
setting you on His throne as king before ADONAI your God.
Because your God loved Israel, establishing them forever, He
made you king over them to execute justice and
righteousness.”
9 Then she gave the king 120 gold talents, large quantities of
spices and precious stones. There had never been such
quantities of spices as the queen of Sheba gave to King
Solomon. 10 The servants of Huram and the servants of Solomon
who brought gold from Ophir also brought algumwood and
precious stones. 11 From the sandalwood the king made ramps
for the House of ADONAI and for the royal palace, and lyres and
harps for the singers—nothing like them had ever been seen
before in the land of Judah. 12 King Solomon gave the queen of

Sheba all she desired and asked for—more than what she had brought to the king. Then she with her courtiers, returned, going back to her own land.

Solomon Exceeds All the Earth's Kings

13 Now the weight of gold that Solomon received in one year
was 666 gold talents, 14 besides what the traders and
merchants brought and the gold and silver that all the kings of
Arabia and the governors of the region brought to Solomon.
15 King Solomon made 200 shields of beaten gold, 600 shekels
of beaten gold for each shield, 16 and also 300 shields of beaten
gold, 300 shekels of gold for each shield. The king put them in
the palace of the Lebanon Forest. 17 Furthermore, the king
made a large ivory throne and overlaid it with pure gold. 18 The
throne had six steps and a golden footstool attached to it, and
arms on each side of the seat. Two lions stood beside the arms
19 and 12 lions stood on the six steps, one at each end of each
step. None like it was ever made for any kingdom. 20 All King
Solomon's drinking vessels were of gold and all the vessels of
the palace of the Lebanon Forest were of pure gold—silver was
not considered valuable in the days of Solomon. 21 Because the
king's ships sailed to Tarshish with Huram's servants once
every three years, the ships of Tarshish came bringing gold,
silver, ivory, apes and peacocks.
22 So King Solomon exceeded all the kings of the earth in
riches and wisdom. 23 And all the kings of the earth sought an
audience with Solomon to listen to the wisdom that God had
put in his heart. 24 Everyone brought his tribute—vessels of
silver, vessels of gold, garments, armor, spices, horses and
mules—in the due amount each year.
25 Solomon had 4,000 stalls for horses and chariots, and
12,000 horsemen that he stationed in the chariot cities and
with the king at Jerusalem. 26 And he ruled over all the kings
from the Euphrates River to the land of the Philistines, and as
far as the border of Egypt. 27 The king made silver as plentiful
in Jerusalem as stones, and cedars as plentiful as the sycamore

trees that are in the foothills. [28] Horses were brought for
Solomon from Egypt and from all countries.

Solomon Buried in David's City

[29] Now the rest of the acts of Solomon, the beginning and the
end, are they not written in the chronicles of Nathan the
prophet, and in the prophecy of Ahijah the Shilonite, and in the
visions of Jedo the seer concerning Jeroboam the son of Nebat?
[30] Solomon reigned in Jerusalem over all Israel 40 years. [31] Then
Solomon slept with his fathers and was buried in the city of his
father David, and Rehoboam his son became king in his
place.

The Revolt Against Rehoboam at Shechem

2 Chronicles 10 [1] Rehoboam went to Shechem, for all Israel had
come to Shechem to make him king. [2] Now it came to pass that
when Jeroboam the son of Nebat heard this—for he was in
Egypt where he had fled from King Solomon—Jeroboam
returned from Egypt. [3] So they sent and summoned him; and
Jeroboam and all Israel came to Rehoboam and spoke to
Rehoboam saying, [4] "Your father made our yoke grievous but
now lighten the harsh labor of your father and his heavy yoke
that he put on us—then we will serve you."
[5] He answered them, "Come back to me in three days." So the
people departed.
[6] Then King Rehoboam consulted with the elders who had
served his father Solomon while he was alive, saying, "How do
you advise me to answer this people?"
[7] They answered him saying, "If you will be kind to this
people and please them and speak good words to them, then
they will be your servants forever."
[8] But he disregarded the counsel that the elders had given
him and consulted with the young men who grew up with him
and served him. [9] He said to them, "How do you advise me to
answer this people who have spoken to me saying, 'Lighten the
yoke that your father put on us?'"
[10] The young men that grew up with him answered him
saying: "Speak thus to the people who spoke to you saying,
'Your father made our yoke heavy, now you make it lighter for
us'. Thus shall you say to them, 'My little finger is thicker than
my father's loins. [11] Now, whereas my father laid a heavy yoke
on you, I will add to your yoke; my father disciplined you with
whips, but I will do so with scorpions.'"
[12] Then Jeroboam and all the people returned to Rehoboam on
the third day as the king had said to them saying, "Come back
to me on the third day." [13] The king answered them harshly.
King Rehoboam ignored the counsel of the elders [14] and spoke
to them according to the counsel of the young men saying, "I

will make your yoke heavy—I will make it even heavier. My father punished you with whips, but I will punish you with scorpions.”
15 So the king did not listen to the people, for this turn of events was from God so that ADONAI might establish His word that He had spoken through Ahijah the Shilonite to Jeroboam the son of Nebat.
16 When all Israel saw that the king did not listen to them, the people answered the king saying,

“What portion do we have in David?
We have no inheritance in the son of Jesse!
To your tents, O Israel!
Now look after your own house, David!”

So all Israel departed to their tents. 17 But Rehoboam continued to reign over Bnei-Yisrael who lived in the cities of Judah. 18 Then King Rehoboam sent Hadoram, who was over the forced labor, but men of Israel pelted him to death with stones. King Rehoboam, however, managed to mount his chariot and to flee to Jerusalem. 19 So Israel has been in rebellion against the house of David to this day.

2 Chronicles 11 1 Now when Rehoboam arrived at Jerusalem, he
assembled the House of Judah and Benjamin, 180,000 chosen
men who were warriors, to fight against Israel in order to
restore the kingdom back to Rehoboam.
2 But the word of ADONAI came to Shemaiah the man of God
saying: 3 “Speak to Rehoboam the son of Solomon, king of
Judah, and to all Israel in Judah and Benjamin saying, 4 ‘Thus
says ADONAI, You shall not go up nor fight against your
kinsmen. Let everyone return to his house for this matter is of
Me.’” So they listened to the words of ADONAI and returned
from marching against Jeroboam.

Reign of Rehoboam

5 Rehoboam lived in Jerusalem and built fortified cities for
defense in Judah.
6 He built up Beth-lehem, Etam, Tekoa, 7 Beth-zur, Soco,
Adullam, 8 Gath, Mareshah, Ziph, 9 Adoraim, Lachish, Azekah,
10 Zorah, Aijalon and Hebron, which are fortified cities in Judah
and in Benjamin. 11 He also strengthened the fortified towns
and put commanders in them, along with stores of food, oil and
wine. 12 He also put shields and spears in every town, and made
them very strong. So he held Judah and Benjamin.
13 Moreover, the kohanim and the Levites from all their
territories throughout Israel presented themselves to him.
14 The Levites even abandoned their pastures and their
possessions and came to Judah and Jerusalem because
Jeroboam and his sons had rejected them as kohanim to ADONAI,
15 and had appointed his own priests for the high places, for the
he-goats and for the calves that he had made. 16 Those from all
the tribes of Israel, who had set their hearts to seek ADONAI,
followed the Levites to Jerusalem to sacrifice to ADONAI, the
God of their fathers. 17 So they strengthened the kingdom of
Judah and supported Rehoboam the son of Solomon for three
years, for they walked in the way of David and Solomon for
three years.
18 Rehoboam married Mahalat the daughter of Jerimoth the
son of David and of Abihail the daughter of Eliab the son of
Jesse. 19 She bore him sons: Jeush and Shemariah and Zaham.
20 After her he took Maacah the daughter of Absalom and she
bore him Abijah, Attai, Ziza and Shelomith. 21 Now Rehoboam
loved Maacah the daughter of Absalom more than all his wives
and concubines—for he took 18 wives and 60 concubines and
fathered 28 sons and 60 daughters.
22 Rehoboam appointed Abijah the son of Maacah as chief and
commander among his brothers, for he intended to make him
king. 23 He also wisely dispersed some of his sons throughout
the territories of Judah and Benjamin to all the fortified cities

and he gave them plenty of food and sought many wives for them.

Shishak Attacks Jerusalem

2 Chronicles 12 1 Now it came to pass, when the kingdom of
Rehoboam was established and he had become strong, that he
and all Israel with him forsook the Torah of ADONAI. 2 It so
happened that in the fifth year of King Rehoboam, King
Shishak of Egypt marched against Jerusalem—because they
had been unfaithful to ADONAI—3 with 1,200 chariots, 60,000
horsemen and innumerable troops that came with him from
Egypt: Lybians, Sukkites and Cushites. 4 He captured the
fortified cities of Judah and came as far as Jerusalem.
5 Then Shemaiah the prophet came to Rehoboam and the
officers of Judah who had gathered in Jerusalem because of
Shishak, and said to them, "Thus says ADONAI:
'You have abandoned Me—
so I also have abandoned you
into the hand of Shishak.'"
6 Then the officers of Israel and the king humbled themselves
and said, "ADONAI is just."
7 But when ADONAI saw that they humbled themselves, the
word of ADONAI came to Shemaiah saying: "Since they have
humbled themselves, I will not destroy them but grant them
some measure of deliverance, and My wrath will not be poured
out upon Jerusalem by the hand of Shishak. 8 However, they
will become subjects to him so that they may learn the
difference between serving Me and serving the kings of the
earth."
9 So Shishak king of Egypt attacked Jerusalem and took away
the treasures of the House of ADONAI and the treasures of the
king's palace. He took away everything; he even took away the
golden shields that Solomon had made. 10 So King Rehoboam
made bronze shields to replace them and entrusted them to the
hands of the captains of the royal guard that guarded the
entrance to the royal palace. 11 Whenever the king entered into
the House of ADONAI, the guards would carry them and then
bring them back into the guard chamber. 12 Because Rehoboam

humbled himself, the anger of ADONAI turned from him and He did not destroy him completely. Indeed there were good things in Judah.

13 So King Rehoboam strengthened himself in Jerusalem and reigned as king. Rehoboam was 41 years old when he began to reign and he reigned 17 years in Jerusalem—the city that ADONAI had chosen out of all the tribes of Israel to put His Name there. His mother's name was Naamah, the Ammonite. **14** But he did evil because he had not set his heart to seek ADONAI.

15 Now the acts of Rehoboam, from beginning to end, are they not written in the chronicles of Shemaiah the prophet and of Iddo the seer for genealogies? There were continuous wars between Rehoboam and Jeroboam. **16** Then Rehoboam slept with his fathers and was buried in the city of David. Then his son Abijah became king in his place.

Abijah's Bold Speech

2 Chronicles 13 1 In the 18 th year of King Jeroboam, Abijah began
to reign over Judah. 2 He reigned three years in Jerusalem. His
mother's name was Micaiah, the daughter of Uriel of Gibeah.
There was war between Abijah and Jeroboam. 3 Abijah went
into battle with an army of valiant warriors, 400,000 chosen
men, while Jeroboam arranged for battle against him 800,000
chosen men, mighty warriors.
4 Abijah stood on top of Mount Zemaraim, which is a hill of
Ephraim, and said, "Listen to me Jeroboam and all Israel!
5 Don't you know that ADONAI, God of Israel, has given kingship
over Israel to David forever—to him and his sons by a covenant
of salt? 6 Yet Jeroboam son of Nebat, the servant of Solomon
son of David, rose up and rebelled against his master. 7 Riffraff
and scoundrels gathered around him and pressed hard on
Rehoboam son of Solomon, when Rehoboam was young and
tenderhearted and could not stand up to them.
8 "So now, do you intend to oppose the kingdom of ADONAI,
which is in the hand of David's descendants? Are you indeed a
great multitude—and with you the golden calves that Jeroboam
made for you as gods? 9 Have you not banished the kohanim of
ADONAI, the sons of Aaron, as well as the Levites, and then
appointed your own priests—just as the peoples of the lands
do? Can whoever comes to consecrate himself with a bull from
a young cow and seven rams become a priest—for gods of
nothing?
10 "But as for us, ADONAI is our God! And we have not forsaken
Him. We have the sons of Aaron ministering as kohanim to
ADONAI and the Levites in their work. 11 Every morning and
evening they burn to ADONAI burnt offerings and sweet incense.
They set the rows of bread on the pure table and they light the
golden menorah with its lamps burning every evening—for we
keep the service of ADONAI Eloheinu—but you have forsaken
Him. 12 So look, God is with us at our head, and His kohanim
with the signal trumpets to sound an alarm against you. O men

of Israel, do not fight against ADONAI, the God of your fathers—
for you will not succeed!”
13 But Jeroboam had commanded the ambush to go around
and come from the rear. So while they were in front of Judah,
the ambush was behind them. 14 When Judah turned around,
behold, the battle was before and behind them. They cried out
to ADONAI and the kohanim blew the trumpets. 15 Then the men
of Judah raised a battle cry, and as the men of Judah shouted,
God struck down Jeroboam and all Israel before Abijah and
Judah. 16 Then men of Israel fled before Judah and God
delivered them into their hand. 17 So Abijah and his people
defeated them with a great slaughter, and 500,000 chosen men
of Israel fell slain. 18 Thus men of Israel were subdued at that
time, while the children of Judah prevailed—because they
relied upon ADONAI, the God of their fathers.
19 Abijah pursued Jeroboam and captured towns from him:
Bethel with its villages, Jeshanah with its villages, and Ephron
with its villages. 20 Jeroboam could not muster strength again in
the days of Abijah. Finally ADONAI struck him and he died.
21 But Abijah grew powerful and took to himself 14 wives and
fathered 22 sons and 16 daughters. 22 Now the rest of the acts
of Abijah, his ways and his sayings, are written in the
chronicles of the prophet Iddo. 23 Then Abijah slept with his
fathers and was buried in the city of David. His son Asa became
king in his place. During his days the land was untroubled for
ten years.

Asa's Reforms Bring *Adonai*'s Rest

2 Chronicles 14 1 Asa did what was good and right in the eyes of
ADONAI his God. 2 He removed the foreign altars and the high
places, smashed the pillars and cut down the Asherah poles.
3 He commanded Judah to seek ADONAI, the God of their fathers,
and to obey the Torah and the mitzvah. 4 He also removed the
high places and the incense stands out of all the cities of Judah.
So the kingdom remained untroubled under him. 5 He built up
fortified cities in Judah, for the land was untroubled and he was
not engaged in warfare during those years because ADONAI had
given him rest.

6 Then he said to Judah, "Let us build these cities and
surround them with walls and towers, gates and bars, while the
land is still ours because we have sought ADONAI Eloheinu. We
sought Him and He has given us rest all around." So they built
and were successful.

Appeal to Defeat the Cushites 7 **Now Asa had an army of 300,000 men from Judah who bore shields and spears and 280,000 from Benjamin who bore shields and drew bows. All of these were valiant warriors.**

8 Then Zerah the Cushite marched against them with an army
of a million men and 300 chariots. When he arrived at
Mareshah, 9 Asa went out to meet him and they arrayed for
battle in the valley of Zephath at Mareshah.

10 Then Asa cried to ADONAI his God and said, "ADONAI, there is
no one like You to help in battle between the mighty and the
powerless. Help us, ADONAI Eloheinu, for we rely on You and in
Your Name we have come against this multitude. You are
ADONAI Eloheinu! Let no man prevail against You."

11 So ADONAI struck down the Cushites before Asa and before
Judah. The Cushites fled 12 and Asa and the people who were
with him pursued them to Gerar. So many of the Cushites fell
that they could not recover because they were shattered before
ADONAI and before His army. They carried away very much

spoil. 13 They destroyed all the cities around Gerar, for the
terror from ADONAI came on them. They plundered all the cities,
for there was much spoil in them. 14 They also attacked the
tents of herdsmen and carried off many sheep and camels.
Then they returned to Jerusalem.

Prophets Encourage Further Reforms

2 Chronicles 15 [1] The Ruach Elohim came upon Azariah the son of
Oded. [2] He went out to meet Asa, and said to him, “Listen to me
Asa, all Judah and Benjamin. ADONAI is with you as long as you
are with Him. If you seek Him, He will be found by you. But if
you forsake Him, He will spurn you. [3] For many days Israel was
without the true God, without a teaching kohen and without
Torah. [4] But in their distress they turned to ADONAI, the God of
Israel, and sought Him, and He was found by them. [5] In those
times there was no shalom for anyone coming or going, for
there were many conflicts among all the inhabitants of the
lands. [6] Nation was crushed by nation and city by city, for God
troubled them with every kind of distress. [7] But you, chazak! Do
not let your hands be slack for there is reward for your labor.”
[8] When Asa heard these words as well as the prophecy of the
prophet Oded, he took courage and removed the abominations
from all the land of Judah and Benjamin and from the towns
that he had seized in the hill country of Ephraim. He also
repaired ADONAI’S altar that was in front of ADONAI’S entryway.
[9] He gathered all Judah and Benjamin, as well as those dwelling
with them from Ephraim, Manasseh and Simeon—for many had
defected to him from Israel when they saw that ADONAI his God
was with him. [10] So they assembled at Jerusalem in the third
month of the fifteenth year of the reign of Asa. [11] On that day
they sacrificed to ADONAI 700 bulls and 7,000 sheep from the
spoil that they had brought. [12] They entered into a covenant to
seek ADONAI, the God of their fathers, with all their heart and
soul. [13] Whoever would not seek ADONAI, God of Israel, would be
put to death, whether small or great, man or woman. [14] They
also made an oath to ADONAI with a loud voice, with shouting,
with trumpets and with shofarot. [15] All Judah rejoiced over the
oath, for they had sworn with all their heart and sought Him
with all their will and He was found by them. Then ADONAI gave
them rest all around. [16] He also deposed Maacah, the mother of
King Asa, from being queen because she had made an

abominable image for Asherah. Asa cut down her abominable image, crushed it and burned it in the Kidron Valley.
17 Though the high places were not removed from Israel, still Asa’s heart was completely committed to Adonai all his days.
18 He brought into the House of God his father’s consecrated articles, as well as his consecrated articles of silver and gold, and utensils. 19 So there was no war until the thirty-fifth year of Asa’s reign.

Asa Backslides

2 Chronicles 16 1 In the thirty-sixth year of Asa's reign, King Baasa
of Israel marched against Judah and fortified Ramah in order to
prevent anyone from leaving or coming to King Asa of Judah.
2 In response, Asa brought out silver and gold from the
treasuries of the House of ADONAI and from the royal palace,
and sent them to King Ben-hadad of Aram who lived in
Damascus saying, 3 "Let there be a covenant between you and
me, as there was between my father and your father. Look, I
have sent you silver and gold. Go, break your covenant with
King Baasha of Israel so that he may withdraw from me."
4 So Ben-hadad consented to King Asa's request and sent the
commanders of his armies against the cities of Israel. They
ravaged Ijon, Dan, Abelmaim and all the storage cities of
Naphtali. 5 When Baasa heard, he stopped building Ramah and
stopped his work. 6 Then King Asa took up all of Judah to carry
away the stones of Ramah and the timber with which Baasa
had been building—with them he fortified Geba and Mizpah.
7 At that time the seer Hanani came to King Asa of Judah and
said to him: "Because you have depended on the king of Aram,
and not depended on ADONAI your God, therefore the army of
the king of Aram has escaped out of your hand. 8 Were not the
Cushites and the Libyans a mighty army with many chariots
and horsemen? Yet because you relied on ADONAI, He delivered
them into your hand. 9 For the eyes of ADONAI range
throughtout the earth to strengthen those whose hearts are
wholly His. You have acted foolishly in this matter. Indeed,
from now on you will have wars."
10 Then Asa was angry with the seer and put him in the prison
for he was enraged at him for this. Also Asa oppressed some of
the people at the same time. 11 Behold, the acts of Asa, from
beginning to end, are written in the book of the Kings of Judah
and Israel.
12 Now in the thirty-nineth year of his reign, Asa became
diseased in his feet. His illness was severe, yet even in his

disease he did not seek ADONAI but physicians.

13 Finally Asa slept with his fathers, dying in the forty-first year of his reign. **14** He was buried in his own tomb, which he had hewn out for himself in the city of David. They laid him in his resting place, which was filled with sweet spices and various blended perfumes and they made a very large fire for him.

Jehosaphat Restores Judah to *Torah*

2 Chronicles 17 1 Jehoshaphat his son became king in his place and
took firm hold of his position against Israel. 2 He stationed
troops in all the fortified cities of Judah and set garrisons
throughout the land of Judah and in the cities of Ephraim that
his father Asa had captured.
3 ADONAI was with Jehoshaphat because he walked in the first
ways of his father David. He did not seek the Baalim 4 but
sought the God of his father, and walked in His mitzvot rather
than the deeds of Israel. 5 So ADONAI established the kingdom in
his hand, and all Judah brought tribute to Jehoshaphat so that
he had great riches and honor. 6 His heart was devoted to the
ways of ADONAI. Furthermore he removed the high places and
the Asherah poles from Judah.
7 Then in the third year of his reign he sent his officials—Ben-
hail, Obadiah, Zechariah, Nethanel and Micaiah—to teach in
the towns of Judah. 8 With them were the Levites Shemaiah,
Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan,
Adonijah, Tobijah and Tob-adonijah and with them Elishama
and Jehoram the kohanim. 9 They taught throughout Judah,
having with them a Torah scroll of ADONAI. They went
throughout all the towns of Judah and taught the people.
10 Now the fear of ADONAI fell on all the kingdoms of the lands
around Judah, so that they did not make war with Jehoshaphat.
11 Some of the Philistines brought Jehoshaphat presents and
silver for tribute. The Arabs also brought him flocks—7,700
rams and 7,700 he-goats.
12 So Jehoshaphat became more and more powerful. He built
forts and storage cities in Judah 13 and carried out extensive
work in the cities of Judah. He had men of war, valiant
warriors, in Jerusalem.
14 These were their appointees according to their clans. From
Judah, captains of thousands: Adnah the commander with
300,000 valiant warriors; 15 and next to him Jehohanan the
commander with 280,000; 16 and next to him, Amasiah the son

of Zichri, who willingly offered himself to ADONAI with 200,000 valiant warriors.
17 From Benjamin: Eliada a valiant warrior with 200,000 men
armed with bow and shield; 18 and next to him Jehozabad with
180,000 equipped for war.
19 These were the men who served the king besides those
whom the king stationed in the fortified cities throughout all
Judah.

Prophecy of the Deceiving Spirit

2 Chronicles 18 [1] Now Jehoshaphat had wealth and honor in
abundance but he allied himself with Ahab by marriage. [2] Some
years later he went down to visit Ahab in Samaria. Ahab
slaughtered many sheep and bulls for him and the people with
him, and urged him to march with him against Ramoth-gilead.
[3] King Ahab of Israel asked King Jehoshaphat of Judah, “Will
you go with me against Ramoth-gilead?”
He replied, “I am as you are and my people as your people,
and we will be with you in battle.”
[4] Jehoshaphat then said to the king of Israel, “Please, let us
seek, today, the word of ADONAI.”
[5] So the king of Israel assembled the prophets—400 men—
and asked them, “Should we go to war against Ramoth-gilead,
or should I hold off?”
They answered, “Go up, for God will give it into the king’s
hand!”
[6] But Jehoshaphat asked, “Isn’t there another prophet of
ADONAI here of whom we should inquire?”
[7] The king of Israel said to Jehoshaphat, “There is still one
man through whom we can inquire of ADONAI—but I hate him,
because he has never prophesied anything good about me but
always evil. He is Micaiah son of Imlah.”
But Jehoshaphat said, “May the king never say such a thing.”
[8] So the king of Israel called an official and said, “Bring
Micaiah son of Imlah quickly!”
[9] Now the king of Israel and King Jehoshaphat of Judah,
wearing their robes, were sitting on their thrones on the
threshing floor at the entrance of the gate of Samaria with all
the prophets prophesying before them. [10] Zedekiah son of
Henaanah made for himself iron horns and declared, “Thus
says ADONAI, ‘With these you will gore the Arameans until they
are exterminated!’”
[11] All the other prophets were prophesying similarly, saying
“March against Ramoth-gilead and succeed, for ADONAI will

give it into the hand of the king.”
12 Now the messenger who had gone to summon Micaiah
spoke to him saying, “Look, the words of the prophets are
unanimously favorable to the king. So please let your word be
like one of them and speak favorably.”
13 But Micaiah replied, “As Adonai lives, what my God says
that is what I will say.”
14 When he came to the king, the king asked him, “Micaiah,
should we go to war against Ramoth-gilead, or should I hold
off?”
He replied, “March and be victorious! They will be given into
your hand!”
15 But the king said to him, “How many times must I make you
swear to tell me nothing but the truth in the Name of Adonai?”
16 So he said, “I saw all Israel scattered on the hills like sheep
without a shepherd,[8] and Adonai said, ‘These have no master—
let each man return home in shalom.”
17 So the king of Israel said to Jehoshaphat, “Didn’t I tell you
that he never prophesies good about me, only evil?”
18 Micaiah continued, “Therefore hear the word of Adonai. I
saw Adonai sitting on His throne with the whole host of heaven
standing on His right and on His left. 19 And Adonai said: ‘Who
will entice Ahab king of Israel to go up and fall at Ramoth-
gilead?’
Then one said this and another said that, 20 until a spirit came
forward and stood before Adonai and said, ‘I will entice him.’
So Adonai said to him, ‘How?’
21 He answered, ‘I will go and be a deceiving spirit in the
mouth of all his prophets.’
Then He said, ‘You will entice him and you will also succeed.
Go and do so.’
22 So now, behold, Adonai has put a lying spirit in the mouth
of these prophets of yours and Adonai has decreed disaster
against you.”
23 Then Zedekiah son of Chenaanah approached Micaiah,
slapped him on the cheek and said, “How did the spirit of
Adonai pass over me to speak to you?”

[24] Micaiah replied, “Behold, you will see on the day that you
go to hide in an inner room.”
[25] Then the king of Israel said, “Take Micaiah and turn him
over to Amon, governor of the city, and to Joash the king’s son,
[26] and say, ‘Thus says the king, “Put this fellow in prison and
make him eat the bread and water of affliction—until I return
in shalom.”’”
[27] Then Micaiah said, “If you ever return in shalom, ADONAI
has not spoken through me.” He added: “Listen, all you
people!”

Ahab Dies in Battle

[28] So the king of Israel and Jehoshaphat the king of Judah
marched against Ramoth-gilead. [29] Then the king of Israel said
to Jehoshaphat, “I will disguise myself and go into the battle,
but you put on your robes.” So the king of Israel disguised
himself and they went into the battle.
[30] Now the king of Aram had already ordered his chariot
commanders saying: “Don’t attack anyone, small or great,
except the king of Israel alone.”
[31] So when the chariot commanders saw Jehoshaphat they
thought, “This is the king of Israel.” So they turned to attack
him but Jehoshaphat cried out. ADONAI helped him and God
diverted them from him. [32] When the chariot commanders
realized that he was not the king of Israel, they turned back
from pursuing him.
[33] But a man drew his bow aimlessly and struck the king of
Israel between the lower armor and the breastplate. The king
said to the charioteer, “Turn around and take me out of the
battle, for I am wounded.”
[34] The battle raged that day and the king of Israel remained
propped up in his chariot facing the Arameans until dusk. Then
at sunset he died.

Jehoshaphat's Judicial Reforms

2 Chronicles 19 [1] Then King Jehoshaphat of Judah returned safely to
his palace in Jerusalem. [2] Jehu son of Hanani the seer went out
to meet him and said to King Jehoshaphat, "Should you help
the wicked and love those who hate ADONAI? Because of this,
wrath from before ADONAI is against you. [3] Nevertheless, good
things are found in you, for you have removed the Asherah
poles out of the land and have set your heart to seek God."
[4] Jehoshaphat dwelt in Jerusalem and he went out again
among the people from Beer-sheba over to the hill country of
Ephraim and brought them back to ADONAI, the God of their
fathers. [5] He also appointed judges in the land throughout all
the fortified cities of Judah, city by city. [6] He said to the judges.
"Consider what you are doing, for you do not judge for man but
for ADONAI who is with you when you pass judgment. [7] Now
then, let the fear of ADONAI be upon you. Be very careful what
you do, for there is no injustice or favoritism or bribe-taking
with ADONAI Eloheinu."
[8] In Jerusalem also, Jehoshaphat appointed some of the
Levites, kohanim and the leading patriarchs of Israel to render
the judgment of ADONAI and to settle disputes among the
inhabitants of Jerusalem.
[9] He charged them saying, "This is how you shall act: in the
fear of ADONAI, faithfully and wholeheartedly. [10] When any
dispute comes to you from your kinsmen who live in their
cities, whether bloodshed, or concerning Torah, mitzvot,
statutes or ordinances, you must warn them so that they will
not be guilty before ADONAI. Otherwise wrath will come upon
you and your kinsmen. Act accordingly and you will not be
guilty.
[11] "Behold, Amariah the chief kohen will be over you in all
matters pertaining to ADONAI, and Zebadiah the son of Ishmael,
the ruler of the House of Judah, in all the matters pertaining to
the king. Also the Levites will serve as officials before you. Act
courageously and may ADONAI be with the good."

Jehoshaphat's Prayer and the Valley of *Bracha*

2 Chronicles 20 1 Now it happened after this that the Moabites and
the Ammonites together with other Ammonites came to make
war against Jehoshaphat. 2 Some came and reported to
Jehoshaphat saying, "A great multitude is coming against you
from beyond the sea, from Aram, and are already in Hazazon-
Tamar" (that is En-Gedi).
3 Jehoshaphat was afraid so he resolved to seek ADONAI, and
he proclaimed a fast throughout all Judah. 4 Judah assembled to
seek help from ADONAI; indeed, they came from all the cities of
Judah to seek ADONAI.
5 Then Jehoshaphat stood in the congregation of Judah and
Jerusalem in the House of ADONAI in front of the new courtyard
6 and said:
"ADONAI, God of our fathers, are You not God in heaven? You
rule over all the kingdoms of the nations. Power and might are
in Your hand and no one can stand against You. 7 Are You not
our God who drove out the inhabitants of this land before Your
people Israel and gave it to the descendants of Your friend
Abraham forever? 8 They settled in it and built You a Temple
there for Your Name saying, 9 'If calamity comes upon us—the
sword of judgment, pestilence or famine—we will stand before
this House and before You—for Your Name is in this House—
and cry to You in our distress and You will hear and deliver us.'
10 "Now behold, the sons of Ammon and Moab and Mount Seir
—whose land You did not allow Israel to invade when they
came from the land of Egypt, instead they turned aside from
them and did not destroy them—11 now behold, how they repay
us by coming to drive us out of Your possession that You gave
us as an inheritance. 12 Our God, will You not execute judgment
on them? For we have no power to face this great multitude
that is attacking us. We do not know what to do—but our eyes
are on You."
13 All Judah was standing before ADONAI with their infants,
their wives and their children.

14 Then in the midst of the congregation, the Ruach ADONAI
came upon Jahaziel son of Zechariah, son of Benaiah, son of
Jeiel, son of Mattaniah the Levite, of the sons of Asaph, 15 and
he said:
"Listen all Judah and inhabitants of Jerusalem and King
Jehoshaphat. Thus ADONAI says to you, 'Do not be afraid or be
dismayed because of this great multitude, for the battle is not
yours, but God's. 16 Tomorrow go down against them as they
come up the ascent of Ziz. You will find them at the end of the
valley in front of the wilderness of Jeruel. 17 You will not fight in
this battle. Take your positions, stand and see the salvation of
ADONAI with you, O Judah and Jerusalem. Do not be afraid or be
dismayed. Tomorrow go out to face them, for ADONAI is with
you.'"
18 Jehoshaphat bowed down with his face to the ground and
all Judah and the inhabitants of Jerusalem fell down before
ADONAI to worship ADONAI. 19 Levites, from the sons of Kohath
and the sons of Korah, stood up to praise ADONAI, the God of
Israel, with a very loud voice.
20 Early in the morning they arose and went out into the
wilderness of Tekoa. As they went forth, Jehoshaphat stood and
said, "Listen to me, O Judah and inhabitants of Jerusalem!
Believe in ADONAI your God and you will be confirmed. Trust in
His prophets and you will succeed." 21 After consulting with the
people, he appointed singers to ADONAI praising the splendor of
His holiness, as they went out before the army saying,
"Praise ADONAI,
`for His mercy endures forever."
22 As they began singing and praising, ADONAI set ambushes
against the children of Ammon, Moab, and Mount Seir who had
come against Judah, and they were defeated. 23 For the
Ammonites and Moabites rose up against the inhabitants of
Mount Seir to exterminate and annihilate them. When they had
exterminated the inhabitants of Seir, they helped to destroy
one another.
24 When Judah came to the lookout in the wilderness and
looked for the multitude, behold, only corpses were lying on

the ground—no one had escaped. 25 When Jehoshaphat and his people went to take the plunder, they found an abundance of goods, clothing and precious articles, which they pillaged, more than they could carry away. For three days they were taking the plunder because there was so much. 26 On the fourth day they assembled in the valley of Bracha[9] where they blessed ADONAI. That is why the name of that place is called the Valley of Bracha to this day.

27 Then every man of Judah and Jerusalem, with Jehoshaphat at their head, returned joyfully to Jerusalem for ADONAI had given them cause to rejoice over their enemies. 28 They came to Jerusalem to the House of ADONAI with harps, lyres and trumpets. 29 So the fear of God was on all the kingdoms of the region because they heard that ADONAI had fought against the enemies of Israel. 30 So the kingdom of Jehoshaphat was untroubled for his God gave him rest all around.

Jehoshaphat's Last Days

31 Jehoshaphat reigned over Judah. He was 35 years old when he began to reign, and he reigned for 25 years in Jerusalem. His mother's name was Azubah the daughter of Shlihi. 32 He walked in the way of his father Asa and did not stray from it, doing what was right in the eyes of ADONAI. 33 However, the high places were not removed, nor did the people direct their hearts to the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, from beginning to end, behold, they are written in the annals of Jehu the son of Hanani, which is included in the book of the kings of Israel.

35 Afterward, King Jehoshaphat of Judah allied himself with King Ahaziah of Israel, thereby acting wickedly. 36 He joined with him to construct ships to go to Tarshish, and they constructed the ships in Ezion-geber.

37 Then Eliezer son of Dodavahu of Mareshah prophesied against Jehoshaphat saying, "Because you have allied yourself with Ahaziah, ADONAI will break up your works." So the ships were wrecked and were not able to go to Tarshish.

Jehoram Slays His Brothers

2 Chronicles 21 [1] Jehoshaphat slept with his fathers and was buried
with his fathers in the city of David. Jehoram his son became
king in his place. [2] His brothers, the sons of Jehoshaphat, were
Azariah, Jehiel, Zechariah, Azariahu, Michael and Shephatiah—
all these were the sons of King Jehoshaphat of Israel. [3] Their
father had given them great gifts of silver, gold and precious
things, along with fortified cities in Judah, but he gave the
kingdom to Jehoram because he was the firstborn.

[4] Now when Jehoram had risen over his father's kingdom and
made himself strong, he slew all his brothers with the sword,
along with some of the officers of Israel. [5] Jehoram was 32
years old when he became king and he reigned in Jerusalem
eight years. [6] He walked in the way of the kings of Israel, just
as the house of Ahab did (for Ahab's daughter was his wife),
and he did evil in the eyes of ADONAI. [7] However, ADONAI was not
willing to destroy the house of David because of the covenant
He had made with David, and since He had spoken a word to
give a lamp to him and his sons always.

[8] In his days Edom rebelled against Judah's rule and set up a
king over themselves. [9] So Jehoram crossed over with his
officers and all his chariots with him. He rose up by night and
struck the Edomites who were surrounding him and the chariot
commanders. [10] Thus Edom has been in rebellion against Judah
to this day. Then Libnah also revolted from under his hand at
that time—because he had forsaken ADONAI, the God of his
fathers. [11] Moreover, he built high places on the mountains of
Judah and caused the inhabitants of Jerusalem to play the
harlot and led Judah astray.

Elijah's Letter of Judgment

[12] A letter from Elijah the prophet came to him saying:

"Thus says ADONAI, the God of your father David: Since you
have not walked in the ways of Jehoshaphat your father nor in

the ways of Asa king of Judah, 13 but have walked in the way of
the kings of Israel, leading Judah and the inhabitants of
Jerusalem into prostitution just as the house of Ahab committed
prostitution and you have also slain your brothers—your own
family, who were better than you—14 behold, ADONAI is going to
strike your people, your children, your wives, and all your
possessions with a monumental catastrophe. 15 You yourself will
be striken by multiple illnesses of your intestines, day after
day, until your intestines drop out because of the illness."
16 Then ADONAI stirred up against Jehoram the spirit of the
Philistines and the Arabs that neighbored the Cushites. 17 They
rose up against Judah, invaded it and carried away all the
possessions found in the royal palace, as well as his sons and
his wives. No son was left to him except Jehoahaz, his
youngest.
18 After all this, ADONAI smote his intestines with an incurable
disease, 19 and it continued day after day for two years, so that
at the end his bowels fell out because of his sickness and he
died in great agonies. His people made no fire in his honor like
the fire of his fathers. 20 He was 32 years old when he became
king, and he reigned in Jerusalem eight years and he passed
away, to no one's regret. He was buried in the city of David,
but not in the tombs of the kings.

Ahaziah Falls with Ahab

2 Chronicles 22 1 Then the inhabitants of Jerusalem made Ahaziah,
his youngest son, king in his place for the troops that invaded
the camp with the Arabians had slain all the older ones. Thus
Ahaziah the son of Jehoram became king over Judah. 2 Ahaziah
was 22 years old when he became king and he reigned in
Jerusalem one year. His mother's name was Athaliah the
daughter of Omri. 3 He too walked in the ways of the house of
Ahab for his mother counseled him to do evil. 4 He did evil in
the sight of ADONAI, like the house of Ahab, for they were his
counselors after his father's death—to his destruction. 5 He also
followed their counsel when he went with Jehoram the son of
Ahab king of Israel to wage war against Hazael king of Aram at
Ramoth-gilead. The Arameans wounded Joram, 6 so he returned
to Jezreel to recover from the wounds inflicted on him at
Ramah when he fought Hazael king of Aram. Then Azariah, the
son of Jehoram king of Judah, went down to see Jehoram the
son of Ahab in Jezreel, because he had been wounded.
7 Now through his coming to Joram, God brought about
Ahaziah's downfall. Upon his arrival, Ahaziah went out with
Jehoram against Jehu the son of Nimshi, whom ADONAI had
anointed to cut off the house of Ahab. 8 So it came to pass that
when Jehu was executing judgment upon the house of Ahab, he
came upon the officers of Judah and Azaiah's relatives, who
had been attending Azaiah, and slew them. 9 He then searched
for Azaiah who was caught hiding in Samaria. Then they
brought him to Jehu, put him to death and buried him, for they
said, "He is the son of Jehoshaphat, who sought ADONAI with all
his heart." Then there was no one in the house of Azaiah to
hold power over the kingdom.

Athaliah and Joash

10 Now when Athaliah, Azaiah's mother, saw that her son had
died, she arose and destroyed all the royal offspring of the
house of Judah. 11 But Jehoshebeath, the king's daughter, took
Joash the son of Azaiah and stole him away from among the
king's sons who were being slain, and put him and his nurse in
the bedroom. Because Jehoshebaeath, daughter of King
Jehoram and wife of Jehoiada the kohen, was the sister of
Azaiah, she could hide him from Athaliah so she could not kill
him. 12 He remained hidden with them in the House of God for
six years while Athaliah reigned over the land.

2 Chronicles 23 [1] Now in the seventh year Jehoiada strengthened himself and brought the officers of hundreds—Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri—into a covenant with him. [2] They went throughout Judah and gathered the Levites from all the cities of Judah and the leading patriarchs of Israel. They came to Jerusalem [3] and the entire congregation made a covenant with the king in the House of God. Then he said to them: “Behold, the king’s son! He must reign as ADONAI promised concerning David’s sons. [4] This is what you should do: a third of you, kohanim and Levites coming on duty on Shabbat will keep watch at the gates, [5] a third of you shall be in the royal palace, and a third at the Foundation Gate, and all the people shall be in the courtyard, and all the people should be in the courtyard of the House of ADONAI. [6] But let no one enter into the House of ADONAI except the kohanim and the ministering Levites. They may come in, for they are kadosh, and let all the people observe the service of ADONAI. [7] The Levites will surround the king on all sides, every man with his weapons in his hand, and whoever enters the House, let him be killed. Stay close to the king in his comings and goings.”

[8] So the Levites and all Judah did according to all that Jehoiada the kohen commanded. Each took his men, those that were on duty on Shabbat and those who went off duty on Shabbat, for Jehoiada the kohen had not dismissed any of the divisions. [9] And Jehoiada the kohen delivered to the officers of hundreds King David’s spears, shields and bucklers that were in the House of God. [10] Then he stationed all the people, each man with his weapon in his hand around the king—from the south side of the House to the north side of the House by the altar and by the House.

[11] Then they brought out the king’s son and placed upon him the crown and the insignia. They proclaimed him king, and Jehoiada and his sons anointed him and declared, “Long live the king!”

12 When Athaliah heard the shouting of the people running
and praising the king, she came to the people to the House of
ADONAI. 13 She looked, and behold, the king was standing by his
pillar at the entrance and the officers and the trumpeters were
beside the king. All the people of the land were rejoicing and
blowing the trumpets, and the singers with their musical
instruments were leading the praise. So Athaliah tore her
clothes and said, “Treason, treason!”
14 Jehoiada the kohen brought out the officers of hundreds
who were set over the army, and said to them, “Bring her out
from between the ranks and put to the sword anyone who
follows her.”
For the kohanim said, “Do not put her to death in the House
of ADONAI.”
15 So they seized her as she arrived at the entrance of the
Horse Gate of the royal palace and killed her there. 16 Then
Jehoiada made a covenant between himself, all the people and
the king to be the people of ADONAI. 17 All the people went to the
house of Baal and tore it down, smashed its altars and images
into pieces, and slew Mattan, the priest of Baal, in front of the
altars.
18 Then Jehoiada placed the oversight of the House of ADONAI
under the authority of the Levitical kohanim, whom David had
assigned over the House of ADONAI to offer the burnt offerings
of ADONAI, as it is written in the Torah of Moses, accompanied
by rejoicing and singing as ordered by David. 19 He also
stationed gatekeepers at the gates of the House of ADONAI so
that no one who was ritually impure for any reason could enter.
20 He took the officers of hundreds, the nobles, the rulers of the
people and all the people of the land, and brought the king
down from the House of ADONAI. They came through the upper
gate of the royal house and seated the king upon the royal
throne, 21 and all the people of the land rejoiced. The city was
quiet for Athaliah had been slain with the sword.

Joash Repairs the Temple

2 Chronicles 24 1 Joash was seven years old when he became king,
and he reigned in Jerusalem 40 years. His mother's name was
Zibiah of Beer-sheba. 2 Joash did what was right in the eyes of
ADONAI all the days of Jehoiada the kohen.
3 Jehoiada took two wives by whom he fathered sons and
daughters. 4 It came to pass after this that Joash had a heart to
renovate the House of ADONAI. 5 He assembled the kohanim and
the Levites and told them, "Go out to the cities of Judah and
collect money from all Israel year by year to repair the House
of your God. Do this quickly!"
However, the Levites did not act quickly. 6 So the king
summoned Jehoiada the chief and asked him, "Why have you
not required the Levites to bring in from Judah and from
Jerusalem the tax of Moses the servant of ADONAI on the
congregation of Israel for the Tent of the Testimony?"
7 For the sons of wicked Athaliah had broken into the House
of God, and had even used all the sacred things of the House of
ADONAI for the Baalim[10]. 8 So the king commanded that a box
be made and placed outside the gate of the House of ADONAI.
9 A proclamation was made throughout Judah and Jerusalem to
bring in to ADONAI the tax of Moses, God's servant, upon Israel
in the wilderness. 10 All the officers and all the people rejoiced,
and brought in and cast into the chest until it was full.
11 Whenever the chest was brought by the Levites to the king's
officers and when they saw that it was full of money, the royal
scribe and the officer of the kohen gadol would come and
empty the box and take it back to its place. Thus they did daily
and gathered much money. 12 The king and Jehoiada gave it to
workmen who carried out the work for the House of ADONAI.
They hired masons and carpenters to renovate the House of
ADONAI, as well as craftsmen in iron and bronze to repair the
House of ADONAI. 13 So the workmen labored and the renovation
work progressed in their hands. They restored the House of
God to its original design, and strengthened it. 14 When they

had finished, they brought the remainder of the money before the king and Jehoiada and they made it into vessels for the House of ADONAI—vessels for avodah and for burnt offering, pans and utensils of gold and silver. Then they offered burnt offerings in the House of ADONAI continually all the days of Jehoiada.

15 When Jehoiada reached a ripe old age, he died. He was 130 years old when he died. 16 So he was buried in the city of David among the kings, because he had done good things in Israel and toward God and His House.

Joash Betrays the Righeous *Kohen* **17 Now after the death of Jehoiada, the chiefs of Judah came and bowed down to the king. Then the king listened to them. 18 They forsook the House of *ADONAI*, the God of their fathers, and served the Asherah poles and the idols. Wrath came upon Judah and Jerusalem for their guilt. 19 *ADONAI* sent prophets to them to bring them back to Him and although they admonished them, they would not listen.**

20 Then the Ruach Elohim came upon Zechariah the son of Jehoiada the kohen.[11] He stood above the people and said to them, "Thus says God, 'Why do you transgress the mitzvot of ADONAI? You will not succeed. Because you have forsaken ADONAI, He has also forsaken you.'"

21 But they conspired against him, and by order of the king, they stoned him to death in the courtyard of the House of ADONAI. 22 Thus King Joash disregarded the loyalty which his father Jehoiada had shown to him—and slew Jehoiada's son. As he was dying, he said: "May ADONAI see and avenge!"

Judgment on Joash and His Chieftains **23 It came to pass that at the turn of the year, the Aramean army came up against him. They invaded Judah and Jerusalem and massacred all the chieftains of the people, and sent all their plunder to the king of Damascus.**
24 Although the Aramean army came with only a small number of

men, *Adonai* gave over a much larger army into their hands, because they had forsaken *Adonai*, God of their fathers. So they executed judgment upon Joash. [25] When they withdrew from him—for they left him very sick—his own servants plotted against him because of the blood of the sons of Jehoiada the *kohen*, and assassinated him on his bed. He died and was buried in the city of David—but not in the tombs of the kings. [26] These men conspired against him: Zabad son of Shimiath the Ammonitess and Jehozabad son of Shimrith the Moabitess.

[27] Now concerning his sons and the many prophesies against him and the rebuilding of the House of God, behold, they are written in the commentary of the book of the kings. And Amaziah his son became king in his place.

Amaziah Begins Well

2 Chronicles 25 1 Amaziah was 25 years old when he became king
and reigned 29 years in Jerusalem. His mother's name was
Jehoaddan from Jerusalem. 2 Now he did what was right in the
eyes of ADONAI, but not wholeheartedly. 3 Once he had the
kingdom firmly secured under him, he executed his courtiers
who had assassinated his father the king. 4 He did not put their
children to death, but acted according to what is written in the
Torah, in the book of Moses, which ADONAI commanded saying,
"Parents should not die for the children, neither should the
children die for the parents, but every person should die for his
own sin."
5 Amaziah gathered together the people of Judah and
assigned them according to their clans to officers of thousands
and officers of hundreds for all Judah and Benjamin. He
mustered those from 20 years old and upward, and found
300,000 chosen men, able to go to war, able to handle spear
and shield. 6 He also hired 100,000 valiant warriors from Israel
for a hundred talents of silver.
7 But a man of God came to him saying, "O king, do not let
the army of Israel go with you, for ADONAI is not with Israel—
not with any of the children of Ephraim. 8 For if you go and
fight courageously in battle, God will overthrow you before the
enemy, for God has power to help and to bring down."
9 But Amaziah said to the man of God, "And what is to be
done about the 100 talents that I have given to the Israelite
troops?"
The man of God answered, "ADONAI is able to give you much
more than that."
10 So, Amaziah dismissed the troops who had come to him
from Ephraim to go back to their homes. Their anger burned
greatly against Judah and they returned home in a rage.
11 Amaziah then took courage and leading his army, marched
to the Valley of Salt. He struck down 10,000 men of Seir. 12 The
army of Judah also captured 10,000 alive, and brought them to

the top of the cliff. They threw them down from the top of the cliff and everyone fell to their death.

13 Meanwhile the troops that Amaziah had sent back and not allowed to go with him to battle raided the cities of Judah from Samaria to Beth-Horon. They struck down 3,000 of them and took considerable spoils.

Idolatry and Defiance

14 Now after Amaziah returned from slaughtering the
Edomites, he had the gods of the men of Seir brought and
installed as his gods. He prostrated himself before them and
burned incense to them. 15 The anger of ADONAI burned against
Amaziah, and He sent a prophet to him, who said to him, “Why
have you sought after the gods of the people who could not
deliver their own people from your hand?”

16 But while he was still speaking to him, the king said to him,
“Have we appointed you a counselor to the king? Stop! Why
should you be struck down?”

So the prophet stopped after he said, “Now I know that God
has determined to destroy you, because you have acted this
way and have not listened to my counsel.”

17 Then Amaziah king of Judah took counsel and sent this
message to Joash son of Jehoahaz son of Jehu, king of Israel
saying, “Come, let us meet face to face.”

18 Joash king of Israel replied to Amaziah king of Judah
saying: “The thorn bush in Lebanon sent a message to the
cedar in Lebanon saying, ‘Give your daughter to my son in
marriage.’ Then a wild beast of Lebanon passed by and
trambled the thorn bush. 19 You say, ‘Behold, I have defeated
Edom.’ So now your heart has become arrogant and proud.
Stay home! Why ask for trouble and cause your own downfall
and that of Judah with you?”

20 However, Amaziah would not listen, for it was from God in
order that He might deliver them into the hand of Joash
because they had sought the gods of Edom. 21 So King Joash of
Israel attacked. He and King Amaziah of Judah confronted one
another at Beth-shemesh, which belonged to Judah. 22 Then
Judah was routed before Israel, and every man fled to his tent.
23 King Joash of Israel captured King Amaziah of Judah—son of
Joash, son of Jehoahaz—in Beth-shemesh. Then Joash brought
him to Jerusalem and broke down the wall of Jerusalem from
the Ephraim gate to the Corner Gate, 400 cubits. 24 He took all

the gold and silver and all the vessels that were found in the House of God with Obed-edom, together with the treasuries of the king’s palace and the hostages, and returned to Samaria.

25 Amaziah the son of King Joash of Judah lived 15 years after the death of Joash son of Jehoahaz king of Israel. 26 Now the rest of the acts of Amaziah, the first and the last, behold, are they not written in the book of the kings of Judah and Israel? 27 From the time that Amaziah turned away from following ADONAI, they conspired against him in Jerusalem, so he fled to Lachish. But they sent men after him to Lachish and put him to death there. 28 Then they brought him back on horses and buried him with his fathers in the city of Judah.

Uzziah Strengthens Judah's Defenses

2 Chronicles 26 [1] Then all the people of Judah took Uzziah, who was
16 years old, and made him king in place of his father Amaziah.
[2] He built Eloth and restored it to Judah after the king slept
with his fathers. [3] Uzziah was 16 years old when he became
king, and he reigned 52 years in Jerusalem. His mother's name
was Jecoliah from Jerusalem. [4] He did what was right in the
eyes of ADONAI just as his father Amaziah had done. [5] He
continued to seek God in the days of Zechariah, who had
understanding through the visions of God. As long as he sought
ADONAI, God made him prosper.

[6] He went out and fought the Philistines and breached the
wall of Gath, the wall of Jabneh and the wall of Ashdod. He
built cities in Ashdod and among the Philistines. [7] God helped
him against the Philistines, against the Arabs who dwelt in Gur-
Baal, and against the Meunites. [8] The Ammonites paid tribute
to Uzziah, and his fame spread abroad even to the border of
Egypt, for he became exceedingly strong.

[9] Moreover, Uzziah built towers in Jerusalem at the Corner
Gate, the Valley Gate and at the Angle, and fortified them. [10] He
also built towers in the wilderness and dug out many cisterns
because he had much livestock, and he had farmers in the
foothills and in the plain and vinedressers in the mountains and
in the fertile fields—for he loved the soil.

[11] Uzziah also had a well-trained army ready to go out to
battle by divisions, according to the numbers mustered by the
hand of Jeiel the scribe and Maaseiah the official, under
Hananiah, one of the king's chieftains. [12] The total number of
family leaders over the fighting men was 2,600, [13] and under
their command was an army of 307,500 trained for war with
mighty power to support the king against the enemy. [14] Uzziah
provided shields, spears, helmets, body armor, bows and
slingstones for the entire army. [15] In Jerusalem he made
machines designed by skillful men to be used on the towers
and on the corners to shoot arrows and hurl large stones. So

his fame spread far, for he was marvelously helped until he became strong.

Uzziah Usurps the *Kohanim* [16] But when he became strong, his heart grew so haughty that he acted corruptly. For he trespassed against *Adonai* his God by entering into the Temple of *Adonai* to burn incense upon the altar of incense. [17] Then Azariah the *kohen* with 80 valiant *kohanim* of *Adonai* followed him in. [18] They opposed Uzziah the king and said to him, "It is not for you, Uzziah, to burn incense to *Adonai*, but for the *kohanim*, the descendants of Aaron, who have been consecrated to burn incense. Get out of the Sanctuary, for you have acted unfaithfully. You will have no honor from *Adonai Elohim*."

[19] Then Uzziah, who had a censer in his hand ready to burn incense, became angry. While he was raging at the kohanim tza'arat broke out on his forehead right in front of the kohanim in the House of ADONAI, beside the incense altar. [20] When Azariah the chief kohen and all the other kohanim stared at him, behold, his forehead had tza'arat! So they rushed him out of there. Indeed, he himself hurried to get out because ADONAI had smitten him.

[21] King Uzziah had tza'arat until the day of his death. He lived in a separate house with tza'arat, for he was cut off from the House of ADONAI. Jotham his son was in charge of the king's house and governed the people of the land.

[22] Now the rest of the acts of Uzziah, from beginning to end, were recorded by the prophet Isaiah, the son of Amoz. [23] So Uzziah slept with his fathers and they buried him with his fathers in the field of burial that belonged to the kings, for they said: "He had tza'arat." Then Jotham his son became king in his place.

Good King Jotham Prospers

2 Chronicles 27 1 Jotham was 25 years old when he became king,
and he reigned 16 years in Jerusalem. His mother's name was
Jerushah the daughter of Zadok. 2 He did what was right in the
eyes of ADONAI, just as his father Uzziah had done. But unlike
his father, he did not enter into the Temple of ADONAI. The
people, however, acted corruptly. 3 He rebuilt the upper gate of
the House of ADONAI and did extensive building on the wall of
Ophel. 4 He also built towns in the Judean hills and forts and
towers in the forests.

5 Jotham also fought the king of the Ammonites and prevailed
against them. That year the Ammonites paid him 100 talents of
silver, 10,000 measures of wheat and 10,000 of barley. The
Ammonites brought him the same amount also in the second
and third years.

6 Jotham became powerful because he ordered his ways
before ADONAI his God. 7 Now the rest of the acts of Jotham and
all his wars and his ways, behold, they are written in the book
of the kings of Israel and Judah. 8 He was 25 years old when he
became king and reigned 16 years in Jerusalem. 9 Jotham slept
with his fathers and they buried him in the city of David. Ahaz
his son became king in his place.

Ahaz's Sin in the Valley of Ben-hinnom

2 Chronicles 28 1 Ahaz was 20 years old when he became king, and
he reigned 16 years in Jerusalem. But he did not do what was
right in the eyes of ADONAI as his father David had done, 2 but
followed the ways of the kings of Israel, and even made molten
images for the Baalim. 3 Moreover, he burned incense in the
valley of Ben-hinnom and burned his children in the fire,
according to the abominations of the nations whom ADONAI had
driven out before Bnei-Yisrael. 4 He offered sacrifices and
burned incense in the high places, on the hills and under every
leafy tree.

5 Therefore ADONAI his God gave him into the hand of the king
of Aram who defeated him and took away from him many
prisoners and brought them to Damascus. He was also given
into the hand of the king of Israel, who inflicted many
casualties on him. 6 In one day, Pekah the son of Remaliah
killed 120,000 valiant soldiers of Judah—because they had
forsaken ADONAI, the God of their fathers.

Mercy Shown to Judah's Captives

7 Also Zichri, a warrior from Ephraim, killed Maaseiah the
king's son, Azrikam the official in charge of the palace and
Elkanah the second to the king. 8 Men of Israel carried away
captive 200,000 of their kinsmen, women, sons and daughters.
They also took away a great deal of plunder from them that
they brought to Samaria.

9 But a prophet of ADONAI named Oded was there and he went
out to meet the army on its return to Samaria. He said to them,
"Behold, because ADONAI, the God of your fathers, was angry
with Judah, He has given them into your hand and you have
slaughtered them in a rage that reaches to heaven. 10 So now
you intend to bring into bondage the children of Judah and
Jerusalem as your male and female slaves? Are you not also
guilty of transgressions against ADONAI your God? 11 So now,

listen to me. Send back the prisoners you have captured from your kinsmen—for the fierce wrath of ADONAI is upon you!”
12 Then some of the leaders of the sons of Ephraim—Azariah son of Jehohanan, Berechiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai—confronted those coming from the campaign, 13 and said to them, “Do not bring the captives in here, for that would cause us to trespass against ADONAI. Do you intend to add to our sins and our guilt? For our guilt is already great, and his fierce anger is already against Israel.”
14 So the soldiers released the captives and the plunder in the presence of the chieftains and the entire congregation. 15 Then the men designated by name stood up and took the captives, and they clothed all who were naked from the plunder. They gave them clothes and sandals, food and drink, anointed them, led all the feeble ones on donkeys, and brought them back to their kinsmen at Jericho, the city of palm trees. Then they returned to Samaria.

Ahaz Leads Judah Into Idolatry

16 About that time King Ahaz sent to the kings of Assyria for
help. 17 Once again the Edomites had come and invaded Judah
and taken captives, 18 while the Philistines had raided the towns
in the foothills and in the South of Judah. They captured and
occupied Beth-shemesh, Aijalon and Gederot, as well as Soho,
Timnah and Gimzo with their villages. 19 For Adonai humbled
Judah because of Ahaz king of Israel, for he threw off restraint
in Judah and trespassed against Adonai. 20 Tilgat-pilneser king
of Assyria came against him and afflicted him instead of
strengthening him—21 even though Ahaz plundered the House
of Adonai, the house of the king and the princes, and gave it to
the king of Assyria—it did not help him.
22 In his time of distress, this same King Ahaz acted even
more unfaithfully to Adonai. 23 He even sacrificed to the gods of
Damascus after he had been defeated, for he said, “Because
the gods of the kings of Aram helped them, I will sacrifice to
them and they will help me.” But they caused the downfall of
him and all Israel.
24 Ahaz even collected the utensils of the House of God and
cut the utensils of the House of God into pieces. He shut the
doors of the House of Adonai and made himself altars in every
corner of Jerusalem. 25 In every town of Judah he made high
places to burn incense to other gods—provoking Adonai, the
God of his fathers.
26 Now the rest of his acts and all his ways, the first and the
last, behold, they are written in the book of the kings of Judah
and Israel. 27 Then Ahaz slept with his fathers, and they buried
him in the city of Jerusalem, but he was not brought into the
tombs of the kings of Israel. Hezekiah his son became king in
his place.

Hezekiah Restores the Temple

2 Chronicles 29 1 Hezekiah became king when he was 25 years old,
and he reigned 29 years in Jerusalem. His mother's name was
Abijah the daughter of Zechariah. 2 He did right in the eyes of
ADONAI, just as his father David had done. 3 In the first month of
the first year of his reign, he opened the doors of the House of
ADONAI and repaired them. 4 He brought in the kohanim and the
Levites and assembled them into the eastern square.
5 Then he said to them: "Listen to me, Levites! Sanctify
yourselves, and sanctify the House of ADONAI, the God of your
fathers, and remove the defilement out of the holy place. 6 Our
fathers acted unfaithfully and did evil in the sight of ADONAI
Eloheinu and have forsaken Him. They turned their faces away
from ADONAI'S dwelling place and turned their backs on Him.
7 They also shut the doors of the porch and put out the lamps.
They did not burn incense or offering any burnt offerings in the
Holy Place to the God of Israel. 8 Therefore, the wrath of ADONAI
was upon Judah and Jerusalem. He has made them an object of
horror, dread and scorn, as you are seeing with your own eyes.
9 Behold, for this our fathers have fallen by the sword, and our
sons, daughters and wives are in captivity.
10 "Now it is in my heart to make a covenant with ADONAI, the
God of Israel, so that His fierce anger may turn away from us.
11 My sons, now do not be negligent, for ADONAI has chosen you
to stand before Him, to serve Him, and to be His ministers and
to burn incense to Him."
12 Then these Levites arose: from the sons of Kohath, Mahath
son of Amasai and Joel the son of Azariah; from the sons of
Merari, Kish son of Abdi and Azariah son of Jehallelel; from the
sons of Gershon, Joah son of Zimmah and Eden son of Joah;
13 from the sons of Elizaphan, Shimri and Jeiel; from the sons of
Asaph, Zechariah and Mattaniah; 14 from the sons of Heman,
Jehiel and Shimei; and from the sons of Jeduthun, Shemaiah
and Uzziel.

15 When they had gathered their brothers and sanctified
themselves, they went in, as the king ordered according to the
words of ADONAI, to cleanse the House of ADONAI.
16 So the kohanim went into the inner part of the House of
ADONAI to purify it. They brought out to the courtyard of the
House of ADONAI every impure thing that they found in the
temple of ADONAI. Then the Levites received it and carried it out
to Kidron Valley. 17 They began the consecration on the first day
of the first month, and by the eighth day of the month they
reached the porch of ADONAI. For eight days they consecrated
the House of ADONAI and finished on the sixteenth day of the
first month.
18 Then they went in to King Hezekiah and said, “We have
purified the entire House of ADONAI—the altar of burnt offering
with all its vessels, the table of the rows of bread with all the
vessels. 19 We have also prepared and concecrated all the
articles that King Ahaz discarded in his unfaithfulness, while he
was king. Behold, they are now before the altar of ADONAI.”
20 Then King Hezekiah arose early gathered the leaders of the
city and went up to the House of ADONAI. 21 They brought seven
bulls, seven rams, seven lambs and seven he-goats as a sin
offering for the kingdom, the sanctuary and Judah, and he
commanded the kohanim—the sons of Aaron—to offer them on
the altar of ADONAI. 22 So they slaughtered the bulls and the
kohanim took the blood and sprinkled it against the altar; next
they slaughtered the rams and sprinkled the blood against the
altar; then they slaughtered the lambs and sprinkled the blood
against the altar. 23 The he-goats for the sin offering were
brought before the king and the congregation, and they laid
their hands on them. 24 The kohanim then slaughtered them and
purified the altar with their blood to make atonement for all
Israel, for the king commanded that the burnt offering and the
sin offering should be made for all Israel.
25 He stationed the Levites in the House of ADONAI with
cymbals, harps and lyres, according to the command of David,
of Gad the king’s seer and of Nathan the prophet. For the
command was by the authority of ADONAI through His prophets.

[26] So the Levites stood with David’s instruments and the kohanim with the trumpets.
[27] Then Hezekiah gave the order to sacrifice the burnt offering on the altar. When the burnt offering began, the song of ADONAI also began with the trumpets, together with the instruments of King David of Israel. [28] The entire congregation prostrated themselves, while the singers sang and the trumpeters played. All this continued until the burnt offering was finished.
[29] Now at the completion of the burnt offering, the king and all who were present with him knelt down and worshiped.
[30] Moreover, King Hezekiah and the officials ordered the Levites to sing praises to ADONAI with the words of David and of Asaph the seer. So they sang praises with gladness and bowed down and worshiped.
[31] Then Hezekiah responded and said, “You have now consecrated yourselves to ADONAI. Come near and bring sacrifices and thank offerings into the House of ADONAI.” The congregation brought in sacrifices and thankofferings, and all whose hearts were willing brought burnt offerings.
[32] The number of the burnt offerings that the congregation brought was 70 bulls, 100 rams, and 200 lambs—all of these as a burnt offering to ADONAI. [33] The animals consecrated as sacrifices were 600 bulls and 3,000 sheep. [34] The kohanim, however, were too few to flay all the burnt offerings, so their kinsmen, the Levites, helped them until the work was completed, and until other kohanim had consecrated themselves. For the Levites had been more conscientious to consecrate themselves than the kohanim. [35] There were also a great many burnt offerings, along with the fat of the peace offerings and the drink offering at every burnt offering.
Thus the avodah of the House of ADONAI was reestablished.
[36] Hezekiah and all the people rejoiced because of what God had enabled the people to accomplish, because it happened so suddenly.

Hezekiah and all Israel Celebrate *Pesach*

2 Chronicles 30 1 Hezekiah then sent word to all Israel and Judah,
and also wrote letters to Ephraim and Manasseh to come to the
House of ADONAI at Jerusalem to keep the Passover for ADONAI,
the God of Israel. 2 The king and his officials and the entire
congregation in Jerusalem had decided to celebrate Passover in
the second month. 3 For they were not able to celebrate it at
the regular time, since not enough kohanim had consecrated
themselves, nor had the people assembled in Jerusalem. 4 The
matter seemed right in the eyes of the king and of the entire
community. 5 So they decided to issue a decree and to proclaim
it throughout all Israel from Beer-sheba to Dan, calling the
people to come to Jerusalem to celebrate the Passover for
ADONAI, the God of Israel. For it had not been celebrated as
prescribed for a long time.

6 At the king's command, the couriers went throughout all
Israel and Judah with letters from the king and his officials
saying: "You men of Israel, turn back to ADONAI, the God of
Abraham, Isaac and Israel, and He will return to the remnant of
you who escaped from the hand of the kings of Assyria. 7 Do not
be like your fathers and brothers who acted unfaithfully against
ADONAI, the God of their fathers, so that He made them a horror
as you see. 8 Do not stiffen your neck as your fathers did, but
reconcile to ADONAI, and come to His Temple, which He has
consecrated forever, and worship ADONAI your God that His
burning anger may turn away from you. 9 For if you return to
ADONAI, your brothers and children will receive compassion
before their captors, and will return to this land. For ADONAI
your God is compassionate and merciful; He will not turn His
face away from you if you return to Him."

10 As the couriers traveled from town to town through the
country of Ephraim and Manasseh and as far as Zebulun, they
were scorned and mocked. 11 Nevertheless some men from
Asher, Manasseh and Zebulun humbled themselves and came
to Jerusalem. 12 The hand of God was also on Judah to give them

one heart to do what the king and the officials commanded by the word of ADONAI.

13 Now a very large assembly gathered in Jerusalem to celebrate the Feast of Matzot in the second month. 14 They arose and removed the altars and all the incense altars that were in Jerusalem, and threw them into the Kidron Valley. 15 Then they slaughtered the Passover lamb on the fourteenth day of the second month. The kohanim and the Levites were ashamed and consecrated themselves and brought burnt offerings into the House of ADONAI. 16 They stood at their post as prescribed in the Torah of Moses, the man of God. The kohanim sprinkled the blood that they received from the hand of the Levites. 17 For there were many in the congregation that had not concecrated themselves, therefore the Levites were in charge of slaughtering the Passover lambs for everyone that was not ceremonially clean in order to concecrate them to ADONAI. 18 Although a great multitude of the people—many of them from Ephraim, Manasseh, Issachar and Zebulun—had not purified themselves, they still ate the Passover lamb contrary to what is written.

But Hezekiah prayed for them saying: “May ADONAI who is good, atone for 19 every one who prepares his heart to seek ADONAI, the God of his fathers, even though he is not pure according to rules of the sanctuary.” 20 ADONAI heard Hezekiah and healed the people.

21 So the children of Israel who were present in Jerusalem celebrated the Feast of Matzot for seven days with great gladness. The Levites and the kohanim were praising ADONAI every day with loud instruments for ADONAI. 22 Then Hezekiah spoke encouragingly to all the Levites who demonstrated good understanding of the service of ADONAI. For seven days they ate their assigned portions while sacrificing peace offerings and praising ADONAI, the God of their fathers.

23 Then the whole congregation decided to celebrate seven more days—so for another seven days they celebrated with gladness. 24 Hezekiah king of Judah contributed 1,000 bulls and 7,000 sheep to the congregation, and the officials contributed

1,000 bulls and 10,000 sheep to the congregation, and great numbers of kohanim consecrated themselves. 25 The entire assembly of Judah rejoiced with the kohanim and the Levites, and all who had assembled from Israel, both the strangers coming from the land of Israel and the residents of Judah. 26 There was great joy in Jerusalem, for nothing like this had happened in Jerusalem since the time of Solomon son of David king of Israel. 27 Then the Levitical kohanim arose and blessed the people, and ADONAI heard their voice, for their prayer reached heaven, His holy dwelling place.

Restoring the *Kohanim* and Levites

2 Chronicles 31 [1] When all this was finished, all Israel who were present went out to the towns of Judah and smashed the pillars, smashed the Asherah poles and demolished the high places and the altars throughout all Judah and Benjamin, as well as throughout Ephraim and Manasseh, until they had destroyed them all. Then all Bnei-Yisrael returned to their towns, each to their own property.

[2] Then Hezekiah reestablished the divisions of the kohanim and the Levites together with their divisions, each of the kohanim and Levites according to his service: for burnt offerings, peace offerings, to minister, to praise, or to sing praises in the gates of the courts of ADONAI.[12] [3] The king also contributed a portion of his own assets for the burnt offerings: the morning and the evening burnt offerings and the burnt offerings for Shabbatot, the New Moons and the moadim, as it is written in the Torah of ADONAI. [4] Moreover, he commanded the people, the residents of Jerusalem, to give the portion allotted to the kohanim and the Levites, so that they might devote themselves to the Torah of ADONAI. [5] As soon as the word spread, Bnei-Yisrael gave generously the firstfruits of their grain, wine, oil, honey and all the produce of the field, as well as tithe of all the abundance. [6] The children of Israel and Judah who lived in the towns of Judah, also brought in the tithe of bulls and sheep, and the tithe of the sacred things consecrated to ADONAI their God. They piled them in heaps. [7] In the third month the heaps began to accumulate and finished in the seventh month. [8] When Hezekiah and the officials came and saw the heaps, they blessed ADONAI and His people Israel.

[9] Hezekiah asked the kohanim and the Levites about the heaps. [10] Azariah the chief kohen from the house of Zadok, replied to him saying, “Ever since the gifts began to be brought into the House of ADONAI, we have had enough to eat and more than enough, for ADONAI has blessed His people with plenty left over.”

[11] Then Hezekiah ordered them to prepare storerooms in the House of ADONAI, and they prepared them. [12] They faithfully brought in the offerings and the tithes and the consecrated gifts. Conaniah the Levite was the leader in charge over them and Shimei his brother was next in rank. [13] Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath and Benaiah were supervisors under Conaniah and Shimei his brother, by the appointment of Hezekiah the king and Azariah the leader in charge of the House of God. [14] Kore the son of Imnah the Levite, keeper of the East Gate, was over the freewill offerings of God, distributing the offering of ADONAI and the consecrated gifts. [15] Eden, Miniamin, Jeshua, Shemaiah, Amariah and Shecaniah faithfully assisted him in the towns of the kohanim, making allocations to their brothers by divisions—to great and little alike, [16] only considering genealogical records, to the males three years old and upward—to all who entered into the House of ADONAI, to perform the daily duties according to their responsibilities and their divisions—[17] to the kohanim who were genealogically registered by their ancestral houses, as well as to the Levites 20 years old and upward, according to their duties and their divisions. [18] The genealogical registry included all their little ones, their wives and sons and daughters of the entire assembly. Thus in their faithfulness they consecrated themselves as holy.

[19] As for the sons of Aaron, the kohanim, who lived in the fields of the common lands of their towns—in every town—men were designated by name to distribute portions to all the males among the kohanim and to all who were genealogically registered among the Levites. [20] Thus Hezekiah did throughout all Judah. He did what was good, right and true before ADONAI his God. [21] Every work he undertook in the service of the House of God and in the Torah and the mitzvot to seek his God, he did wholeheartedly and succeeded.

Assyrian's Failed Seige of Jerusalem

2 Chronicles 32 1 After these acts of faithfulness, Sennacherib king
of Assyria came and invaded Judah. He encamped against the
fortified cities, intending to break into them for himself. 2 When
Hezekiah saw that Sennacherib had come and intended to
wage war against Jerusalem, 3 he consulted with his officers
and warriors about blocking the waters of the springs outside
the city, and they supported him. 4 Many people assembled and
blocked off all the springs and the raging wadi in the land
saying, "Why should the kings of Assyria come and find plenty
of water?" 5 Then he took courage and rebuilt the entire wall
that had been broken down, raised up the towers, added
another outer wall, fortified the Millo in the city of David, and
made plenty of weapons and shields.

6 He also appointed military officers over the people and
assembled them before him in the square at the city gate, and
encouraged them saying, 7 "Chazak! Be courageous! Do not be
afraid or dismayed by the king of Assyria and the whole horde
that is with him—for we have more with us than he has with
him! 8 With him is an arm of flesh, but with us is ADONAI
Eloheinu to help us and to fight our battles." So the people
were encouraged by the words of King Hezekiah of Judah.

9 After this, when King Sennacherib of Assyria, while he and
all his forces with him were besieging Lachish, sent his
servants to Jerusalem to Hezekiah king of Judah and to all
Judah who were in Jerusalem, saying:

10 "Thus says King Sennacherib of Assyria, 'What are you
relying on that you would stay in Jerusalem, under siege? 11 Is
not Hezekiah misleading you, to let you die by famine and
thirst, saying, "ADONAI Eloheinu will deliver us from the hand of
the king of Assyria?" 12 Has not the same Hezekiah removed His
high places and His altars, and commanded Judah and
Jerusalem saying, "You shall worship before one altar and upon
it you shall burn incense?" 13 Do not you know what I and my
fathers have done to all the peoples of the lands? Were the

gods of the nations of the lands ever able to deliver their land
out of my hand? 14 Who among all the gods of these nations—
which my fathers utterly destroyed—could deliver his people
from my hand? How then is your God able to deliver you from
my hand? 15 So now, do not let Hezekiah deceive you or mislead
you like this. Do not believe him, for no god of any nation or
any kingdom has been able to deliver his people from my hand
and from the hand of my fathers. How much less will your God
deliver you from my hand!'"
16 His servants spoke further against ADONAI Elohim and
against His servant Hezekiah. 17 Sennacharib also wrote letters
reviling ADONAI, the God of Israel, speaking against Him saying,
"Just as the gods of the nations of the lands have not delivered
their people from my hand, so the God of Hezekiah shall not
deliver His people from my hand." 18 Then they cried out loudly
in Hebrew to the people of Jerusalem who were on the wall to
terrify and frighten them, in order to capture the city. 19 They
spoke against the God of Jerusalem as of the gods of the
peoples of the earth made by human hands.
20 Then King Hezekiah and the prophet Isaiah the son of
Amoz prayed about this and cried out to heaven.
21 Then ADONAI sent an angel who annihilated every mighty
warrior, commander and officer in the camp of the king of
Assyria. So he withdrew in disgrace to his own land. When he
entered the house of his god some of his own children struck
him down with the sword. 22 Thus ADONAI delivered Hezekiah
and the inhabitants of Jerusalem from the hand of Sennacherib
the king of Assyria, and from the hand of all, and helped them
in every way. 23 Many brought offerings to ADONAI in Jerusalem
and valuable gifts to King Hezekiah of Judah. From then on he
was highly regarded in the eyes of all the nations.

Hezekiah's Pride and Humility

24 In those days Hezekiah became deathly ill, but he prayed to
ADONAI who responded to him and gave him a sign. 25 But
Hezekiah did not respond according to the favor done to him.

His heart became haughty, so wrath came upon him and upon Judah and Jerusalem. 26 Then Hezekiah humbled himself for the pride in his heart—both he and the inhabitants of Jerusalem—so that the wrath of ADONAI did not fall upon them in the days of Hezekiah.

27 Now Hezekiah had very abundant riches and honor. He even made treasuries for silver, gold, precious stones, spices, shields, and for all kinds of valuables, 28 and storehouses for the harvest of grain, wine and oil, and stalls for all kinds of cattle, and sheepfolds for the flocks. 29 Moreover, he built towns and acquired flocks and herds in abundance, for God had given him very many possessions.

30 It was also Hezekiah who stopped the upper spring of the waters of Gihon and channeled them downward to the west side of the city of David. Hezekiah succeeded in all that he did. 31 But when the ambassadors of the princes of Babylon were sent to him to inquire about the wonder that had happened in the land, God left him alone to test him, to know all that was in his heart.

Hezekiah's Death and Honor

32 Now the rest of the acts of Hezekiah and his good deeds, behold, they are written in the vision of the prophet Isaiah son of Amoz, in the book of the kings of Judah and Israel. 33 So Hezekiah slept with his fathers and they buried him in the upper section of the tombs of the sons of David. All Judah and the inhabitants of Jerusalem honored him at his death. His son Manasseh became king in his place.

King Manasseh's Transgressions

2 Chronicles 33 [1] Manasseh was 12 years old when he became king,
and he reigned 55 years in Jerusalem. [2] He did evil in the sight
of ADONAI, just like the abominations of the nations that ADONAI
had driven out before Bnei-Yisrael. [3] For he rebuilt the high
places that his father Hezekiah had demolished, he reerected
altars for the Baalim, made Asherah poles, and bowed down to
all the host of heaven and worshipped them. [4] He built altars in
the House of ADONAI—of which ADONAI had said, "My Name will
be in Jerusalem forever." [5] He also built altars for all the host of
heaven in the two courtyards of the House of ADONAI.
[6] Furthermore, he made his children pass through the fire in
the valley of Ben-hinnom and practiced witchcraft, divination
and sorcery, and consulted ghosts and spiritists. He did much
evil in the sight of ADONAI, provoking Him to anger.
[7] Then he placed the carved image of the idol that he had
made in the House of God—of which God had said to David and
to his son Solomon, "In this House and in Jerusalem that I have
chosen out of all the tribes of Israel, I will put My Name
forever. [8] I will never again remove the foot of Israel from the
land which I have appointed for their fathers, if only they will
observe to do all that I have commanded them—all the Torah,
the statutes, and the ordinances delivered by the hand of
Moses."
[9] But Manasseh led Judah and the inhabitants of Jerusalem
astray, so that they did more evil than the nations whom ADONAI
destroyed before Bnei-Yisrael. [10] ADONAI spoke to Manasseh and
his people, but they paid no attention.

Assyrians Sent to Chasten Manasseh [11] Therefore, *ADONAI* brought against them the commanders of the army of the king of Assyria, who captured Manasseh with hooks, bound him with bronze shackles, and led him to Babylon.

12 In his distress, he entreated ADONAI his God and greatly
humbled himself before the God of his fathers. 13 When he
prayed to Him, He was moved by his entreaty, heard his plea
and brought him back to Jerusalem into his kingdom. Then
Manasseh knew that ADONAI, He is God.
14 Afterward he built an outer wall to the city of David west of
Gihon in the valley, as far as the entrance to the Fish Gate, and
encircling the Ophel; he also raised it up much higher. He
stationed military officers in all the fortified cities of Judah.
15 He also removed the foreign gods and idols from the House
of ADONAI, as well as all the altars that he had built on the
mount of the House of ADONAI and in Jerusalem and threw them
outside the city. 16 He rebuilt the altar of ADONAI and sacrificed
on it sacrifices of fellowship and thanksgiving, and commanded
Judah to serve ADONAI the God of Israel. 17 Nevertheless, the
people still sacrificed in the high places, but only to ADONAI
their God.
18 Now the rest of the acts of Manasseh, his prayer to his God,
and the words of the seers who spoke to him in the Name of
ADONAI the God of Israel, behold, they are written in the
records of the kings of Israel. 19 His prayer also, and how God
was moved by his entreaty, all his sin and his unfaithfulness,
and the sites on which he built high places and erected the
Asherah poles and the carved images before he humbled
himself, behold, they are written in the records of Hozai.
20 Manasseh slept with his fathers and they buried him in his
own house. His son Amon became king in his place.

**Wicked King Amon Assassinated 21 Amon was 22 years old when he
became king and he reigned two years in Jerusalem. 22 He did what
was evil in the sight of *ADONAI* just as his father Manasseh had done.
Amon sacrificed to all the carved images that Manasseh his father
had made, and worshipped them. 23 He did not humble himself
before *ADONAI* as his father Manasseh had humbled himself. Instead
Amon increased his guilt. 24 So his servants conspired against him
and assassinated him in his own house. 25 Then the people of the land**

struck down all who had conspired against King Amon, and the people of the land made Josiah his son king in his place.

Josiah Restores the Temple

2 Chronicles 34 1 Josiah was eight years old when he became king,
and he reigned 31 years in Jerusalem. 2 He did right in the eyes
of ADONAI, and walked in the ways of his father David. He did
not turn aside to the right or to the left. 3 In the eighth year of
his reign, while he was still young, he began to seek after the
God of his father David. In the twelfth year he began to purge
Judah and Jerusalem from the high places, the Asherah poles,
and the carved and molten images. 4 They tore down the altars
of the Baal in his presence and chopped down the sun-images
that were above them. Also the Asherah poles and the carved
and molten images he smashed into pieces, ground into dust,
and scattered upon the graves of those who had sacrificed to
them. 5 Then he burned the bones of the priests on their altars
—so he purged Judah and Jerusalem. 6 In the towns of
Manasseh, Ephraim, Simeon, and as far as Naphtali, with their
surrounding ruins, 7 he broke down the altars, the Asherah
poles, crushed the carved images into powder, and chopped
down all the sun-images throughout all the land of Israel. Then
he returned to Jerusalem.

8 Now in the eighteenth year of his reign, after purging the
land and the House, he sent Shaphan son of Azaliah, Maaseiah
the governor of the city, and Joah son of Joahaz the recorder, to
repair the House of ADONAI his God. 9 They came to Hilkiah the
kohen gadol and handed over the silver money that was
brought into the House of God, which the Levites, the
gatekeepers, had collected from Manasseh, Ephraim and all the
remnant of Israel, as well as from all Judah and Benjamin and
the inhabitants of Jerusalem. 10 Then they put it in the hands of
the workmen who were in charge of the House of ADONAI. The
workmen who were working in the House of ADONAI spent it on
repairing and restoring the House. 11 They in turn gave it to the
carpenters and the builders to buy quarried stone as well as
timber—for joining and making beams—for the buildings that
the kings of Judah had let fall into ruin. 12 The men did the work

faithfully. Over them were appointed Jahath and Obadiah, Levites from the sons of Merari, along with Zechariah and Meshullam from the sons of Kohath, to supervise, while other Levites—all skilled musicians—[13] were over the burden-bearers and supervised all who worked from task to task. Some of the Levites were also scribes, overseers and gatekeepers.

Torah Scroll Found in the Temple [14] While they were bringing out the silver that had been brought into the House of _Adonai_, Hilkiah the _kohen_ found a _Torah_ scroll of _Adonai_ given by Moses. [15] Hilkiah responded by telling Shaphan the scribe, "I have found a scroll of the _Torah_ in the House of _Adonai_." Hilkiah gave the scroll to Shaphan.

[16] Then Shaphan brought the scroll to the king and moreover returned a report to the king, saying, "Your servants are doing everything that was committed to them. [17] They have melted down the silver that was found in the House of ADONAI and handed it over to the overseers and into the hand of the workmen." [18] Shaphan the scribe also said to the king, "Hilkiah the kohen has given me a scroll." Shaphan read from it in the presence of the king.

[19] When the king heard the words of the Torah, he tore his clothes. [20] The king commanded Hilkiah, Ahikam son of Shaphan, Abdon son of Micah, Shaphan the scribe, and Asaiah the king's servant, saying, [21] "Go! Inquire of ADONAI for me and for the remnant in Israel and in Judah, concerning the words of the book that has been found. For great is the wrath of ADONAI that will be poured out upon us—because our fathers did not observe the word of ADONAI to do according to all that is written in this scroll."

Huldah the Prophetess [22] So Hilkiah, and those whom the king commanded, went to Huldah the prophetess, the wife of Shallum son of Tokahath, son of Hasrah, keeper of the wardrobe—now she was living in Jerusalem in the Second Quarter—and spoke to her about this.

[23] She said to them, “Thus says ADONAI, the God of Israel: ‘Tell the man who sent you to me, [24] “Thus says ADONAI, ‘Behold, I am bringing disaster on this place and on its inhabitants—all the curses that are written in the book that they have read before the king of Judah. [25] For they have forsaken Me and have burned incense to other gods in order to provoke Me with all the works of their hands. Therefore, My wrath will be poured out upon this place and it will not be quenched.’” [26] But to the king of Judah who sent you to inquire of ADONAI, thus you will say to him, “Thus says ADONAI the God of Israel, ‘Regarding the words which you have heard, [27] because your heart was tender and you humbled yourself before God when you heard His words against this place and against the inhabitants, and you humbled yourself before Me, tore your clothes, and wept before Me, I have heard you,’ says ADONAI. [28] ‘Behold, I will gather you to your fathers and you will be buried in your grave in shalom. Your eyes will not see all the evil that I will bring upon this place and upon the inhabitants.’”

So they brought her word back to the king.

[29] Then the king sent and gathered together all the elders of Judah and Jerusalem. [30] The king went up to the House of ADONAI with all the men of Judah and the inhabitants of Jerusalem, the kohanim, the Levites, and all the people from the oldest to the youngest. He read in their hearing all the words of the Book of the Covenant that was found in the House of ADONAI.

[31] Then the king stood in his place and made a covenant before ADONAI—to follow ADONAI and to observe His mitzvot, His regulations and His decrees with all his heart and with all his soul and to obey the words of the covenant written in this book. [32] Moreover, he made all that were found in Jerusalem and Benjamin stand with him. The inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. [33] Josiah removed all the abominations from the whole territory of Bnei-Yisrael and made all who were found in Israel to worship ADONAI their God. All his days they did not turn away from following ADONAI, the God of their fathers.

Josiah Keeps *Pesach*

2 Chronicles 35 1 Josiah celebrated Passover unto ADONAI in
Jerusalem. They slaughtered the Passover lamb on the
fourteenth day of the first month. 2 He reinstated the kohanim
to their duties and encouraged them in the service of the
House of ADONAI. 3 He said to the Levites who taught all Israel
and who were consecrated to ADONAI, “Put the holy Ark in the
House which Solomon the son of King David of Israel built.
Since it is no longer a burden on your shoulders now, serve
ADONAI your God and His people Israel. 4 Prepare youselves by
your ancestral houses in your divisions, according to the
writing of King David of Israel and according to the writing of
his son Solomon. 5 Stand in the holy place by the divisions of
the ancestral houses, by sons of the people and by divisions of
ancestral houses of the Levites. 6 Now sanctify yourselves,
slaughter the Passover lamb and prepare it for your kinsmen,
according to the word of ADONAI by the hand of Moses.”
7 Josiah provided for all the people who were present, flocks
of lambs and goats totaling 30,000, all for the Passover
offerings, as well as 3,000 bulls—all from the king’s
possessions.
8 His officials also gave a freewill offering to the people, the
kohanim and the Levites. Hilkiah, Zechariah and Jehiel—the
administrators of the House of God—donated to the kohanim
2,600 Passover offerings, and 300 bulls. 9 Likewise, Conaniah
along with Shemaiah and Nethaniel, his brothers, and
Hashabiah, Jeiel and Jozabad, leaders of the Levites, provided
5,000 Passover lambs for the Levites and 500 bulls.
10 So the avodah was prepared and the kohanim stood at their
posts with the Levites in their divisions according to the king’s
command. 11 They slaughtered the Passover lambs and while
the kohanim sprinkled the blood handed to them, the Levites
flayed them. 12 Then they removed the portions to be burnt to
give them to the divisions of ancestral houses of the people to
present to ADONAI, as it is written in the book of Moses. They

did the same with the bulls. 13 They roasted the Passover lambs
with fire according to the ordinance, then boiled the sacred
parts in pots, caldrons and pans, and brought them quickly to
all the people. 14 Afterward, they made preparations for
themselves and for the kohanim, because the kohanim, the
sons of Aaron, were busy sacrificing the burnt offerings and the
fat until nightfall. So the Levites made preparations for
themselves and for the kohanim, the sons of Aaron.
15 The singers, the descendants of Asaph, were at their
stations according to the commandment of David, Asaph,
Heman and Jeduthun, the king's seer. The gatekeepers were at
every gate. They did not need to depart from their posts for
their fellow Levites provided for them.
16 So on that day the entire service of ADONAI was prepared to
keep the Passover and to offer burnt offerings upon the altar of
ADONAI according to the command of King Josiah. 17 The Bnei-
Yisrael present celebrated the Passover at that time and
observed the Feast of Matzot for seven days. 18 Passover had
not been celebrated like that in Israel since the days of Samuel
the prophet, and none of the kings of Israel had ever
celebrated such a Passover as Josiah did with the kohanim, the
Levites, all Judah and Israel who were present and the
inhabitants of Jerusalem. 19 This Passover was celebrated in the
eighteenth year of the reign of Josiah.

Death of Josiah

20 After all this, when Josiah had set the House in order, King
Neco of Egypt came up to fight at Carchemish on the
Euphrates and Josiah went out to engage him. 21 But Neco sent
messengers to him saying, “What is there between me and you,
king of Judah? I am not coming against you today but against
the house that wars with me and God has ordered me to hurry.
Stop for your sake from meddling with God who is with me, so
that He will not destroy you!”
22 Josiah, however, would not turn away from him but
disguised himself in order to fight him. He did not listen to
Neco’s words from the mouth of God and went to fight him in
the plain of Megiddo. 23 Archers shot King Josiah and the king
said to his servants, “Take me away, for I am seriously
wounded.” 24 So his servants carried him out of the chariot and
put him in the second chariot that he had. They brought him to
Jerusalem where he died and was buried in the tombs of his
fathers. All Judah and Jerusalem mourned over Josiah.
25 Now Jeremiah composed laments for Josiah, and to this day
all the singers, male and female, commemorated Josiah in their
laments. And they made them an ordinance in Israel and
behold, they are written in the lamentations. 26 Now the rest of
the acts of Josiah and his deeds of devotion as written in the
Torah of ADONAI, 27 and his acts, the first and the last, behold,
they are written in the book of the kings of Israel and Judah.

Defiance Leads to Devastation

2 Chronicles 36 1 Then the people of the land took Jehoahaz the son
of Josiah, and made him king in Jerusalem in his father's place.
2 Joahaz[13] was 23 years old when he became king, and he
reigned three months in Jerusalem. 3 The king of Egypt deposed
him in Jerusalem and imposed a fine on the land of 100 talents
of silver and a talent of gold. 4 The king of Egypt made Eliakim,
his brother, king over Judah and Jerusalem, and changed his
name to Jehoiakim. But Neco took Joahaz his brother, and
carried him to Egypt.
5 Jehoiakim was 25 years old when he became king, and he
reigned 11 years in Jerusalem. He did evil in the sight of ADONAI
his God. 6 Nebuchadnezzar of Babylon marched against him
and bound him with bronze chains to take him to Babylon.
7 Nebuchadnezzar also took some of the vessels of the House of
ADONAI to Babylon and put them in his temple in Babylon. 8 Now
the rest of the acts of Jehoiakim, the detestable things he did,
and all that was found against him, behold, they are written in
the book of the kings of Israel and Judah. Jehoiachin his son
reigned in his place.
9 Jehoiachin was eight years old when he became king, and
he reigned three months and ten days in Jerusalem. He did evil
in the sight of ADONAI. 10 At the turn of the year, King
Nebuchadnezzar sent and had him brought to Babylon along
with the precious articles from the House of ADONAI and made
his brother Zedekiah king over Judah and Jerusalem.
11 Zedekiah was 21 years old when he became king and he
reigned 11 years in Jerusalem. 12 He did evil in the sight of
ADONAI his God and did not humble himself before Jeremiah the
prophet who spoke from the mouth of ADONAI. 13 He also
rebelled against King Nebuchadnezzar who had made him take
an oath by God. He also stiffened his neck and hardened his
heart so as not to turn to ADONAI, the God of Israel.
14 Furthermore, all the leading kohanim and the people became
very unfaithful, following all the abominations of the nations.

They defiled the House of ADONAI, which He had consecrated in Jerusalem.

15 ADONAI, the God of their fathers, sent word to them through
His messengers again and again, because He had compassion
on His people and on His dwelling place. 16 But they mocked
the messengers of God and despised His words, and scoffed at
His prophets until the wrath of ADONAI rose against His people,
until there was no remedy. 17 Therefore He brought up against
them the king of the Chaldeans, who killed their young men
with the sword in the House of their Temple. He had no pity on
young man or virgin, elderly or infirm—He gave them all into
his hand. 18 All the vessels of the House of God, large and small,
and the treasures of the House of ADONAI, as well as the
treasures of the king and his officers were all brought to
Babylon. 19 They burned the House of God, broke down the wall
of Jerusalem, burned all the palaces with fire and destroyed
everything of value. 20 He exiled to Babylon those who had
escaped the sword and they became slaves to him and his sons
until the reign of the kingdom of Persia—21 in fulfillment of the
word of ADONAI by the mouth of Jeremiah, until the land had
paid back her Shabbat rests—for as long as it lay desolate—the
Shabbat rest was kept till 70 years were complete.

Proclamation of Cyrus of Persia

22 Now in the first year of King Cyrus of Persia—fulfilling the
word of ADONAI by the mouth of Jeremiah—ADONAI stirred up
the spirit of King Cyrus of Persia so that he sent a proclamation
throughout all his kingdom and also put it in writing, saying:
23 “Thus says King Cyrus of Persia ‘ADONAI, the God of heaven,
has given me all the kingdoms of the earth. He has appointed
me to build Him a House in Jerusalem, which is in Judah.
Whoever among you of all His people may go up and may
ADONAI his God be with him.’”

Books of the NEW COVENANT

The Testament of our Messiah, Yeshua

Besorah (The Good News)
Messianic Writings (Letters & Revelation)

Besorah

The Good News

Matthew
Mark
Luke
John

Acts

Matthew

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25 | 26 | 27 | 28

Forefathers of *Yeshua* the Messiah

Matthew 1 1 The book of the genealogy[1] of Yeshua ha-Mashiach,
Ben-David,[2] Ben-Avraham: 2 Abraham fathered Isaac, Isaac
fathered Jacob, Jacob fathered Judah and his brothers, 3 Judah
fathered Perez and Zerah by Tamar,[3] Perez fathered Hezron,
Hezron fathered Ram, 4 Ram fathered Amminadab, Amminadab
fathered Nahshon, Nahshon fathered Salmon, 5 Salmon
fathered Boaz by Rahab, Boaz fathered Obed by Ruth,[4] Obed
fathered Jesse, 6 and Jesse fathered David the king.

David fathered Solomon by the wife of Uriah,[5] 7 Solomon
fathered Rehoboam, Rehoboam fathered Abijah, Abijah
fathered Asa, 8 Asa fathered Jehoshaphat, Jehoshaphat fathered
Joram, Joram fathered Uzziah, 9 Uzziah fathered Jotham,
Jotham fathered Ahaz, Ahaz fathered Hezekiah, 10 Hezekiah
fathered Manasseh, Manasseh fathered Amon, Amon fathered
Josiah, 11 and Josiah fathered Jeconiah and his brothers at the
time of the exile to Babylon.

12 After the Babylonian exile Jeconiah fathered Shealtiel,
Shealtiel fathered Zerubbabel, 13 Zerubbabel fathered Abiud,
Abiud fathered Eliakim, Eliakim fathered Azor, 14 Azor fathered
Zadok, Zadok fathered Achim, Achim fathered Eliud, 15 Eliud
fathered Eleazar, Eleazar fathered Matthan, Matthan fathered
Jacob, 16 and Jacob fathered Joseph the husband of Miriam,
from whom was born Yeshua who is called the Messiah. 17 So all
the generations from Abraham to David are fourteen
generations, from David until the Babylonian exile are fourteen
generations, and from the Babylonian exile until the Messiah
are fourteen generations.

The Miraculous Birth of *Yeshua*

18 Now the birth of Yeshua the Messiah happened this way.
When His mother Miriam was engaged to Joseph but before
they came together, she was found to be pregnant through the
Ruach ha-Kodesh. 19 And Joseph her husband, being a righteous

man and not wanting to disgrace her publicly, made up his mind to dismiss her secretly. **20** But while he considered these things, behold, an angel of ADONAI appeared to him in a dream, saying, “Joseph son of David, do not be afraid to take Miriam as your wife, for the Child conceived in her is from the Ruach ha-Kodesh. **21** She will give birth to a son; and you shall call His name Yeshua, for He will save His people from their sins.”

22 Now all this took place to fulfill what was spoken by ADONAI through the prophet, saying, **23** “Behold, the virgin shall conceive and give birth to a son, and they shall call His name Immanuel,” which means “God with us.”[6]

24 When Joseph woke up from his sleep, he did as the angel of ADONAI commanded him and took Miriam as his wife. **25** But he did not know her intimately until she had given birth to a Son. And he called His name Yeshua.

Wise Men Follow His Star

Matthew 2 **1** Now after Yeshua was born in Bethlehem of Judea, in the days of King Herod, magi from the east came to Jerusalem, **2** saying, “Where is the One who has been born King of the Jews? For we saw His star in the east and have come to worship Him.”[7]

3 When King Herod heard, he was troubled, and all Jerusalem with him. **4** And when he had called together all the ruling kohanim and Torah scholars, he began to inquire of them where the Messiah was to be born. **5** So they told him, “In Bethlehem of Judea, for so it has been written by the prophet:

6 ‘And you, Bethlehem, land of Judah,
are by no means least among the rulers of Judah;
For out of you shall come a ruler
who will shepherd My people Israel.’”[8]

7 Then Herod secretly called the magi and determined from them the exact time the star had appeared. **8** And he sent them to Bethlehem and said, “Go and search carefully for the Child. And when you have found Him, bring word back to me so that I may come and worship Him as well.”

9 After listening to the king, they went their way. And behold, the star they had seen in the east went on before them, until it came to rest over the place where the Child was. **10** When they saw the star, they rejoiced exceedingly with great gladness. **11** And when they came into the house, they saw the Child with His mother Miriam; and they fell down and worshiped Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh.[9] **12** And having been warned in a dream not to go back to Herod, they returned to their own country by another way.

The Angel of *Adonai* Appears

13 Now when they had gone, behold, an angel of ADONAI
appears to Joseph in a dream, saying, “Get up! Take the Child
and His mother and flee to Egypt. Stay there until I tell you, for
Herod is about to search for the Child, to kill Him.”[10]
14 So he got up, took the Child and His mother during the
night, and went to Egypt. **15** He stayed there until Herod’s
death. This was to fulfill what was spoken by ADONAI through
the prophet, saying, “Out of Egypt I called My son.”[11]
16 Then when Herod saw that he had been tricked by the
magi, he became furious. And he sent and killed all boys in
Bethlehem and in all its surrounding area, from two years old
and under, according to the time he had determined from the
magi. **17** Then was fulfilled what was spoken through Jeremiah
the prophet, saying,

18 “A voice is heard in Ramah,
weeping and loud wailing,

Rachel sobbing for her children
and refusing to be comforted,
because they are no more.”[12]

19 But when Herod died, behold, an angel of Adonai appears
in a dream to Joseph in Egypt, 20 saying, “Get up! Take the
Child and His mother and go to the land of Israel, for those
seeking the Child’s life are dead.”
21 So he got up, took the Child and His mother, and went to
the land of Israel. 22 But hearing that Archelaus was king of
Judea in place of his father Herod, he became afraid to go
there. Then after being warned in a dream, he withdrew to the
region of the Galilee. 23 And he went and lived in a city called
Natzeret,[13] to fulfill what was spoken through the prophets,
that Yeshua shall be called a Natzrati.

John's Witness to Israel's Leaders

Matthew 3 1 In those days, John the Immerser came proclaiming
in the wilderness of Judea, 2 "Turn away from your sins, for the
kingdom of heaven is near!"[14] 3 For he is the one Isaiah the
prophet spoke about, saying,

> "The voice of one crying in the wilderness,
> 'Prepare the way of ADONAI, and make His paths
> straight.'"[15]

4 Now John wore clothing from camel's hair and a leather belt
around his waist, and his food was locusts[16] and wild honey.
5 Then Jerusalem was going out to him, and all Judea and all the
region around the Jordan. 6 Confessing their sins, they were
being immersed by him in the Jordan River.
7 But when he saw many Pharisees and Sadducees coming to
his immersion, he said to them, "You brood of vipers! Who
warned you to flee from the coming wrath? 8 Therefore produce
fruit worthy of repentance; 9 and do not think that you can say
to yourselves, 'We have Abraham as our father'! For I tell you
that from these stones God can raise up children for Abraham.
10 Already the axe is laid at the root of the trees; therefore
every tree that does not produce good fruit is cut down and
thrown into the fire!
11 "As for me, I immerse you in water for repentance. But the
One coming after me is mightier than I am; I am not worthy to
carry His sandals. He will immerse you in the Ruach ha-Kodesh
and fire. 12 His winnowing fork is in His hand, and He shall
clear His threshing floor and gather His wheat into the barn;
but the chaff He shall burn up with inextinguishable fire."[17]

The Heavens Open at *Yeshua's Mikveh*

13 Then Yeshua came from the Galilee to John, to be immersed
by him in the Jordan. 14 But John tried to prevent Him, saying,

“I need to be immersed by You, and You are coming to me?”
15 But Yeshua responded, “Let it happen now, for in this way it is fitting for us to fulfill all righteousness.” So John yielded to Him.
16 After being immersed, Yeshua rose up out of the water; and behold, the heavens were opened to Him, and He saw the Ruach Elohim[18] descending like a dove and coming upon Him.
17 And behold, a voice from the heavens said, “This is My Son, whom I love; with Him I am well pleased!”[19]

Overcoming Temptation with God's Word

Matthew 4 [1] Then Yeshua was led by the Ruach into the
wilderness to be tempted by the devil. [2] After He had fasted for
forty days and forty nights, He was hungry. [3] And when the
tempter came to Him, he said, "If You are Ben-Elohim, tell
these stones to become bread."
[4] But He replied, "It is written, 'Man shall not live by bread
alone, but by every word that comes from the mouth of
God.'"[20]
[5] Then the devil took Him into the holy city and placed Him
on the highest point of the Temple. [6] "If You are Ben-Elohim,"
he said, "throw Yourself down. For it is written,

> 'He shall command His angels concerning you,'[21]
> and 'upon their hands they shall lift you up,
> so that you may not strike your foot against a
> stone.'"[22]

[7] Yeshua said to him, "Again it is written, 'You shall not put
ADONAI your God to the test.'"[23]
[8] Again, the devil takes Him to a very high mountain and
shows Him all the kingdoms of the world and their glory. [9] And
he said to Him, "All these things I will give You, if You fall down
and worship me."
[10] Then Yeshua says to him, "Go away, satan! For it is written,
'You shall worship ADONAI your God, and Him only shall you
serve.'"[24] [11] Then the devil leaves Him. And behold, angels
came and began to take care of Him.

Yeshua Withdraws to Seek God

[12] Now when Yeshua heard that John had been handed over,
He withdrew to the Galilee. [13] Leaving Natzeret, He came and
settled in Capernaum, which is by the sea in the regions of

Zebulun and Naphtali. 14 This was to fulfill what was spoken
through Isaiah the prophet, saying,

15 “Land of Zebulun and land of Naphtali,
the way of the sea, beyond the Jordan,
Galilee of the nations—
16 the people sitting in darkness have seen a great light,
and those sitting in the region and shadow of death,
on them a light has dawned.”[25]

17 From then on, Yeshua began to proclaim, “Turn away from
your sins, for the kingdom of heaven is near.”

Raising Up Fishers of Men

[18] Now as Yeshua was walking by the Sea of Galilee, He saw
two brothers, Simon who was called Peter and Andrew his
brother. They were casting a net into the sea, for they were
fishermen. [19] And He said to them, “Follow Me, and I will make
you fishers of men.” [20] Immediately they left their nets and
followed Him.
[21] Going on from there, He saw two other brothers, Jacob the
son of Zebedee and John his brother. They were in the boat
with Zebedee their father, mending their nets, and He called
them. [22] Immediately they left the boat and their father and
followed Him.
[23] Yeshua was going throughout all the Galilee, teaching in
their synagogues and proclaiming the Good News of the
kingdom, and healing every kind of disease and sickness
among the people. [24] News about Him spread throughout all
Syria. And they brought to Him all the sick—those tormented
by various diseases and afflictions, those plagued by demons,
the epileptics, the paralyzed—and He healed them. [25] And large
crowds followed Him from the Galilee, the Decapolis,
Jerusalem, Judea, and beyond the Jordan.

Drash on the Mountain

Matthew 5 1 Now when Yeshua saw the crowds, He went up on
the mountain. And after He sat down, His disciples came to
Him. 2 And He opened His mouth and began to teach them,
saying,

3 “Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
4 “Blessed are those who mourn,
for they shall be comforted.
5 “Blessed are the meek,
for they shall inherit the earth.
6 “Blessed are those who hunger and thirst for
righteousness,
for they shall be satisfied.
7 “Blessed are the merciful,
for they shall be shown mercy.
8 “Blessed are the pure in heart,
for they shall see God.
9 “Blessed are the peacemakers,
for they shall be called sons of God.
10 “Blessed are those who have been persecuted for the
sake of righteousness,
for theirs is the kingdom of heaven.

11 “Blessed are you when people revile you and persecute you
and say all kinds of evil against you falsely, on account of Me.
12 Rejoice and be glad, for your reward in heaven is great! For
in the same way they persecuted the prophets who were before
you.”[26]

Called to Be Salt and Light

13 “You are the salt of the earth; but if the salt should lose its
flavor, how shall it be made salty again? It is no longer good for
anything, except to be thrown out and trampled under foot by
men.
14 “You are the light of the world. A city set on a hill cannot be
hidden. 15 Neither do people light a lamp and put it under a
basket. Instead, they put it on a lampstand so it gives light to
all in the house. 16 In the same way, let your light shine before
men so they may see your good works and glorify your Father
in heaven.”

Filling the Law to the Fullest

17 “Do not think that I came to abolish the Torah or the
Prophets! I did not come to abolish, but to fulfill. 18 Amen, I tell
you, until heaven and earth pass away, not the smallest letter
or serif[27] shall ever pass away from the Torah until all things
come to pass. 19 Therefore, whoever breaks one of the least of
these commandments, and teaches others the same, shall be
called least in the kingdom of heaven. But whoever keeps and
teaches them, this one shall be called great in the kingdom of
heaven. 20 For I tell you that unless your righteousness exceeds
that of the Pharisees and Torah scholars, you shall never enter
the kingdom of heaven!
21 “You have heard it was said to those of old, ‘You shall not
murder,[28] and whoever commits murder shall be subject to
judgment.’ 22 But I tell you that everyone who is angry with his
brother shall be subject to judgment. And whoever says to his
brother, ‘Raca’ shall be subject to the council[29]; and whoever
says, ‘You fool!’ shall be subject to fiery Gehenna.
23 “Therefore if you are presenting your offering upon the
altar, and there remember that your brother has something
against you, 24 leave your offering there before the altar and go.
First be reconciled to your brother, and then come and present
your offering.
25 “Make friends quickly with your opponent while you are
with him on the way. Otherwise, your opponent may hand you

over to the judge, and the judge to the assistant, and you will be thrown into prison. 26 Amen, I tell you, you will never get out of there until you have paid back the last penny![30]

27 “You have heard that it was said, ‘You shall not commit adultery.’[31] 28 But I tell you that everyone who looks upon a woman to lust after her has already committed adultery with her in his heart. 29 And if your right eye causes you to stumble, gouge it out and throw it away! It is better for you that one part of your body should be destroyed, than that your whole body be thrown into Gehenna.[32] 30 And if your right hand causes you to stumble, cut it off and throw it away! It is better for you that one part of your body should be destroyed, than that your whole body go into Gehenna.

31 “It was said, ‘Whoever sends his wife away, let him give her a certificate of divorce.’[33] 32 But I say to you that everyone who divorces his wife, except for sexual immorality, makes her commit adultery; and whoever marries a divorced woman commits adultery.

33 “Again, you have heard that it was said to those of old, ‘You shall not swear falsely, but shall carry out your oaths to Adonai.’[34] 34 But I tell you, do not swear at all—not by heaven, for it is the throne of God; 35 or by the earth, for it is the footstool of His feet;[35] or by Jerusalem, for it is the city of the Great King.[36] 36 And do not swear by your head, for you cannot make a single hair white or black. 37 But let your word ‘Yes’ be ‘Yes’ and your ‘No,’ ‘No’—anything more than this is from the evil one.”

Overcoming Evil with Good

38 “You have heard that it was said, ‘An eye for an eye, and a
tooth for a tooth.’[37] 39 But I tell you, do not resist an evildoer.
But whoever slaps you on your right cheek, turn to him also the
other. 40 And the one wanting to sue you and to take your shirt,
let him also have your coat. 41 Whoever forces you to go one
mile, go with him two. 42 Give to the one who asks of you, and
do not turn away from the one who wants to borrow from you.
43 “You have heard that it was said, ‘You shall love your
neighbor[38] and hate your enemy.’ 44 But I tell you, love your
enemies and pray for those who persecute you, 45 so that you
may be children of your Father in heaven. He causes His sun to
rise on the evil and the good, and sends rain on the righteous
and the unrighteous. 46 For if you love those who love you, what
reward do you have? Even the tax collectors do the same, don’t
they? 47 And if you greet only your brothers, what more are you
doing than anyone else? Even the pagans do that, don’t they?
48 Therefore be perfect, just as your Father in heaven is
perfect.”

Righteous Living

Matthew 6 1 “Beware of practicing your righteousness before
others to be seen by them; otherwise you have no reward from
your Father in heaven. 2 So whenever you do tzedakah, do not
sound a trumpet before you as the hypocrites do in the
synagogues and on the streets, so that they may be glorified by
men. Amen, I tell you, they have their reward in full! 3 But
when you do tzedakah, do not let your left hand know what
your right hand is doing, 4 so that your tzedakah may be in
secret; and your Father, who sees in secret, shall reward you.
5 “When you pray, do not be like the hypocrites; for they love
to pray standing in the synagogues and on the street corners,
so that they may be seen by others. Amen, I tell you, they have
their reward in full! 6 But you, when you pray, go into your
inner room; and when you have shut your door, pray to your
Father who is in secret. And your Father, who sees in secret,
shall reward you. 7 And when you are praying, do not babble on
and on like the pagans; for they think they will be heard
because of their many words. 8 Do not be like them, for your
Father knows what you need before you ask Him.
9 “Therefore, pray in this way:

‘Our Father in heaven,
sanctified be Your name.
10 Your kingdom come,

Your will be done
on earth as it is in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts
as we also have forgiven our debtors.
13 And lead us not into temptation,
but deliver us from the evil one.’[39]

14 “For if you forgive others their transgressions, your heavenly Father will also forgive you. 15 But if you do not forgive others, neither will your Father forgive your transgressions.

16 “And whenever you fast, do not become sad-faced like the hypocrites, for they neglect their faces to make their fasting evident to men. Amen, I tell you, they have their reward in full! 17 But when you fast, anoint your head and wash your face, 18 so that your fasting won’t be evident to men, but to your Father who is in secret. And your Father, who sees in secret, will reward you.[40]

19 “Do not store up for yourselves treasures on earth, where moth and rust[41] destroy and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in or steal. 21 For where your treasure is, there will your heart be also.

22 “The eye is the lamp of the body. Therefore if your eye is good, your whole body will be full of light. 23 But if your eye is bad, your body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

24 “No one can serve two masters; for either he will hate the one and love the other, or he will stick by one and look down on the other. You cannot serve God and money.”[42]

Overcoming Worry with Trust

25 “So I say to you, do not worry about your life—what you
will eat or drink, or about your body, what you will wear. Isn’t
life more than food and the body more than clothing?
26 “Look at the birds of the air. They do not sow or reap or
gather into barns; yet your Father in heaven feeds them. Are
you not of more value than they? 27 And which of you by
worrying can add a single hour to his life?[43] 28 And why do you
worry about clothing? Consider the lilies of the field, how they
grow. They neither toil nor spin. 29 Yet I tell you that not even
Solomon in all his glory clothed himself like one of these.[44]
30 Now if in this way God clothes the grass—which is here today
and thrown into the furnace tomorrow—will He not much more
clothe you, O you of little faith?
31 “Therefore do not worry, saying, ‘What will we eat?’ or
‘What will we drink?’ or ‘What will we wear?’ 32 For the pagans
eagerly pursue all these things; yet your Father in heaven
knows that you need all these. 33 But seek first the kingdom of
God and His righteousness, and all these things shall be added
to you. 34 Therefore do not worry about tomorrow, for tomorrow
will worry about itself. Each day has enough trouble of its
own.”

Measuring Your Measure

Matthew 7 1 “Stop judging, so that you may not be judged. 2 For
with the judgment you judge, you will be judged; and with the
measure you use, it will be measured to you.
3 “Why do you look at the speck in your brother’s eye, but do
not notice the beam in your own eye? 4 Or how will you say to
your brother, ‘Let me take the speck out of your eye,’ and look,
the beam is in your own eye? 5 Hypocrite, first take the beam
out of your own eye, and then you will see clearly to take the
speck out of your brother’s eye.
6 “Do not give what is holy to dogs or throw your pearls
before pigs; otherwise they will trample them under their feet,
then turn and rip you to shreds.
7 “Ask, and it shall be given to you. Seek, and you shall find.
Knock, and it shall be opened to you. 8 For everyone who asks
receives, and the one who seeks finds, and to the one who
knocks it shall be opened.
9 “For what man among you, when his son asks him for bread,
will give him a stone? 10 Or when he asks for a fish, will give
him a snake? 11 If you then, being evil, know how to give good
gifts to your children, how much more will your Father in
heaven give good things to those who ask Him! 12 So in all
things, do to others what you would want them to do to you—
for this is the Torah and the Prophets.
13 “Enter through the narrow gate; for the gate is wide and
the way is broad that leads to destruction, and those who enter
through it are many. 14 How narrow is the gate and difficult the
way that leads to life, and those who find it are few.”

Judging the Fruit

15 “Watch out for false prophets,[45] who come to you in
sheep’s clothing but inwardly are ravenous wolves. 16 You will
recognize them by their fruit. Grapes aren’t gathered from
thorn bushes or figs from thistles, are they? 17 Even so, every
good tree produces good fruit, but the rotten tree produces bad
fruit. 18 A good tree cannot produce bad fruit, nor can a rotten
tree produce good fruit. 19 Every tree that does not produce
good fruit is chopped down and thrown into the fire. 20 So then,
you will recognize them by their fruit.

21 “Not everyone who says to Me, ‘Lord, Lord!’ will enter the
kingdom of heaven, but he who does the will of My Father in
heaven. 22 Many will say to Me on that day, ‘Lord, Lord, didn’t
we prophesy in Your name, and drive out demons in Your
name, and perform many miracles in Your name?’ 23 Then I will
declare to them, ‘I never knew you. Get away from Me, you
workers of lawlessness!’”[46]

Building on a Firm Foundation

[24] “Therefore everyone who hears these words of Mine and
does them will be like a wise man who built his house on the
rock. [25] And the rain fell, and the floods came, and the winds
blew and beat against that house; and yet it did not fall, for its
foundation had been built on the rock. [26] Everyone who hears
these words of Mine and does not act on them will be like a
foolish man who built his house on the sand. [27] And the rain fell,
and the floods came, and the winds blew and beat against that
house; and it fell—and great was its fall.”

[28] Now when Yeshua had finished these words, the crowds
were astounded at His teaching, [29] for He was teaching them as
one having authority and not as their Torah scholars.

Healing Those who Trust

Matthew 8 1 When He came down from the mountain, large
crowds followed Him. 2 And a man with tzara'at came to Him
and bowed down before Him, saying, "Master, if You are
willing, You can make me clean."
3 Yeshua stretched out His hand and touched him, saying, "I
am willing. Be cleansed." Immediately his tzara'at was
cleansed. 4 And Yeshua said to him, "See that you tell no one;
but go show yourself to the kohen and offer the gift that Moses
commanded, as a testimony to them."[47]
5 Now when Yeshua came into Capernaum, a centurion came
begging for help. 6 "Master," he said, "my servant is lying at
home paralyzed, horribly tormented."
7 Yeshua said to him, "I'll come and heal him."
8 But the centurion said, "Master, I'm not worthy to have You
come under my roof. But just say the word and my servant will
be healed. 9 For I also am a man under authority, with soldiers
under me. I say to this one, 'Go!' and he goes; and to another,
'Come!' and he comes; and to my servant, 'Do this!' and he
does it."
10 Now when Yeshua heard this, He marveled and said to
those who were following, "Amen, I tell you, I have not found
anyone in Israel with such great faith! 11 Moreover, I tell you
that many will come from the east and the west, and they will
recline at table with Abraham and Isaac and Jacob in the
kingdom of heaven. 12 But the sons of the kingdom will be
driven out into the outer darkness; in that place will be
weeping and gnashing of teeth."
13 Then Yeshua said to the centurion, "Go. As you have
believed, let it be done for you." And the servant was healed in
that same hour.
14 And when Yeshua came into Peter's house, He saw Peter's
mother-in-law lying down, sick with a fever. 15 Yeshua touched
her hand, and the fever left her. Then she got up and began to
take care of Him.

16 When evening came, the people brought to Him many who
were afflicted by demons. He forced out the spirits with a word
and healed all who were sick. 17 So was fulfilled what was
spoken through Isaiah the prophet, saying,

> “He Himself took our sicknesses
> and carried away our diseases.”[48]

Following the Call

[18] Now when Yeshua saw a crowd around Him, He gave
orders to go to the other side of the sea. [19] Then a Torah scholar
came to Him and said, “Teacher, I will follow You wherever You
go.”
[20] Yeshua tells him, “Foxes have dens and birds of the air
have nests, but the Son of Man has nowhere to lay His head.”
[21] Then another of the disciples said, “Master, first let me go
and bury my father.”
[22] But Yeshua tells him, “Follow Me, and let the dead bury
their own dead.”

Master of the Storm

23 As He got into the boat, His disciples followed Him.
24 Suddenly a great storm arose on the sea, so that the boat was being covered by the waves. But Yeshua kept on sleeping. 25 So they came and woke Him up, saying, “Master, save us! We’re perishing!”
26 He said to them, “Why are you afraid, O you of little faith?” Then He got up and rebuked the winds and the sea, and it became totally calm.
27 The men were amazed, saying, “What kind of person is this? Even the winds and the sea obey Him!”

Freedom from Demons

28 When He came to the other side, into the region of the
Gadarenes, two demon-plagued men coming from the
graveyard[49] met Him. They were so violent that no one could
pass by that way. 29 And they screamed, “What’s between You
and us,[50] Ben-Elohim? Have You come here to torment us,
before the appointed time?”

30 Now a large herd of pigs was feeding some distance away
from them. 31 The demons kept begging Him, “If You drive us
out, send us into the herd of pigs.”

32 And He told them, “Go!” So they came out and went into
the pigs, and the whole herd rushed down the cliff into the sea
and drowned. 33 The herdsmen ran away, went into the town,
and told everything, including what had happened to the
demon-plagued men. 34 The whole town came out to meet
Yeshua. And when they saw him, they begged Him to leave
their region.

Authority to Pardon Sins

Matthew 9 [1] After getting into a boat, Yeshua crossed over and
came to His own town. [2] Just then, some people brought to Him
a paralyzed man lying on a cot. And seeing their faith, Yeshua
said to the paralyzed man, “Take courage, son! Your sins are
forgiven.”
[3] Then some of the Torah scholars said among themselves,
“This fellow blasphemes!”
[4] And knowing their thoughts, Yeshua said, “Why are you
entertaining evil in your hearts? [5] For which is easier, to say,
‘Your sins are forgiven,’ or to say, ‘Get up and walk’? [6] But so
you may know that the Son of Man has authority on earth to
pardon sins…” Then He tells the paralyzed man, “Get up, take
your cot and go home.” [7] And he got up and went home. [8] When
the crowd saw it, they were afraid and glorified God, who had
given such authority to men.

A Physician for Sinners

9 As Yeshua was passing by from there, He saw a man named Matthew sitting at the tax collector’s booth. He said to him, “Follow Me.” And he got up and followed Him.

10 Now it happened that when Yeshua was reclining at the table in the house, many tax collectors and sinners came and were reclining with Yeshua and His disciples. **11** When the Pharisees saw this, they said to His disciples, “Why does this Teacher of yours eat with tax collectors and sinners?”

12 But when He heard this, Yeshua said, “Those who are healthy have no need for a doctor, but those who are sick do. **13** Now go and learn what this means: ‘Mercy I desire, and not sacrifice.’[51] For I didn’t come to call the righteous, but the sinful.”

Teaching New Ways

14 Then John's disciples came to Him, saying, "Why do we and
the Pharisees fast, but Your disciples do not fast?"[52]
15 And Yeshua said to them, "The guests of the bridegroom
cannot mourn while the bridegroom is with them, can they?
But the days will come when the bridegroom is taken away
from them, and then they will fast.
16 "And no one puts a patch of unshrunk cloth on an old
garment, for the patch pulls away from the garment and a
worse tear happens. 17 Nor do they put new wine into old
wineskins. Otherwise the skins burst, and the wine spills out
and the skins are ruined. But they put new wine into fresh
wineskins, and both are preserved."

Compassion in the Shepherd's Touch

18 Just as He was saying these things to them, a synagogue
leader came and began to bow before Him, saying, "My
daughter has just died, but come lay Your hand on her and she
will live." 19 And Yeshua got up and began to follow him, with
His disciples.
20 Just then a woman, losing blood for twelve years,[53] came
from behind and touched the tzitzit of His garment. 21 For she
kept saying to herself, "If only I touch His garment, I will be
healed."
22 But then Yeshua turned and saw her. "Take heart,
daughter," He said, "your faith has made you well." That very
hour the woman was healed.
23 When Yeshua came into the synagogue leader's house and
saw the flute players and the noisy crowd wailing, 24 He said,
"Go away, for the girl isn't dead, but sleeping." And they began
jeering at Him. 25 But when the crowd had been cleared out, He
went in and took her hand, and the girl got up. 26 And news of
this spread all around that region.

[27] As Yeshua went on from there, two blind men followed
Him, crying out, “Ben-David, have mercy on us!”
[28] When He went into the house, the blind men came to Him.
And Yeshua said to them, “Do you believe that I am able to do
this?”
“Yes, Master,” they said to Him.
[29] Then He touched their eyes, saying, “According to your
faith, let it be done for you.” [30] And their eyes were opened. And
Yeshua warned them sternly, “See that no one knows.” [31] But
they went out and spread the news about Him all around that
region.
[32] As they were going out, a mute man plagued by a demon
was brought to Him. [33] After the demon was driven out, the
mute man started speaking. The crowds were astounded,
saying, “Never has anything like this been seen in Israel!”
[34] But the Pharisees were saying, “By the prince of demons He
drives out demons.”
[35] Now Yeshua was going around all the towns and villages,
teaching in their synagogues and proclaiming the Good News
of the kingdom, and healing every kind of disease and sickness.
[36] When He saw the crowds, He felt compassion for them,
because they were harassed and helpless, like sheep without a
shepherd.[54] [37] Then He said to His disciples, “The harvest is
plentiful, but the workers are few. [38] Therefore pray to the Lord
of the harvest that He may send out workers into His harvest
field.”

Instructions to the Twelve

Matthew 10 1 Yeshua summoned His twelve disciples and gave
them authority over unclean spirits, so they could drive them
out and heal every kind of disease and sickness. 2 Now these
are the names of the twelve emissaries: first, Simon, called
Peter, and his brother Andrew; Jacob the son of Zebedee and
John his brother; 3 Philip and Bartholomew; Thomas and
Matthew the tax collector; Jacob, the son of Alphaeus, and
Thaddaeus; 4 Simon the Zealot,[55] and Judah the man from
Kriot,[56] the one who also betrayed Him.

5 Yeshua sent out these twelve and ordered them, “Do not go
to the Gentiles, and do not enter into any Samaritan town. 6 But
go instead to the lost sheep of the house of Israel. 7 As you go,
proclaim, ‘The kingdom of heaven has come near!’ 8 Heal the
sick, raise the dead, cleanse those with tzara’at, drive out
demons. Freely you received, freely give. 9 Do not get gold or
silver or copper for your money belts, 10 or a bag for the
journey, or two shirts,[57] or sandals, or a walking stick; for the
worker is entitled to his food.

11 “Whatever town or village you shall enter, find out who in it
is worthy and stay there until you leave. 12 As you come into the
house, greet it. 13 If the household is worthy, let your shalom
come upon it. But if it’s not worthy, let your shalom return to
you. 14 And whoever will not receive you or listen to your words,
as you leave that house or that town, shake the dust off your
feet. 15 Amen, I tell you, it will be more tolerable for Sodom and
Gomorrah[58] on the Day of Judgment than for that town.

16 “Behold, I am sending you out as sheep in the midst of
wolves, so be wise as serpents and innocent as doves. 17 But
beware of men, for they will hand you over to the courts and
flog[59] you in their synagogues. 18 You will be brought before
governors and kings because of Me, as a witness to them and
to the Gentiles. 19 But when they hand you over, do not worry
about how or what you should say, for it shall be given to you in

that hour what you should say. 20 For it is not you speaking, but
the Spirit of your Father speaking through you.
21 “Brother will betray brother to death, and a father his
child; and children will rise up against their parents and have
them put to death. 22 And you will be hated by all because of My
name, but the one who endures to the end shall be saved.
23 Whenever they persecute you in one city, flee to the next.
Amen, I tell you, you will never finish going through the cities
of Israel before the Son of Man comes.
24 “A disciple is not above his teacher, nor a slave above his
master. 25 It is enough for the disciple to become like his
teacher, and the slave like his master. If they have called the
head of the house beelzebul, how much more the members of
his household!
26 “So do not fear them, for there is nothing concealed that
will not be revealed and nothing hidden that will not be made
known. 27 What I tell you in the darkness, speak in the light;
and what you hear in your ear, proclaim from the housetops!
28 And do not fear those who kill the body but cannot kill the
soul. Instead, fear the One who is able to destroy both soul and
body in Gehenna.[60]
29 “Are not two sparrows sold for a penny?[61] Yet not one of
them shall fall to the ground apart from your Father’s consent.
30 But even the hairs of your head are all numbered. 31 So do not
fear; you are worth more than many sparrows.
32 “Therefore whoever acknowledges Me before men, I will
also acknowledge him before My Father who is in heaven.
33 But whoever denies Me before men, I will also deny him
before My Father who is in heaven.
34 “Do not think that I came to bring shalom on the earth; I
did not come to bring shalom, but a sword. 35 For I have come
to set

> ‘a man against his father,
> a daughter against her mother, and
> a daughter-in-law against her mother-in-law;

36 and a man’s enemies will be the members of his
household.’[62]

37 “He who loves father or mother more than Me isn’t worthy
of Me, and he who loves son or daughter more than Me isn’t
worthy of Me. 38 And whoever does not take up his cross and
follow after Me isn’t worthy of Me. 39 He who finds his life will
lose it, and he who loses his life for My sake will find it.
40 “He who receives you receives Me, and he who receives Me
receives the One who sent Me. 41 He who receives a prophet in
the name of a prophet shall receive a prophet’s reward, and he
who receives a tzaddik in the name of a tzaddik shall receive a
tzaddik’s reward. 42 And whoever gives to one of these little
ones even a cup of cold water in the name of a disciple, amen I
tell you, he shall never lose his reward.”

Signs and Wonders Bear Witness

Matthew 11 1 When Yeshua had finished instructing His twelve
disciples, He went on from there to teach and preach in their
towns. 2 Now when John heard in prison about the works of the
Messiah, he sent word through his disciples 3 and said to
Yeshua, “Are You the Coming One, or do we look for another?”
4 Yeshua replied, “Go report to John what you hear and see:
5 the blind see and the lame walk, those with tzara’at are
cleansed and the deaf hear, and the dead are raised and the
poor have good news proclaimed to them. 6 Blessed is the one
who is not led to stumble because of Me.”[63]

A Prophet Without Honor

7 Now as they were leaving, Yeshua began to talk to the
crowd concerning John. “What did you go out to the wilderness
to see? A reed shaken by the wind? 8 No? So what did you go
out to see? A man dressed in finery? Look, those who wear
finery are in the palaces of kings! 9 Then what did you go out to
see? A prophet? Yes, I tell you, even more than a prophet.
10 This is the one about whom it is written,

> ‘Behold, I send My messenger before You,
> who will prepare Your way before You.’[64]

11 “Amen, I tell you, among those born of women, none has
arisen greater than John the Immerser. Yet the least in the
kingdom of heaven is greater than he. 12 From the days of John
the Immerser until now, the kingdom of heaven is treated with
violence, and the violent grasp hold of it. 13 For all the prophets
and the Torah prophesied until the time of John. 14 And if you
are willing to accept it, he is Elijah who is to come. 15 He who
has ears, let him hear!
16 “But to what shall I compare this generation? It’s like
children sitting in the marketplaces who call to one other,
saying,

17 ‘We played the flute for you,
but you did not dance.
We wailed,
but you did not mourn.’

18 “For John came neither eating nor drinking, and they say,
‘He has a demon!’ 19 The Son of Man came eating and drinking,
and they say, ‘Look, a glutton and a drunkard, a friend of tax
collectors and sinners!’ Yet wisdom is vindicated by her
deeds.”[65]

20 Then Yeshua began to denounce the towns where most of
His miracles had happened, because they did not turn from
their sins. 21 “Woe to you, Chorazin! Woe to you, Bethsaida! For
if the miracles done in you had been done in Tyre and Sidon,[66]
they would have turned long ago in sackcloth and ashes.
22 Nevertheless I tell you, it will be more bearable for Tyre and
Sidon on the Day of Judgment than for you. 23 And you,
Capernaum? Will you be lifted up to heaven? No, you will go
down to Sheol! For if the miracles done in you had been done
in Sodom, it would have remained to this day. 24 Nevertheless I
tell you that it will be more bearable for the land of Sodom on
the Day of Judgment than for you.”

Yeshua Teaches the Ways of His Father

25 At that time Yeshua said in response, “I praise You, Father,
Lord of heaven and of earth, that You have hidden these things
from the wise and discerning and revealed them to infants.
26 Yes, Father, for this way was pleasing to You.
27 “All things have been handed over to Me by My Father. No
one knows the Son except the Father, and no one knows the
Father except the Son[67] and anyone to whom the Son chooses
to reveal Him. 28 Come to Me, all who are weary and burdened,
and I will give you rest. 29 Take My yoke upon you and learn
from Me, for I am gentle and humble in heart, and ‘you will find
rest for your souls.’[68] 30 For My yoke is easy and My burden is
light.”

The Lord of *Shabbat*

Matthew 12 1 At that time Yeshua went through the grain fields on
Shabbat. His disciples became hungry and began to pluck
heads of grain and eat them. 2 But when the Pharisees saw this,
they said to Him, “Look, Your disciples are doing what is not
permitted on Shabbat.”
3 But He said to them, “Haven’t you read what David did
when he became hungry, and those with him? 4 How he entered
into the house of God, and they ate the showbread, which was
not permitted for him to eat, nor for those with him, but only
for the kohanim?[69] 5 Or haven’t you read in the Torah that on
Shabbat the kohanim in the Temple break Shabbat and yet are
innocent? 6 But I tell you that something greater than the
Temple is here. 7 If you had known what this means, ‘I desire
mercy, not sacrifice,’[70] you wouldn’t have condemned the
innocent. 8 For the Son of Man is Lord of Shabbat.”
9 Leaving from there, He went into their synagogue. 10 A man
with a withered hand was there. And so that they might accuse
Him, they questioned Yeshua, saying, “Is it permitted to heal
on Shabbat?”
11 He said to them, “What man among you will not grab his
sheep and lift it out, if it falls into a pit on Shabbat? 12 How
much more valuable then is a man than a sheep! Therefore it is
permitted to do good on Shabbat.”
13 Then He said to the man, “Stretch out your hand.” And he
stretched it out and it was restored, as healthy as the other.
14 But the Pharisees went out and plotted against Him, how
they might destroy Him.

God’s Chosen Servant Brings Hope

15 Knowing this, Yeshua went away from there. And large
crowds followed Him, and He healed them all. 16 And He sternly
warned them not to make Him known. 17 This was to fulfill what
was spoken through Isaiah the prophet, saying,

18 “Here is My servant whom I chose,
the One I love, in whom My soul takes delight.
I will put My Ruach upon Him,
and He shall proclaim justice to the nations.
19 He will not quarrel or cry out,
nor will anyone hear His voice in the streets.
20 A crushed reed He will not break,
and a smoldering wick he will not snuff out,
until He brings forth justice to victory.
21 And in His name the nations shall hope.”[71]

Whose Power Will Rule?

22 Then a demon-plagued man, who was blind and mute, was brought to Yeshua; and He healed him, so that he spoke and saw. 23 All the crowds were astounded and saying, “This can’t be Ben-David, can it?”

24 But hearing this, the Pharisees said, “This fellow drives out demons only by beelzebul, the ruler of demons.”

25 Knowing their thoughts, Yeshua said to them, “Every kingdom divided against itself is destroyed, and every city or house divided against itself will not stand. 26 If satan drives out satan, he is divided against himself; how then will his kingdom stand? 27 And if I drive out demons by beelzebul, by whom do your sons drive them out? For this reason, they will be your judges. 28 But if I drive out demons by the Ruach Elohim, then the kingdom of God has come upon you. 29 Or how can one enter a strong man’s house and carry off his property, unless he first ties up the strong man? Then he will thoroughly plunder his house. 30 He who is not with Me is against Me, and he who does not gather with Me scatters.

31 “For this reason I say to you, every sin and blasphemy will be forgiven men, but blasphemy against the Ruach will not be forgiven. 32 Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Ruach ha-Kodesh will not be forgiven, neither in this age nor in the one to come.”

[33] “Either make the tree good and its fruit good, or make the
tree rotten and its fruit rotten; for the tree is known by its fruit.
[34] You brood of vipers! How can you who are evil say anything
good? For from the overflow of the heart the mouth speaks.
[35] The good man from his good treasury brings forth good, and
the evil man from his evil treasury brings forth evil. [36] But I tell
you that on the Day of Judgment, men will give account for
every careless word they speak. [37] For by your words you will
be justified, and by your words you will be condemned.”

A Sign Greater than Jonah

38 Then some of the Torah scholars and Pharisees answered
Him, “Teacher, we want to see a sign from You.”
39 But Yeshua replied to them, “An evil and adulterous
generation clamors for a sign, yet no sign shall be given to it
except the sign of Jonah the prophet. 40 For just as Jonah was in
the belly of the great fish for three days and three nights,[72] so
the Son of Man will be in the heart of the earth for three days
and three nights. 41 The men of Nineveh will rise up at the
judgment with this generation and condemn it, because they
repented at the preaching of Jonah. And behold, something
greater than Jonah is here. 42 The Queen of the South[73] will
rise up at the judgment with this generation and condemn it,
for she came from the ends of the earth to hear the wisdom of
Solomon. And behold, something greater than Solomon is here.
43 “Now when an unclean spirit goes out of a man, it passes
through waterless places looking for rest and doesn’t find it.
44 Then it says, ‘I’ll go back home where I came from.’ And
when it comes, it finds the house vacant, swept clean, and put
in order. 45 Then it goes and brings along seven other spirits
more evil than itself, and they go in and live there. And that
man’s last condition becomes worse than the first. So also will
it be for this evil generation.”

Embrace and Refrain

46 While Yeshua was still speaking to the crowds, His mother
and brothers were standing outside, trying to speak to Him.
47 Someone said to Him, “Look, Your mother and Your brothers
are standing outside, trying to speak to You.”[74]
48 But to the one telling Him this, Yeshua responded, “Who is
My mother? And who are My brothers?” **49** Stretching out His
hand toward His disciples, He said, “Here are My mother and
My brothers. **50** For whoever does the will of My Father in
heaven, he is My brother and sister and mother.”

Simple Stories, Profound Truths

Matthew 13 1 On that day after Yeshua left the house, He was
sitting by the sea. 2 And large crowds gathered around Him; so
He got into a boat and sat down, and the whole crowd stood on
the shore. 3 And He told them many things in parables, saying,
“Behold, a sower went out to spread some seed. 4 As he was
scattering the seed, some seeds fell by the road; and the birds
came and ate them up. 5 Other seeds fell on rocky ground,
where they didn’t have much soil. They sprang up immediately,
because the soil wasn’t deep. 6 But when the sun came up, they
were scorched; and because they had no roots, they withered
away. 7 Other seeds fell among the thorns, and the thorns grew
and choked them out. 8 But others fell on good soil and were
producing fruit. They yielded a crop—some a hundredfold,
some sixty, some thirty. 9 He who has ears,[75] let him hear.”
10 Then the disciples came to Him and said, “Why do You
speak to them in parables?”
11 And He replied to them, “To you has been given to know
the secrets of the kingdom of heaven, but to them it has not
been given. 12 For whoever has, to him more will be given and
he will have plenty. But whoever does not have, even what he
has will be taken away from him. 13 For this reason I speak to
them in parables,

because seeing they do not see,
and hearing they do not hear nor do they understand.

14 “And in them the prophecy of Isaiah is being fulfilled, which
says,

‘You will keep on hearing
but will never understand;
you will keep looking,
but will never see.
15 For the heart of this people has become dull,

their ears can barely hear, and they have shut their
eyes.
Otherwise they might see with their eyes,
hear with their ears, and understand with their
hearts.
Then they would turn back,
and I would heal them.’[76]

16 “But blessed are your eyes because they see, and your ears
because they hear. 17 Amen, I tell you, many a prophet and
tzaddik longed to see what you are seeing and did not see, and
to hear what you are hearing and did not hear.”

Parable of the Sower Explained

18 “You then, hear the parable of the sower. 19 When anyone
hears the word of the kingdom and doesn’t understand it, the
evil one comes and snatches away what was sown in his heart.
This is the one having been sown along the road.
20 “The one sown on rocky ground, this is the one who hears
the word and immediately receives it with joy. 21 Yet he has no
root himself but lasts only a short while; and when trouble or
persecution comes because of the word, immediately he falls
away.
22 “But the one sown among the thorns, this is the one who
hears the word; and the worries of the world and the seduction
of wealth choke the word, and it becomes unfruitful.
23 “Now the one sown on the good soil, this is the one who
hears the word and understands. He indeed bears fruit,
yielding a hundredfold, some sixty, some thirty times what was
sown.”

Yeshua Tells More Parables

24 He presented to them another parable, saying, “The
kingdom of heaven is like a man who sowed good seed in his
field. 25 But while the men were sleeping, his enemy came and
sowed weeds among the wheat and went away. 26 Now when
the stalk sprouted and produced grain, then the weeds also
appeared. 27 So the slaves of the landowner came and said to
him, ‘Master, didn’t you sow good seed in your field? Then
where did the weeds come from?’ 28 But he replied, ‘An enemy
did this.’ Now the slaves say to him, ‘Do you want us, then, to
go out and gather them up?’ 29 But he says, ‘No, for while you
are gathering up the weeds, you may uproot the wheat with
them. 30 Let both grow together until the harvest. At harvest
time, I will tell the reapers, “First, gather up the weeds and tie
them in bundles to burn them up; but gather the wheat into my
barn.’”

31 He presented to them another parable, saying, “The
kingdom of heaven is like a mustard seed, which a man took
and planted in his field. 32 It’s the smallest of all seeds; yet
when it’s full grown, it’s greater than the other herbs. It
becomes like a tree, so that the birds of the air come and nest
in its branches.”[77]
33 He told them another parable, “The kingdom of heaven is
like hametz, which a woman took and hid in three measures of
flour, until it was all leavened.”
34 All these things Yeshua spoke to the crowds in parables.
And apart from a parable, He wasn’t speaking to them, 35 in
order to fulfill what was spoken through the prophet, saying,

> “I will open My mouth in parables,
> I will utter things hidden since the foundation of the
> world.”[78]

36 Then He sent the crowds away and went into the house. His
disciples came to Him, saying, “Explain to us the parable of the
weeds of the field.”
37 He answered, “The one sowing the good seed is the Son of
Man, 38 and the field is the world. And the good seed, these are
the sons of the kingdom; and the weeds are the sons of the evil
one. 39 The enemy who sowed them is the devil, the harvest is
the end of the age, and the reapers are angels. 40 Therefore just
as the weeds are gathered up and burned with fire, so shall it
be at the end of the age. 41 The Son of Man will send forth His
angels, and they will gather out of His kingdom all stumbling
blocks[79] and those who practice lawlessness. 42 They will throw
them into the fiery furnace[80]; in that place will be weeping and
gnashing of teeth. 43 Then the righteous will shine forth as the
sun[81] in the kingdom of their Father. He who has ears, let him
hear!
44 “The kingdom of heaven is like a treasure hidden in the
field, which a man found and hid. And because of his joy, he
goes out and sells all that he has and buys that field.

45 “Again, the kingdom of heaven is like a merchant searching
for fine pearls. 46 Upon finding a pearl of great value, he went
out and sold all that he had and bought it.
47 “Again, the kingdom of heaven is like a dragnet that was
cast into the sea, gathering things of every kind. 48 When it was
filled, they pulled it ashore; and they sat down and gathered up
the good into containers, but threw the bad away. 49 So it will
be at the end of the age. The angels will come forth and
separate the wicked from among the righteous 50 and throw
them into the fiery furnace;[82] in that place will be weeping and
gnashing of teeth.
51 “Have you understood all these things?”
They said to Him, “Yes.”
52 Then He said to them, “Therefore every Torah scholar
discipled for the kingdom of heaven is like the master of a
household who brings out of his treasure both new things and
old.”

Unbelief in the Hometown Synagogue

53 Now when Yeshua had finished these parables, He left that
place. 54 Coming into His hometown, He began to teach them in
their synagogue so that they were amazed. “Where did this
fellow get this wisdom and these mighty works?” they said.
55 “Isn’t this the carpenter’s son? Isn’t His mother called
Miriam, and His brothers Jacob and Joseph and Simon and
Judah? 56 And His sisters, aren’t they all with us? So where does
He get all these things?” 57 And they took offense at Him.

But Yeshua said to them, “A prophet is not without honor
except in his hometown and in his own house.” 58 And He did
not do many mighty works there because of their unbelief.

Yeshua’s Cousin Beheaded

Matthew 14 1 At that time Herod the tetrarch heard the report
about Yeshua. 2 He said to his servants, “This is John the
Immerser—he has risen from the dead! Because of this, these
powers are at work in Him.” 3 For Herod had arrested John,
bound him, and put him in prison for the sake of Herodias, the
wife of his brother Philip, 4 because John had been telling him,
“It is not permitted for you to have her.”[83] 5 Although Herod
wanted to kill John, he feared the crowd because they
considered John a prophet.
6 But when Herod’s birthday celebration came, the daughter
of Herodias danced before them and pleased Herod, 7 so much
that he promised with an oath to give her whatever she might
ask. 8 Prompted by her mother, she said, “Give me the head of
John the Immerser, here on a platter!” 9 The king became
sorrowful; but because of his oaths and those reclining with
him, he commanded it to be given. 10 And he sent and had John
beheaded in the prison. 11 His head was brought on a platter
and given to the girl, and she brought it to her mother. 12 John’s
disciples came forth and took the body and buried it. Then they
went and reported to Yeshua.

Feeding Hungry Followers

13 Now when Yeshua heard this, He went away from there
privately by boat to an isolated place. But when the crowds
heard, they followed Him on foot from the towns. 14 As Yeshua
came ashore, He saw a large crowd and felt compassion for
them and healed their sick. 15 When it became evening, the
disciples came to Him, saying, “This place is isolated, and the
hour is already late. Send the crowds away so they can go into
the villages and buy food for themselves.”
16 But Yeshua said to them, “They don’t need to leave—you
give them something to eat.”
17 “We have nothing here except five loaves and two fish,”
they said to Him.
18 “Bring them here to Me,” He said.
19 Ordering the crowd to recline on the grass, He took the five
loaves and the two fish; and looking up to heaven, He offered
the bracha. After breaking the loaves, He gave them to the
disciples, and the disciples gave them to the crowds. 20 They all
ate and were satisfied, and the disciples picked up twelve
baskets full of broken pieces left over. 21 Now those eating were
about five thousand men, besides women and children.

Testing Peter’s Faith to Walk on Water

22 Right away, Yeshua made the disciples get into the boat
and go ahead of Him to the other side, while He sent the
crowds away. 23 After He had sent the crowds away, He went
up on the hillside by Himself to pray. And when evening came,
He was there alone. 24 But the boat was already a long way[84]
from land, tossed around by the waves, for the wind was
against it. 25 Now in the fourth watch[85] of the night, Yeshua
came to them, walking on the sea. 26 But when the disciples saw
Him walking on the sea, they were terrified, saying, “It’s a
ghost!” And they cried out with fear.

[27] But immediately, Yeshua spoke to them, saying, “Take courage! I am. Don’t be afraid.”
[28] Answering, Peter said to Him, “Master, if it’s You, command me to come to You on the water.”
[29] And He said, “Come!”
And Peter got out of the boat and walked on the water to go to Yeshua. [30] But seeing the wind, he became terrified. And beginning to sink, he cried out, saying, “Master, save me!”
[31] Immediately Yeshua reached out His hand and grabbed him. And He said to him, “O you of little faith, why did you doubt?”
[32] When they got into the boat, the wind ceased. [33] And those in the boat worshiped Him, saying, “You really are Ben-Elohim!”[86]
[34] After they had crossed over, they came to land at Gennesaret. [35] And when the men of that place recognized Yeshua, they sent word into all the surrounding region. And they brought to Him all those who were in bad shape [36] and kept begging Him that they might just touch the tzitzit of His garment—and all who touched it were cured.

Religious Leaders Quiz *Yeshua*

Matthew 15 1 Then some Pharisees and Torah scholars came to
Yeshua from Jerusalem. They said, 2 “Why do Your disciples
transgress the tradition of the elders? For they do not do the
ritual handwashing when they eat bread.”
3 And answering, He said to them, “Why do you also
transgress the commandment of God for the sake of your
tradition? 4 For God said, ‘Honor your father and mother’[87] and
‘He who speaks evil of father or mother must be put to
death.’[88] 5 But you say, ‘Whoever tells his father or mother,
“Whatever you might have gained from me is a gift to God,”[89]
6 he need not honor his father.’ On account of your tradition,
you made void the word of God. 7 Hypocrites! Rightly did Isaiah
prophesy about you, saying,

8 ‘This people honors Me with their lips,
but their heart is far from Me.
9 And in vain they worship Me,
teaching as doctrines the commandments of
men.’”[90]

10 Then Yeshua called the crowd and said to them, “Hear and
understand. 11 It’s not what goes into the mouth that makes the
man unholy; but what comes out of the mouth, this makes the
man unholy.”[91]
12 Then the disciples came and said to Him, “Do You know
that the Pharisees took offense when they heard this saying?”
13 But He replied, “Every plant that My heavenly Father has
not planted will be uprooted. 14 Leave them alone; they are
blind guides of the blind. And if a blind man leads a blind man,
both will fall into a pit.”
15 Then Peter answered and said to Him, “Explain this parable
to us.”
16 “Are you also still lacking understanding?” Yeshua said.
17 “Don’t you grasp that whatever goes into the mouth passes

into the stomach and then is ejected into the sewer? 18 But the
things that proceed out of the mouth come forth from the
heart, and those things make the man unholy. 19 For out of the
heart come evil thoughts, murder, adultery, sexual immorality,
theft, false witness, and slander.[92] 20 These are the things that
make the man unholy; but to eat with unwashed hands does not
make the man unholy."

A Reward for a Humble Woman

21 Now Yeshua left from there and went away to the region of
Tyre and Sidon. 22 And behold, a Canaanite woman from that
district came out and started shouting, "Have mercy on me, O
Master, Ben-David! My daughter is severely tormented by a
demon."
23 But He did not answer her a word. And when His disciples
came, they were urging Him, saying, "Send her away, because
she keeps shouting at us."
24 But He responded, "I was sent only to the lost sheep of the
house of Israel."
25 So she came and got down on her knees before Him,
saying, "Master, help me!"
26 And answering, He said, "It's not right to take the
children's bread and throw it to the dogs."
27 But she said, "Yes, Master, but even the dogs eat the
crumbs that fall from their masters' table."
28 Then answering, Yeshua said to her, "O woman, great is
your faith! Let it be done for you as you wish." And her
daughter was healed in that very hour.
29 After Yeshua left there, He went along the Sea of Galilee.
Then He went up on a mountainside and was sitting there.
30 And large crowds came to Him, bringing with them the lame,
blind, disabled, mute, and many others. And they laid them at
His feet, and He healed them. 31 So the crowd marveled when
they saw the mute speaking, the disabled made whole, the
lame walking, and the blind seeing.[93] And they praised the
God of Israel.

Feeding More Hungry Followers

32 Yeshua called His disciples and said, “I have compassion
for the crowd, because they’ve stayed with Me for three days
now and have nothing to eat. I don’t want to send them away
hungry, because they might pass out on the way.”
33 The disciples said to Him, “Where in this wasteland is
enough bread to satisfy such a large crowd?”
34 Yeshua said to them, “How many loaves do you have?”
“Seven,” they said, “and a few small fish.”
35 After directing the crowd to recline on the ground, 36 He
took the seven loaves and the fish; and after giving thanks, He
broke them. And He began giving them to the disciples, and the
disciples to the crowds. 37 And they all ate and were satisfied.
And they picked up the broken pieces left over—seven baskets
full. 38 And those who ate were four thousand men, besides
women and children. 39 And after sending away the crowds,
Yeshua got into the boat and went to the region of Magadan.

Religious Leaders Demand Signs

Matthew 16 1 Now the Pharisees and Sadducees came up, and
testing Yeshua, they asked Him to show them a sign from
heaven. 2 But He replied to them, “When evening comes, you
say, ‘Fair weather coming, for the sky is red,’ 3 and in the
morning, ‘Stormy weather today, for the sky is red and
gloomy.’ You know how to discern the appearance of the sky,
but you cannot discern the signs of the times! 4 An evil and
adulterous generation clamors for a sign, yet no sign will be
given to it except the sign of Jonah.”[94] And leaving them
behind, He went away.
5 Now when the disciples came to the other side of the sea,
they had forgotten to take bread. 6 “Watch out,” Yeshua said to
them, “and beware of the hametz of the Pharisees and
Sadducees.”
7 And they began to discuss among themselves, saying, “We
didn’t bring any bread.”
8 But knowing this, Yeshua said, “O you of little faith, why do
you discuss among yourselves that you have no bread? 9 You
still don’t get it? Don’t you remember the five loaves for the
five thousand, and how many baskets of leftovers you
gathered? 10 Or how about the seven loaves for the four
thousand and all the baskets of leftovers you gathered? 11 How
is it that you don’t understand that I wasn’t talking to you
about bread? Now beware of the hametz of the Pharisees and
Sadducees!” 12 Then they understood that He wasn’t talking
about the hametz in the bread, but about the teaching of the
Pharisees and Sadducees.

The Father Reveals His Son

13 When Yeshua came into the region of Caesarea Philippi, He
asked His disciples, “Who do people say that the Son of Man
is?”
14 They answered, “Some say John the Immerser, others say
Elijah, and still others say Jeremiah or one of the other
prophets.”
15 He said, “But who do you say I am?”
16 Simon Peter answered, “You are the Messiah, the Son of
the living God.”
17 Yeshua said to him, “Blessed are you, Simon son of Jonah,
because flesh and blood did not reveal this to you, but My
Father who is in heaven! 18 And I also tell you that you are
Peter, and upon this rock I will build My community[95]; and the
gates of Sheol will not overpower it. 19 I will give you the keys
of the kingdom of heaven. Whatever you forbid on earth will
have been forbidden in heaven and what you permit on earth
will have been permitted in heaven.” 20 Then He ordered the
disciples not to tell anyone that He was the Messiah.

First Prediction: Death and Resurrection

21 From that time on, Yeshua began to show His disciples that
He must go to Jerusalem and suffer many things from the
elders and ruling kohanim and Torah scholars, and be killed,
and be raised on the third day.
22 Peter took Him aside and began to rebuke Him, saying,
“Never, Master! This must never happen to You!”
23 But He turned and said to Peter, “Get behind Me, satan!
You are a stumbling block to Me, for you are not setting your
mind on the things of God, but the things of men.”
24 Then Yeshua said to His disciples, “If anyone wants to
follow after Me, he must deny himself, take up his cross, and
follow Me. 25 For whoever wants to save his life will lose it, but
whoever loses his life for My sake will find it. 26 For what will it

profit a man if he gains the whole world but forfeits his soul?
Or what will a man give in exchange for his soul? 27 For the Son
of Man is about to come in the glory of His Father with His
angels, and then ‘He will repay everyone according to his
deeds.’[96] 28 Amen, I tell you, there are some standing here who
will not taste death until they see the Son of Man coming in His
kingdom.”

Two Witnesses and a Voice from Heaven

Matthew 17 **1** After six days, Yeshua takes with Him Peter and
Jacob and John his brother, and brings them up a high
mountain by themselves. **2** Now He was transfigured before
them; His face shone like the sun, and His clothes became as
white as the light. **3** And behold, Moses and Elijah appeared to
them, talking with Yeshua. **4** Peter responded to Yeshua,
“Master, it’s good for us to be here! If You wish, I will make
three sukkot here—one for You, and one for Moses, and one for
Elijah.”[97]

5 While He was still speaking, suddenly a bright cloud
overshadowed them; and behold, a voice from out of the cloud,
saying, “This is My Son, whom I love; with Him I am well
pleased. Listen to Him!”[98]

6 When the disciples heard this, they fell face down, terrified.
7 But Yeshua came and touched them. “Get up,” He said. “Stop
being afraid.” **8** And lifting their eyes, they saw no one except
Yeshua alone.

9 As they were coming down from the mountain, Yeshua
commanded them, saying, “Do not tell anyone about the vision
until the Son of Man is raised from the dead.”

10 The disciples questioned Him, saying, “Why then do the
Torah scholars say that Elijah must come first?”

11 Yeshua replied, “Indeed, Elijah is coming and will restore
all things.[99] **12** I tell you that Elijah already came; and they
didn’t recognize him, but did to him whatever they wanted. In
the same way, the Son of Man is about to suffer at their
hands.” **13** Then the disciples understood that He was speaking
to them about John the Immerser.

See What Faith Can Do

14 When they came to the crowd, a man came to Yeshua,
falling on his knees before Him and saying, 15 “Master, have
mercy on my son, for he has seizures and suffers badly. For he
often falls into the fire and often into the water. 16 I brought
him to Your disciples, but they couldn’t heal him.”
17 And answering, Yeshua said, “O faithless and twisted
generation![100] How long shall I be with you? How long shall I
put up with you? Bring him here to Me.” 18 Yeshua rebuked the
demon and it came out of him, and the boy was healed from
that very hour.
19 Then the disciples came to Yeshua in private and said,
“Why couldn’t we drive it out?”
20 And He said to them, “Because you trust so little. Amen, I
tell you, if you have faith the size of a mustard seed, you will
say to this mountain, ‘Move from here to there,’ and it will
move. Nothing will be impossible for you.”(21)[101]

Second Prediction: Death and Resurrection

22 Now while they were gathering in the Galilee, Yeshua said
to them, “The Son of Man is about to be delivered into the
hands of men; 23 and they will kill Him, and on the third day He
will be raised.” And the disciples became greatly distressed.
24 When they came to Capernaum, the collectors of the
Temple tax came to Peter and said, “Your teacher pays the
Temple tax,[102] doesn’t He?”
25 “Yes,” Peter said.
Now when Peter came into the house, Yeshua spoke to him
first, saying, “What do you think, Simon? The kings of the
earth, from whom do they collect tolls or tax? From their sons
or from strangers?”
26 After Peter said, “From strangers,” Yeshua said to him,
“Then the sons are free. 27 But so that we do not offend them,
go to the sea and throw out a hook, and take the first fish that

comes up. And when you open its mouth, you'll find a coin.[103] Take that, and give it to them, for Me and you."

Childlike Humility

Matthew 18 [1] At that hour the disciples came to Yeshua, saying, “Who then is greatest in the kingdom of heaven?”
[2] And He called a child to Himself, set him in the midst of them, [3] and said, “Amen, I tell you, unless you turn and become like children, you shall never enter the kingdom of heaven. [4] Whoever then shall humble himself like this child, this one is the greatest in the kingdom of heaven. [5] And whoever welcomes one such child in My name, welcomes Me.
[6] “But whoever causes one of these little ones who trust in Me to stumble, it would be better for him to have a heavy millstone hung around his neck and to be sunk in the depth of the sea! [7] Woe to the world because of snares! For snares must come, but woe to that man through whom the snare comes!
[8] “And if your hand or your foot causes you to stumble, cut it off and throw it away from you. It’s better for you to enter into life crippled or lame than, having two hands or two feet, to be thrown into fiery Gehenna. [9] If your eye causes you to stumble, pluck it out and throw it away from you. It’s better for you to enter into life with one eye than, having two eyes, to be thrown into fiery Gehenna.

Parable of the Lost Sheep

10 “See that you do not despise one of these little ones, for I
tell you that their angels in heaven continually see the face of
My Father in heaven.(11)[104]
12 “What do you think? If a certain man has a hundred sheep
and one of them goes astray, won’t he leave the ninety-nine on
the mountains and go looking for the one that is straying?
13 And if he finds it, amen I tell you, he rejoices over it more
than over the ninety-nine that didn’t stray. 14 Even so, it’s not
the will of your Father in heaven that one of these little ones
should be lost.”

Restoring a Lost Brother

15 “Now if your brother sins against you, go and show him his
fault while you’re with him alone. If he listens to you, you have
won your brother. 16 But if he does not listen, take with you one
or two more, so that ‘by the mouth of two or three witnesses
every word may stand.’[105] 17 But if he refuses to listen to them,
tell it to Messiah’s community. And if he refuses to listen even
to Messiah’s community, let him be to you as a pagan and a tax
collector.
18 “Amen, I tell you, whatever you forbid on earth will have
been forbidden in heaven and what you permit on earth will
have been permitted in heaven. 19 Again I say to you, that if two
of you agree on earth about anything they may ask, it shall be
done for them by My Father in heaven. 20 For where two or
three are gathered together in My name, there I am in their
midst.”

Lessons about Forgiveness

21 Then Peter came to Him and said, “Master, how often shall
I forgive my brother when he sins against me? Up to seven
times?”
22 Yeshua said to him, “No, not up to seven times, I tell you,
but seventy times seven![106] 23 Therefore, the kingdom of
heaven may be compared to a king who wanted to settle
accounts with his slaves. 24 When he had begun to settle up, a
man was brought to him who owed him ten thousand talents.
[107] 25 But since he didn’t have the money to repay, his master
ordered him to be sold, along with his wife and children and all
that he had, and payment to be made. 26 Then the slave fell on
his knees and begged him, saying, ‘Be patient with me, and I’ll
repay you everything.’ 27 And the master of that slave, filled
with compassion, released him and forgave him the debt.
28 “Now that slave went out and found one of his fellow slaves
who owed him a hundred denarii. And he grabbed him and
started choking him, saying, ‘Pay back what you owe!’
29 “So his fellow slave fell down and kept begging him, saying,
‘Be patient with me, and I’ll pay you back.’ 30 Yet he was
unwilling. Instead, he went off and threw the man into prison
until he paid back all he owed.
31 “So when his fellow slaves saw what had happened, they
were deeply distressed. They went to their master and reported
in detail all that had happened. 32 Then summoning the first
slave, his master said to him, ‘You wicked slave! I forgave all
that debt because you pleaded with me. 33 Wasn’t it necessary
for you also to show mercy to your fellow slave, just as I
showed mercy to you?’ 34 Enraged, the master handed him over
to the torturers until he paid back all he owed.
35 “So also My heavenly Father will do to you, unless each of
you, from your hearts, forgives his brother.”

Marriage and Covenant Faithfulness

Matthew 19 1 Now when Yeshua had finished these words, He
moved on from the Galilee and entered the region of Judea
beyond the Jordan. 2 Large crowds followed Him, and He
healed them there. 3 Pharisees came up to Yeshua, testing Him
and saying, “Is it permitted for a man to divorce his wife for
any reason at all?”

4 “Haven’t you read?” He answered. “He who created them
from the beginning ‘made them male and female’[108] 5 and said,
‘For this reason a man shall leave his father and mother and be
joined to his wife, and the two shall become one flesh.’[109] 6 So
they are no longer two, but one flesh. Therefore what God has
joined together, let no man separate.”

7 They said to Him, “Why then did Moses command to ‘give
her a certificate of divorce and put her away?’”[110]

8 Yeshua said to them, “Because of your hardness of heart
Moses permitted you to divorce your wives, but from the
beginning it was not so. 9 Now I tell you, whoever divorces his
wife, except for sexual immorality, and marries another,
commits adultery.”[111]

10 The disciples said to Him, “If that’s the case for a man and
his wife, it’s better not to marry!”

11 But He said to them, “Not everyone can accept this saying
—only those to whom it has been given. 12 For there are
eunuchs who were born that way from their mother’s womb;
and there are eunuchs who were made that way by men; and
there are eunuchs who made themselves eunuchs for the sake
of the kingdom of heaven. He who can accept this, let him
accept it.”

Receiving the Kingdom of Heaven

13 Then little children were brought to Yeshua so that He might lay hands upon them and pray. Then the disciples rebuked those who brought them.[112] 14 But Yeshua said, “Let the little children come to Me and do not hinder them, for the kingdom of heaven belongs to such as these.” 15 After laying His hands upon them, He went on from there.

16 Now behold, one came to Him and said, “Teacher, what good shall I do to have eternal life?”

17 “Why do you ask Me about what is good?” Yeshua said to him. “There is only One who is good; but if you want to enter into life, keep the commandments.”

18 “Which ones?” he said.

Yeshua said, “‘Do not murder, do not commit adultery, do not steal, do not give false testimony, 19 honor your father and mother,’ and ‘love your neighbor as yourself.’”[113]

20 “All these I’ve kept,” the young man said to Him. “What do I still lack?”

21 Yeshua said to him, “If you wish to be perfect, go, sell what you own, and give to the poor; and you will have treasure in heaven. Then come, follow Me.” 22 But when the young man heard this statement, he went away grieving, for he had much property.

23 Then Yeshua said to His disciples, “Amen, I tell you, it is hard for a rich man to enter the kingdom of heaven. 24 Again I tell you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.”

25 When the disciples heard this, they were utterly astonished and said, “Then who can be saved?”

26 And looking, Yeshua said to them, “With men this is impossible, but with God all things are possible.”[114]

27 Then Peter said to Him, “Look, we’ve left everything to follow You! So what will we have?”

28 And Yeshua said to them, “Amen, I tell you, when the Son of Man sits on His glorious throne in the new world,[115] you

who have followed Me shall also sit on twelve thrones, judging the twelve tribes of Israel. [29] And everyone who has left houses or brothers or sisters or father or mother or children or property, for My name’s sake, will receive a hundred times as much, and will inherit eternal life. [30] But many who are first will be last, and the last first.”

Parable of the Day Laborers

Matthew 20 [1] “For the kingdom of heaven is like the master of a
household, who went out early in the morning to hire workers
for his vineyard. [2] Now when he had agreed with the workers
for a denarius per day, he sent them into his vineyard. [3] And he
went out about the third hour and saw others standing in the
marketplace, idle. [4] And to them he said, ‘You go into the
vineyard too, and I’ll give you whatever is right.’ [5] So they
went. Again he went out about the sixth and ninth hour and did
the same. [6] And about the eleventh hour, he went out and found
others standing around. And he said to them, ‘Why have you
been standing here idle the whole day?’

[7] “‘Because no one hired us,’ they said to him.

“He said to them, ‘You go into the vineyard, too.’

[8] “Now when evening came, the owner of the vineyard said to
his foreman, ‘Call the workers and pay them their wages,
beginning from the last to the first.’ [9] And those who had come
about the eleventh hour each received a denarius. [10] And when
the first came, they supposed that they would receive more; yet
they too received a denarius.

[11] “But when they received it, they began to grumble against
the master of the house, [12] saying, ‘These last guys did one
hour, and you’ve made them equal to us, who bore the burden
and scorching heat of the day!’

[13] “But answering, he said to one of them, ‘Friend, I’m doing
you no wrong. Didn’t you agree with me on a denarius? [14] Take
what is yours and go. But I want to give this last guy the same
as you. [15] Am I not permitted to do what I want with what
belongs to me? Or is your eye evil because I am good?’

[16] “So the last will be first, and the first last.”

Third Prediction: Death and Resurrection

[17] Now as Yeshua was going up to Jerusalem, He took the
Twelve aside privately; and on the way he told them, [18] “Look,

we’re going up to Jerusalem, and the Son of Man will be handed over to the ruling kohanim and Torah scholars. They will condemn Him to death **19** and hand Him over to the Gentiles to mock, and to scourge, and to crucify. Yet on the third day, He will be raised up.”[116]

Leading by Serving

20 Then the mother of the sons of Zebedee came with her sons
to Yeshua, and she was kneeling down and asking something
from Him.
21 “What do you want?” He said to her.
She said to Him, “Declare that these two sons of mine might
sit, one on Your right and one on Your left, in Your kingdom.”
22 But Yeshua replied, “You don’t know what you’re asking!
Are you able to drink the cup I am about to drink?”
“We are able,” they say to Him.
23 He said to them, “You shall indeed drink My cup. But to sit
on My right and left, this isn’t Mine to grant. Rather, it’s for
those for whom it has been prepared by My Father.”
24 Now when the ten heard, they became indignant with the
two brothers. 25 But Yeshua called them over and said, “You
know that the rulers of the nations lord it over them, and their
great ones play the tyrant over them. 26 It shall not be this way
among you. But whoever wants to be great among you shall be
your servant, 27 and whoever wants to be first among you shall
be your slave—28 just as the Son of Man did not come to be
served, but to serve, and to give His life as a ransom for many.”

What Do You Want Me to Do for You?

29 Now as they were leaving Jericho, a large crowd followed
Him. 30 And here two blind men sitting by the roadside, when
they heard that Yeshua was passing by, cried out, saying,
“Have mercy on us, O Master, Ben-David!” 31 The crowd
warned them to be quiet, but they cried out all the more,
saying, “Have mercy on us, O Master, Ben-David!”[117]
32 Yeshua stopped and called out to them. “What do you want
Me to do for you?” He said.
33 They said to Him, “Master, let our eyes be opened!”
34 Moved with compassion, Yeshua touched their eyes. Instantly
they regained their sight and followed Him.[118]

Baruch Ha-Ba! Blessed Is He Who Comes!

Matthew 21 1 Now as they drew near to Jerusalem and came to
Bethphage, to the Mount of Olives, then Yeshua sent two
disciples, 2 saying to them, “Go into the village before you.
Right away, you’ll find a donkey tied up and a colt with her.
Untie them and bring them to Me. 3 If anyone says anything to
you, you shall say, ‘The Master needs them.’ And right away he
will send them.”
4 This happened to fulfill what was spoken through the
prophet, saying,

5 “Say to the daughter of Zion,
‘See, your King is coming to you,
humble and sitting on a donkey,
a colt, the foal of a donkey.’”[119]

6 The disciples went and did as Yeshua had directed them.
7 They brought the donkey and colt and put their clothing on
them, and He sat on the clothing. 8 Most of the crowd spread
their clothing on the road, and others began cutting branches
from the trees and spreading them on the road. 9 The crowds
going before Him and those following kept shouting, saying,

“Hoshia-na to Ben-David!
Baruch ha-ba b’shem ADONAI!
Blessed is He who comes in the name of the LORD!
Hoshia-na in the highest!”[120]

10 When He entered Jerusalem, the whole city was stirred up,
saying, “Who is this?” 11 And the crowds kept saying, “This is
the prophet Yeshua, from Natzeret in the Galilee.”
12 Then Yeshua entered the Temple[121] and drove out all those
selling and buying in the Temple. He overturned the tables of
the moneychangers[122] and the seats of those selling doves.[123]
13 And He said to them, “It is written, ‘My house shall be called

a house of prayer,’[124] but you are making it ‘a den of thieves’!”[125]

14 The blind and lame came to Him in the Temple, and He healed them. **15** But when the ruling kohanim and Torah scholars saw the wonders He performed, and the children crying out in the Temple and saying, “Hoshia-na to Ben-David,” they became indignant. **16** And they said to Him, “Do You hear what these children are saying?” “Yes,” Yeshua said to them. “Haven’t you ever read,

> ‘Out of the mouth of babes and nursing toddlers
> You have prepared praise for Yourself’?”[126]

17 Then He left them and went out of the city to Bethany, and He spent the night there.

Faith Moves Mountains

18 Now early in the morning, as He was returning to the city,
He became hungry. 19 Seeing a lone fig tree by the road, He
came up to it and found nothing on it except leaves only. And
He said to it, “May no fruit ever come from you again!” And the
fig tree shriveled up at once.
20 When the disciples saw it they were astonished. “How did
the fig tree shrivel on the spot?” they asked.
21 Yeshua answered them, “Amen, I tell you, if you have faith
and do not doubt, not only will you do what was done to the fig
tree, but even if you say to this mountain, ‘Be taken up and
thrown into the sea,’ it will happen. 22 And whatever you ask in
prayer, trusting, you shall receive.”

Questions about *Yeshua’s* Authority

23 Now when He entered the Temple, the ruling kohanim and
the elders of the people came to Him while He was teaching,
saying, “By what authority are You doing these things? Who
gave You this authority?”
24 Yeshua replied to them, “I also will ask you one question. If
you tell Me, I likewise will tell you by what authority I do these
things. 25 John’s immersion, where was it from? From heaven or
from men?”
They began to dialogue among themselves, saying, “If we
say, ‘From heaven,’ He will say to us, ‘Then why didn’t you
believe him?’ 26 But if we say, ‘From men,’ we fear the crowd,
for all hold up John as a prophet.” 27 So answering Yeshua, they
said, “We don’t know.”
Then He said to them, “Neither am I telling you by what
authority I do these things.”

A Parable about Intentions and Actions

[28] “Now what do you think? A man had two sons, and he went
to the first and said, ‘Son, go work in the vineyard today.’ [29] The
son answered, ‘I won’t,’ but afterward he had a change of heart
and went. [30] The man went to the second son and said the same
thing. But he answered, ‘I will, sir,’ and didn’t go. [31] Which of
the two did the will of the father?”

“The first,” they said.

Yeshua said to them, “Amen, I tell you, the tax collectors and
prostitutes are going ahead of you into the kingdom of God.
[32] For John came to you in the way of righteousness, and you
did not believe him. But the tax collectors and prostitutes did
believe him; and even after you saw this, you had no change of
heart to believe him.”

Parable of the Vineyard

33 “Listen to another parable. There was a master of a
household who planted a vineyard. He put a hedge around it,
dug a winepress in it, and built a tower.[127] Then He leased it to
some tenant farmers and went on a journey. 34 Now when fruit
season drew near, he sent his servants to the tenants to collect
his fruit. 35 But grabbing his servants, the tenants beat up one,
killed another, and stoned still another. 36 Again the master
sent other servants, even more than the first, and they did the
same thing to them. 37 Finally he sent his son to them, saying,
‘They will respect my son.’
38 “But when the tenants saw the son, they said among
themselves, ‘This is the heir! Come on, let’s kill him and get his
inheritance!’ 39 So grabbing him, they threw him out of the
vineyard and killed him. 40 Therefore when the master of the
vineyard comes, what will he do to those tenants?”
41 “He will bring those miserable men to a miserable end,”
they said to Him, “and will lease the vineyard to other tenants,
who will give him his share of the fruits in their seasons.”
42 Yeshua said to them, “Have you never read in the
Scriptures[128]?

> ‘The stone which the builders rejected,
> this has become the chief cornerstone.
> This came from ADONAI,
> and it is marvelous in our eyes.’[129]

43 Therefore I say to you, the kingdom of God will be taken
away from you and given to people producing its fruits.
44 Whoever falls on this stone will be shattered; but the one
upon whom it falls, it will crush him.”[130]
45 When the ruling kohanim and Pharisees heard Yeshua’s
parables, they realized He was talking about them. 46 Although
they were trying to seize Him, they feared the crowds, because
they regarded Him as a prophet.

Invitation to the Wedding Feast

Matthew 22 1 Yeshua answered and spoke to them again in
parables, saying, 2 “The kingdom of heaven may be compared
to a king who made a wedding feast for his son. 3 He sent out
his servants to call those who were invited to the wedding
feast, but they wouldn’t come. 4 Again he sent out other
servants, saying, ‘Tell those who were invited, “Look, I’ve
prepared my meal. My oxen and fattened cattle are killed, and
everything is ready. Come to the wedding feast!”’
5 “But paying no attention, they went away, one to his own
farm, another to his business. 6 And the rest grabbed his
servants, humiliated them, and killed them. 7 Now the king
became furious! Sending his troops, he destroyed those
murderers and set fire to their city.
8 “Then he said to his servants, ‘The wedding feast is ready,
but those who were invited were not worthy. 9 So go into the
highways and byways, and invite everyone you find to the
wedding feast.’ 10 And those servants went out into the
highways and gathered together all they found, both bad and
good; and the wedding was filled with guests.
11 “But when the king came in to look over the guests, he saw
a man there who wasn’t dressed in wedding clothes. 12 ‘Friend,’
he said to him, ‘how did you get in here without wedding
clothes?’ But the man was silent. 13 Then the king said to his
servants, ‘Tie him up hand and foot, and throw him into the
outer darkness; in that place will be weeping and gnashing of
teeth.’ 14 For many are called, but few are chosen.”

A Trap about Paying Taxes

15 Then the Pharisees went and plotted how they might trap
Him with a word. 16 And they sent to Him some of their
disciples, along with the Herodians, saying, “Teacher, we know
that You are honest and teach the way of God in truth. And
what others think doesn’t concern You, for You do not look at
men’s appearance. 17 Tell us therefore, what do You think? Is it
permitted to pay taxes to Caesar, or not?”
18 But Yeshua, knowing their wickedness, said, “Why are you
testing Me, you hypocrites? 19 Show Me the tax money.”
So they brought Him a denarius.
20 And He said to them, “Whose image is this? And whose
inscription?”
21 “Caesar’s,” they said to Him.
Then He said to them, “Give therefore to Caesar the things
that are Caesar’s, and to God the things that are God’s.” 22 And
hearing this, they were amazed. So they left Him and went
away.

Religious Leaders Ask a Tricky Question

23 On that day, Sadducees (who say there is no resurrection)
came to Yeshua and questioned Him, saying, 24 “Teacher,
Moses said, ‘If someone dies having no children, his brother as
next of kin shall marry his widow and father children for his
brother.’[131] 25 Now there were seven brothers among us. The
first married and died; and having no offspring, left his wife to
his brother. 26 In the same way also the second, and the third,
down to the seventh. 27 Last of all, the woman died. 28 So in the
resurrection, whose wife of the seven will she be? For they all
had married her.”
29 But answering, Yeshua said to them, “You’ve gone astray,
because you don’t understand the Scriptures or the power of
God. 30 For in the resurrection they neither marry nor are given
in marriage, but are like angels in heaven. 31 But concerning

the resurrection of the dead, haven't you read what was spoken to you by God, saying, 32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead, but of the living!"[132] 33 When the crowds heard this, they were astounded at His teaching.

The Greatest *Mitzvot*

34 But the Pharisees, when they heard that Yeshua had silenced the Sadducees, gathered together in one place. 35 And testing Him, one of them, a lawyer, asked, 36 "Teacher, which is the greatest commandment in the Torah?"

37 And He said to him, "'You shall love ADONAI your God with all your heart, and with all your soul, and with all your mind.'[133] 38 This is the first and greatest commandment. 39 And the second is like it, 'You shall love your neighbor as yourself.'[134] 40 The entire Torah and the Prophets hang on these two commandments."

Yeshua Overturns the Arguments

41 Now while the Pharisees were gathered together, Yeshua asked them a question, 42 saying, "What do you think about the Messiah? Whose Son is He?"[135]

"David's," they say to Him.

43 "Then how is it," He says to them, "that David by the Ruach calls him 'Lord'?

44 For he says, 'ADONAI said to my Lord,
"Sit at My right hand,
until I put Your enemies under Your feet."'[136]

45 If David then calls Him 'Lord,' how is He his son?" 46 No one was able to answer Him a word. Nor did anyone dare from that day on to question Him any longer.

Seven Woes

Matthew 23 1 Then Yeshua spoke to the crowds and to His
disciples, 2 saying, “The Torah scholars and Pharisees sit on the
seat of Moses. 3 So whatever they tell you, do and observe. But
don’t do what they do; for what they say, they do not do. 4 They
tie up heavy loads, hard to carry,[137] and lay them on men’s
shoulders; but they themselves aren’t willing to lift a finger to
move them. 5 All their works they do to be noticed by men. They
make their tefillin wide and their tzitziyot long.[138] 6 They love
the place of honor at feasts, the best seats in the synagogues,
7 greetings in the marketplaces, and to be called rabbi by men.
8 “But you are not to be called rabbi; for One is your Teacher,
and you are all brothers. 9 And call no man on earth your
father; for One is your Father, who is in heaven. 10 Nor are you
to be called teachers; for One is your Teacher, the Messiah.
11 But the greatest among you shall be your servant. 12 Whoever
exalts himself shall be humbled, and whoever humbles himself
shall be exalted.
13 “But woe to you, Torah scholars and Pharisees, hypocrites!
For you shut people out of the kingdom of heaven. For you do
not enter yourselves, nor do you let those enter who are trying
to go in.(14)[139]
15 “Woe to you, Torah scholars and Pharisees, hypocrites! For
you travel over land and sea to make one convert. And when he
becomes one, you make him twice as much a son of Gehenna as
yourself.
16 “Woe to you, blind guides! You say, ‘Whoever swears by the
Temple, it is nothing; but whoever swears by the gold of the
Temple, he is obligated.’ 17 O fools and blind ones! Which is
greater, the gold or the Temple that made the gold holy?[140]
18 And you say, ‘Whoever swears by the altar, it is nothing; but
whoever swears by the offering on it, he is obligated.’ 19 O blind
ones! Which is greater, the offering or the altar that makes the
offering holy?[141] 20 Therefore, whoever swears by the altar,
swears both by the altar and everything on it. 21 And whoever

swears by the Temple, swears both by the Temple and by Him who dwells in it. 22 And whoever swears by heaven, swears both by the throne of God and by Him who sits on it.

23 “Woe to you, Torah scholars and Pharisees, hypocrites! You tithe[142] mint and dill and cumin, yet you have neglected the weightier matters of Torah—justice and mercy and faithfulness. It is necessary to do these things without neglecting the others. 24 O blind guides, straining out a gnat while swallowing a camel!

25 “Woe to you, Torah scholars and Pharisees, hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and uncontrolled desire. 26 O blind Pharisee! First clean the inside of the cup and dish, so that the outside may become clean as well.

27 “Woe to you, Torah scholars and Pharisees, hypocrites! For you are like whitewashed tombs, which look beautiful on the outside but inside are full of dead men’s bones and everything unclean. 28 In the same way, you appear righteous to men on the outside, but are full of hypocrisy and lawlessness.

29 “Woe to you, Torah scholars and Pharisees, hypocrites! You build tombs for the prophets and decorate the monuments of the tzaddikim. 30 And you say, ‘If we’d been alive in the days of our forefathers, we wouldn’t have been partners with them in shedding the blood of the prophets.’ 31 So you testify against yourselves, that you are sons of those who murdered the prophets. 32 Fill up, then, the measure of your fathers! 33 O snakes, you brood of vipers! How will you escape the condemnation of Gehenna?

34 “Because of this, behold, I’m sending you prophets and wise men and Torah scholars. Some of them you will kill and execute at the stake, and some of them you will scourge in your synagogues and persecute from city to city. 35 And so, upon you shall come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berechiah,[143] whom you murdered between the Temple and the altar.[144] 36 Amen, I tell you, all these things will come upon this generation.”

Holy Temple to Be Destroyed

37 “O Jerusalem, Jerusalem who kills the prophets and stones
those sent to her! How often I longed to gather your children
together, as a hen gathers her chicks under her wings, but you
were not willing! 38 Look, your house is left to you desolate![145]
39 For I tell you, you will never see Me again until you say,
‘Baruch ha-ba b’shem Adonai. Blessed is He who comes in the
name of the Lord!’”[146]

Matthew 24 1 Now when Yeshua went out and was going away
from the Temple, His disciples came up to point out to Him the
Temple buildings. 2 “Don’t you see all these?” He responded to
them. “Amen, I tell you, not one stone will be left here on top of
another—every one will be torn down!”

Signs of the End of Time

3 As He was sitting on the Mount of Olives, the disciples came
to Him privately, saying, “Tell us, when will these things
happen? What will be the sign of Your coming and of the end of
the age?”
4 Yeshua answered them, “Be careful that no one leads you
astray! 5 For many will come in My name, saying, ‘I am the
Messiah,’ and will lead many astray. 6 You will hear of wars and
rumors of wars. See that you are not alarmed, for this must
happen but it is not yet the end. 7 For nation will rise up against
nation, and kingdom against kingdom.[147] And there will be
famines and earthquakes in various places. 8 But all these
things are only the beginning of birth pains.
9 “Then they will hand you over to persecution and will kill
you. You will be hated by all the nations because of My name.
10 And then many will fall away and will betray one another and
hate one other. 11 Many false prophets will arise and lead many
astray. 12 Because lawlessness will multiply, the love of many
will grow cold. 13 But the one who endures to the end will be
saved. 14 This Good News of the kingdom shall be proclaimed in
the whole world as a testimony to all the nations, and then the
end will come.
15 “So when you see ‘the abomination of desolation,’[148] which
was spoken of through Daniel the prophet, standing in the Holy
Place (let the reader understand), 16 then those in Judea must
flee to the mountains. 17 The one on the roof must not go down
to take what is in his house, 18 and the one in the field must not
turn back to get his coat. 19 Woe to those who are pregnant and
to those who are nursing babies in those days! 20 Pray that your
escape will not happen in winter, or on Shabbat. 21 For then

there will be great trouble,[149] such as has not happened since
the beginning of the world until now, nor ever will. 22 And
unless those days were cut short, no one would be delivered.
But for the sake of the chosen, those days will be cut short.
23 "Then if anyone says to you, 'Look, here's the Messiah,' or
'There He is,' do not believe it. 24 For false messiahs and false
prophets will rise up[150] and show great signs and wonders so
as to lead astray, if possible, even the chosen. 25 See, I have told
you beforehand.
26 "So if they say to you, 'Look, He is in the wilderness,' do
not go out. Or, 'Look, He is in the inner rooms,' do not believe
it. 27 For just as lightning comes from the east and flashes as far
as the west, so also will be the coming of the Son of Man. 28 For
wherever the carcass is, there the vultures will gather.
29 "But immediately after the trouble of those days,

'the sun will be darkened,
and the moon will not give its light
and the stars will fall from heaven
and the powers of the heavens will be shaken.'[151]

30 Then the sign of the Son of Man will appear in heaven, and
then all the tribes of the land will mourn, and they will see 'the
Son of Man coming on the clouds of heaven'[152] with power and
great glory. 31 He will send out His angels with a great shofar,
and they will gather together His chosen from the four winds,
from one end of heaven to the other."[153]

Watching for Messiah's Return

32 "Now learn the parable from the fig tree. When its branch
becomes tender and puts forth leaves, you know that summer
is near. 33 So also, when you see all these things, know that it is
near, at the door. 34 Amen, I tell you, this generation will not
pass away until all these things happen. 35 Heaven and earth
will pass away, but My words will never pass away.[154] 36 But of

that day and hour no one knows, not even the angels of heaven nor the Son,[155] except the Father alone.

37 “For just as the days of Noah were, so will be the coming of
the Son of Man. 38 For in those days before the flood, they were
eating and drinking, marrying and giving in marriage, until the
day Noah entered the ark. 39 And they did not understand until
the flood came and swept them all away.[156] So shall it be at the
coming of the Son of Man. 40 Then two men will be in the field,
one taken and one left. 41 Two women will be grinding at the
mill, one taken and one left.[157] 42 Therefore stay alert; for you
do not know what day your Lord is coming. 43 But know this,
that if the master of the house had known what time the thief
was coming, he would have kept watch and not let his house be
broken into. 44 So you also must be ready, for the Son of Man is
coming at an hour you do not expect.”

The Faithful Servant

45 “Who then is the faithful and wise servant, whom the
master put in charge of his household to give them food at the
proper time? 46 Blessed is that servant whose master finds him
so doing when he comes. 47 Amen, I tell you, his master will put
him in charge of all his possessions. 48 But if that wicked
servant says in his heart, ‘My master is taking a long time,’
49 and he begins to beat his fellow servants, and he eats and
drinks with drunkards, 50 the master of that servant will come
on a day when he does not expect him and at an hour he does
not know. 51 And he will cut him in two and assign his place
with the hypocrites, where there will be weeping and gnashing
of teeth.”

Parable of the Ten Virgins

Matthew 25 1 “Then the kingdom of heaven will be like ten virgins
who took their lamps and went out to meet the bridegroom.[158]
2 Five of them were foolish, and five were wise. 3 For when the
foolish ones took their lamps, they took no oil with them. 4 But
the wise ones took oil in jars along with their lamps.
5 “Now while the bridegroom was taking a long time, they all
got drowsy and started falling asleep. 6 But in the middle of the
night there was a shout, ‘Look, the bridegroom! Come out to
meet him!’ 7 Then all those virgins got up and trimmed their
lamps. 8 Now the foolish ones said to the wise, ‘Give us some of
your oil, since our lamps are going out.’ 9 But the wise ones
replied, ‘No, there won’t be enough for us and for you. Instead,
go to those who sell, and buy some for yourselves.’
10 “But while they were going off to buy, the bridegroom
came. And those who were ready went in with him to the
wedding feast, and the door was shut. 11 Now later, the other
virgins came, saying, ‘Sir, Sir, open up for us!’
12 “But he replied, ‘Amen, I tell you, I do not know you.’
13 Therefore stay alert, for you know neither the day nor the
hour.”

Parable of the Talents

14 “For it is like a man about to go on a journey. He called his
own servants and handed over his possessions to them. 15 To
one he gave five talents,[159] to another two, and to another one,
each according to his own ability. Then he went on his journey.
16 “Immediately the one who had received the five talents
went and traded with them and gained five more. 17 In the same
way, the one with two gained two more. 18 But the one who
received one went off and dug a hole in the ground and hid his
master’s money.
19 “Now after a long time, the master of those servants came
and settled accounts with them. 20 The one who had received
the five talents came up and brought another five talents,
saying, ‘Master, you handed me five talents. Look, I’ve gained
five more.’ 21 His master said to him, ‘Well done, good and
faithful servant! You were faithful with a little, so I’ll put you in
charge of much. Enter into your master’s joy!’
22 “The one who had received the two talents also came up
and said, ‘Master, you handed me two talents. Look, I’ve
gained two more.’ 23 His master said to him, ‘Well done, good
and faithful servant! You were faithful with a little, so I’ll put
you in charge of much. Enter into your master’s joy!’
24 “Then the one who had received the one talent also came
up and said, ‘Master, I knew that you are a hard man, reaping
where you didn’t sow and gathering where you scattered no
seed. 25 So I was afraid, and I went off and hid your talent in the
ground. See, you have what is yours.’
26 “But his master responded, ‘You wicked, lazy servant! You
knew that I reap where I didn’t sow and gather where I
scattered no seed? 27 Then you should have brought my money
to the brokers, and when I came I would have received it back
with interest. 28 Therefore take the talent away from him, and
give it to the one who has the ten talents. 29 For to the one who
has, more shall be given, and he shall have an abundance. But
from the one who does not have, even what he does have shall

be taken away. 30 Throw the worthless servant out, into the
outer darkness where there will be weeping and gnashing of
teeth.’”

The Righteous Judge

31 “Now when the Son of Man comes in His glory, and all the
angels with Him, then He will sit on His glorious throne. 32 All
the nations will be gathered before Him, and He will separate
them from one another, just as the shepherd separates the
sheep from the goats.[160] 33 And He will put the sheep on His
right, but the goats on His left. 34 Then the King will say to
those on His right, ‘Come, you who are blessed by My Father,
inherit the kingdom prepared for you from the foundation of
the world. 35 For I was hungry and you gave Me something to
eat; I was thirsty and you gave Me something to drink; I was a
stranger and you invited Me in; 36 I was naked and you clothed
Me; I was sick and you visited Me; I was in prison and you
came to Me.’[161]

37 “Then the righteous will answer Him, ‘Lord, when did we
see You hungry and feed You? Or thirsty and give You
something to drink? 38 And when did we see You a stranger and
invite You in? Or naked and clothe You? 39 When did we see You
sick, or in prison, and come to You?’

40 “And answering, the King will say to them, ‘Amen, I tell
you, whatever you did to one of the least of these My brethren,
you did it to Me.’[162] 41 Then He will also say to those on the
left, ‘Go away from Me, you cursed ones, into the everlasting
fire which has been prepared for the devil and his angels. 42 For
I was hungry and you gave Me nothing to eat; I was thirsty and
you gave Me nothing to drink; 43 I was a stranger and you did
not invite Me in; naked and you did not clothe Me; sick and in
prison and you did not visit Me.’

44 “Then they too will answer, saying, ‘Lord, when did we see
You hungry or thirsty or a stranger or naked or sick or in
prison, and did not care for You?’ 45 Then He will answer them,
saying, ‘Amen, I tell you, whatever you did not do for one of the
least of these, you did not do for Me.’ 46 These shall go off to
everlasting punishment, but the righteous into everlasting
life.”[163]

The Conspiracy Grows

Matthew 26 1 Now it happened that when Yeshua had finished all
these words, He said to His disciples, 2 “You know that
Passover comes in two days, and the Son of Man will be handed
over to be executed.”
3 Then the ruling kohanim and elders of the people were
gathered together in the court of the kohen gadol named
Caiaphas. 4 They plotted together in order that they might seize
Yeshua by stealth and kill Him. 5 “But not during the festival,”
they were saying, “so there won’t be a riot among the people.”

**A Woman Anoints *Yeshua* for Burial 6 Now while *Yeshua* was in
Bethany at the house of Simon *ha-Metzora*, 7 a woman came up to
Him with an alabaster jar of very expensive oil. And she poured it on
His head as He was reclining at the table. 8 But when the disciples
saw this, they were indignant, saying, “Why this waste? 9 It could
have been sold for a lot, and the money given to the poor!”**

10 But Yeshua, knowing this, said to them, “Why do you cause
trouble for this woman? She’s done Me a mitzvah. 11 You always
have the poor with you,[164] but you won’t always have Me.
12 For when she poured this oil on My body, she did it to
prepare Me for burial. 13 Amen, I tell you, wherever this Good
News is proclaimed in all the world, what she has done will
also be told in memory of her.”

**Betrayed and Sold for Silver 14 Then one of the Twelve, the one called
Judah of Kriot, went to the ruling *kohanim* 15 and said, “What are you
willing to give me if I hand Him over to you?” And they weighed out
thirty shekels[165] of silver for him. 16 From then on, Judah began
looking for a chance to hand Him over.**

17 Now on the first day of matzah,[166] the disciples came to
Yeshua, saying, “Where do You want us to prepare for You to

eat the Passover?”
18 He said, “Go into the city to a certain man, and tell him,
‘The Teacher says, “My time is near; at your house I am to keep
the Passover with My disciples.”’” 19 The disciples did as
Yeshua had ordered them, and they prepared the Passover.[167]
20 Now when it was evening, Yeshua was reclining at the table
with the Twelve. 21 As they were eating, He said, “Amen, I tell
you, one of you will betray Me.”
22 And being very sorrowful, they began, each one, to say to
Him, “I’m not the one, am I, Master?”
23 And He replied, “The one who dipped his hand in the bowl
with Me, he’s the one who will betray Me.[168] 24 The Son of Man
indeed goes, just as it is written about Him; but woe to that
man by whom the Son of Man is betrayed![169] It would have
been better for that man if he had not been born!”
25 And Judah, the one betraying Him, replied, “I’m not the
one, am I, Rabbi?”
Yeshua said to him, “You’ve said it yourself.”
26 Now while they were eating, Yeshua took matzah;[170] and
after He offered the bracha, He broke and gave to the disciples
and said, “Take, eat; this is My body.” 27 And He took a cup; and
after giving thanks, He gave to them, saying, “Drink from it, all
of you; 28 for this is My blood of the covenant, which is poured
out for many for the removal of sins.[171] 29 But I say to you, I will
never drink of this fruit of the vine from now on, until that day
when I drink it anew with you in My Father’s kingdom.”
30 After singing the Hallel,[172] they went out to the Mount of
Olives. 31 Then Yeshua said to them, “This night you will all fall
away because of Me; for it is written, ‘I will strike the
Shepherd, and the sheep of the flock will be scattered.’[173]

32 But after I am raised up, I will go before you to the Galilee.”
33 But Peter replied to Him, “Though all fall away because of
You, I’ll never fall away.”
34 Yeshua said to him, “Truly, I tell you, this very night, before
a rooster crows, you will deny Me three times.”

35 “Even if I must die with You,” Peter says to Him, “I’ll never
deny You!” And so said all the disciples.

“Your Will Be Done”

36 Then Yeshua comes with them to a place called
Gethsemane, and He tells the disciples, “Sit here, while I go
over there and pray.” 37 And He took along Peter and Zebedee’s
two sons, and He began to be sorrowful and troubled. 38 Then
He tells them, “My soul is deeply grieved, even to the point of
death. Stay here and keep watch with Me.” 39 Going a little
farther, He fell face down and prayed, saying, “My Father, if it
is possible, let this cup pass from Me! Yet not as I will, but as
You will.”
40 Then He comes to the disciples and finds them sleeping;
and He tells Peter, “So couldn’t you keep watch with Me for
one hour? 41 Keep watching and praying, so that you won’t
enter into temptation. The spirit is willing, but the flesh is
weak.” 42 Again for a second time He went away and prayed,
saying, “My Father, if this cannot pass away unless I drink it,
let Your will be done.” 43 And again He came and found them
sleeping, for their eyes were heavy. 44 So He left them again
and prayed a third time, saying the same words once more.
45 Then He comes to the disciples and says to them, “Still
sleeping? Taking your rest? Look, the hour is at hand, and the
Son of Man is being delivered into the hands of sinners. 46 Get
up, let’s go! Look, My betrayer is near.”

**Taken into Custody 47 While *Yeshua* was still speaking, here came
Judah, one of the Twelve, and with him a big crowd with swords and
clubs, from the ruling *kohanim* and elders of the people. 48 Now His
betrayer had given them a sign, saying, ‘The One I kiss, He’s the One
—seize Him!’ 49 And immediately Judah drew near[174] to *Yeshua* and
said, “*Shalom*, Rabbi!” and kissed Him.**

50 “Friend,” Yeshua said to him, “do what you’ve come to do.”
Then they came up and threw their hands on Yeshua and seized

Him. 51 And suddenly, one of those with Yeshua stretched out
his hand and drew his sword, and he struck the kohen gadol's
servant and cut off his ear.
52 Then Yeshua said to him, "Put your sword back in its place!
For all who take up the sword shall perish by the sword.[175]
53 Or do you suppose that I cannot call on My Father, and at
once He will place at My side twelve legions[176] of angels?
54 How then would the Scriptures be fulfilled, that it must be
so?"
55 At that hour Yeshua said to the crowds, "Have you come
out with swords and clubs, to capture Me as you would a
revolutionary?[177] Every day I sat teaching in the Temple, and
you didn't seize Me. 56 But all this has happened so that the
writings of the prophets would be fulfilled." Then all the
disciples fled, abandoning Him.
57 Now those who had seized Yeshua led Him away to
Caiaphas, the kohen gadol, where the Torah scholars and
elders had gathered. 58 Peter was following Him from a distance
as far as the courtyard of the kohen gadol. And after going
inside, he was sitting with the guards, to see the outcome.

Yeshua's Trial Begins 59 Now the ruling *kohanim* and all the Sanhedrin kept trying to get false testimony against *Yeshua* so they could put Him to death. 60 But they found none, though many false witnesses came forward. At last two came forward 61 and said, "This fellow said, 'I'm able to destroy the Temple of God and rebuild it in three days!'"

62 The kohen gadol stood up and said to Yeshua, "Have You no
answer? What's this they're testifying against You?" 63 But
Yeshua kept silent.
The kohen gadol said to Him, "I charge You under oath by
the living God, tell us if You are Mashiach Ben-Elohim!"[178]
64 "As you have said," replied Yeshua. "Besides that, I tell you,
soon after you will see the Son of Man sitting at the right hand
of power and coming on the clouds of heaven."[179]

65 Then the kohen gadol tore his clothes and said,
“Blasphemy! Why do we need any more witnesses? Look,
you’ve heard the blasphemy. 66 What’s your verdict?”[180]
“Guilty,” they answered. “He deserves death!” 67 Then they
spat in His face and pounded Him with their fists.[181] Others
slapped Him and demanded, 68 “Prophesy to us, you Messiah!
Which one hit You?”

Peter Denies *Yeshua* 69 Meanwhile, Peter was sitting in the courtyard. A servant girl came over to him and said, “You also were with *Yeshua* of the Galilee.”

70 But he denied it before everyone, saying, “I don’t know
what you’re talking about!”
71 When he went onto the porch, another servant girl saw him
and said to those who were there, “This man was with Yeshua
ha-Natzrati.”
72 Again he denied it with an oath: “I don’t know the Man!”
73 A little while later, some of the bystanders approached
Peter and said to him, “Surely you’re one of them, too—your
accent gives you away.”
74 Then he began to curse[182] and to swear an oath: “I do not
know the Man!” Right then, a rooster crowed. 75 Then Peter
reminded himself of the word Yeshua had said: “Before the
rooster crows, you will deny Me three times.” And he went
away and wept bitterly.

Judah's Remorse

Matthew 27 [1] When daybreak came, the ruling kohanim and
elders of the people conspired against Yeshua to put Him to
death. [2] And they tied Him up, led Him away, and handed Him
over to Pilate, the governor. [3] Then Judah, His betrayer, saw
that Yeshua had been condemned. Feeling remorse, he brought
the thirty silver pieces back to the ruling kohanim and elders,
[4] saying, "I've sinned, betraying innocent blood!"
But they said, "What's that to us? You see to it yourself!"
[5] After tossing the silver into the Temple sanctuary, he left.
Then he went off and hanged himself. [6] But the ruling kohanim
took the silver pieces and said, "It is not permitted to put these
in the treasury, since it is blood money." [7] So after they
conferred, they bought with them the potter's field, as a
cemetery for strangers. [8] For this reason that field has been
called the "Field of Blood" to this day. [9] Then was fulfilled what
was spoken by Jeremiah the prophet, saying, "And they took
the thirty silver pieces, the price of Him on whom a price had
been set by Bnei-Yisrael; [10] and they gave them for the potter's
field, just as ADONAI arranged for me."[183]

"Kill the King!"

[11] Now Yeshua stood before the governor. The governor
questioned Him, saying, "Are You the King of the Jews?"
"You say so," Yeshua said. [12] And while He was accused by
the ruling kohanim and elders, He did not answer.
[13] Then Pilate said to Him, "Don't You hear how many things
they testify against you?" [14] Yeshua did not answer, not even
one word, so the governor was greatly amazed.
[15] Now during the feast, the governor was accustomed to
release to the crowd one prisoner, anyone they wanted. [16] At
that time they had a notorious prisoner, called Yeshua Bar-
Abba. [17] So when they were gathered together, Pilate said to
them, "Which one do you want me to release for you? Yeshua

who is Bar-Abba, or Yeshua who is called Messiah?”[184] 18 For he knew that they had handed Him over out of envy.

19 While Pilate was sitting on the judgment seat, his wife sent him a message, saying, “Don’t have anything to do with that righteous Man, for today I’ve suffered many things in a dream because of Him.”

20 Now the ruling kohanim and elders persuaded the crowds that they should ask for Bar-Abba and destroy Yeshua. 21 But the governor responded, “Which of the two do you want me to release for you?”

And they said, “Bar-Abba!”

22 Pilate said to them, “What then shall I do with Yeshua, who is called Messiah?”

“Execute Him!” all of them say.

23 But Pilate said, “Why? What evil has He done?”

But they kept shouting all the more, saying, “Let Him be executed!”

24 When Pilate saw he was accomplishing nothing, but instead a riot was starting, he took some water and washed his hands in front of the crowd. “I am innocent of this blood,”[185] he said. “You see to it yourselves!”

25 All the people answered and said, “His blood be on us and on our children!”[186]

26 Then he released to them Bar-Abba. And after he had Yeshua scourged, he handed Him over to be crucified.

Nailed to a Stake

27 Then the governor’s soldiers took Yeshua into the
Praetorium and gathered the whole cohort around Him. 28 They
stripped Him and put a scarlet robe around Him. 29 And after
braiding a crown of thorns, they placed it on His head and put
a staff in His right hand. And falling on their knees before Him,
they mocked Him, saying, “Hail, King of the Jews!” 30 They spat
on Him, and they took the staff and beat Him over and over on
the head. 31 When they finished mocking Him, they stripped the
robe off Him and put His own clothes back on Him. And they
led Him away to crucify Him.

32 As they came out, they found a man from Cyrene, Simon by
name. They forced him into service, to carry Yeshua’s cross-
beam.[187] 33 And when they came to a place called Golgotha
(that is to say, Place of a Skull), 34 they offered Him wine mixed
with gall to drink;[188] but after tasting, He was unwilling to
drink it. 35 And when they had crucified Him, they divided His
clothing among themselves by casting lots.[189] 36 And they sat
down and kept guard over Him there. 37 Over His head they put
the charge against Him, which read: “THIS IS YESHUA, THE
KING OF THE JEWS.”

38 Then two outlaws were executed with Him, one on the right
and one on the left. 39 Those passing by were jeering at Him,[190]
shaking their heads 40 and saying, “You who are going to
destroy the Temple and rebuild it in three days, save Yourself!
If you are Ben-Elohim, come down from the stake!”

41 Likewise the ruling kohanim, along with the Torah scholars
and elders, were also mocking Him. 42 “He saved others,” they
were saying, “but He can’t save Himself? He’s the King of
Israel! Let Him come down now from the stake, and we’ll
believe in Him! 43 He trusts in God; let God rescue Him now, if
He wants Him.[191] For He said, ‘I am Ben-Elohim.’” 44 Even the
outlaws who were executed with Him were ridiculing Him in
the same way.[192]

Yeshua Lays Down His Life

45 Now from the sixth hour, darkness fell upon all the land
until the ninth hour.[193] 46 About the ninth hour Yeshua cried
out with a loud voice, saying, “Eli, Eli, lema sabachthani?”[194]
that is, “My God, My God, why have You abandoned Me?”
47 When some of those standing there heard it, they began
saying, “This Man is calling for Elijah.” 48 Right away one of
them ran and took a sponge. He filled it with sour wine and put
it on a stick, and was offering it to Yeshua to drink.[195] 49 But
the rest were saying, “Leave Him alone! Let’s see if Elijah
comes to save Him.” 50 And Yeshua cried out again with a loud
voice and gave up His spirit.
51 And behold, the curtain[196] of the Temple was split in two,
from top to bottom. And the earth quaked and rocks were split
apart. 52 And the tombs were opened, and many bodies of the
kedoshim who were sleeping were raised to life. 53 And coming
forth out of the tombs after His resurrection, they went into the
holy city and appeared to many.
54 Now the centurion, and those with him keeping guard over
Yeshua, when they saw the earthquake and what was
happening, they became terribly frightened and said, “This
really was the Son of God!”

The Tomb Is Sealed

55 Many women were there, watching from a distance. They
had followed Yeshua from the Galilee, serving Him. 56 Among
them were Miriam from Magdala, Miriam the mother of Jacob
and Joseph, and the mother of Zebedee's sons.
57 Now when it was evening, there came a rich man from
Arimathea, named Joseph, who had also become a disciple of
Yeshua. 58 This man went to Pilate and asked for Yeshua's body.
Then Pilate ordered it to be given up. 59 And Joseph took the
body and wrapped it in a clean linen cloth. 60 And he laid it in
his own new tomb,[197] which he had cut in the rock. Then he
rolled a large stone up to the door of the tomb and went away.
61 Now Miriam from Magdala was there, and the other Miriam,
sitting opposite the tomb.

Guarding the Tomb

62 Now on the next day, which is after the preparation, the
ruling kohanim and Pharisees were gathered before Pilate.
63 “Sir,” they said, “we remember how that deceiver said while
He was still alive, ‘After three days I’m to be raised.’
64 Therefore, order the tomb to be made secure until the third
day, so His disciples do not come and steal Him away. They will
tell the people, ‘He is risen from the dead,’ and the last
deception will be worse than the first!”
65 “You have a guard,” Pilate said to them. “Go, make it as
secure as you know how.” 66 So they went and made the tomb
secure, sealing the stone along with the soldiers of the guard.

The Son Is Risen!

Matthew 28 [1] Now after Shabbat, as it began to dawn on the first
day of the week, Miriam of Magdala and the other Miriam
came to look at the tomb. [2] And suddenly there was a great
earthquake, for an angel of ADONAI descended from heaven and
came and rolled back the stone and sat on it. [3] His appearance
was like lightning,[198] and his clothing as white as snow. [4] And
those keeping watch were shaken for fear of him and became
like dead men.

[5] But the angel answered and said to the women, "Do not be
afraid, for I know you are looking for Yeshua who was
crucified. [6] He is not here; for He is risen, just as He said.
Come, see the place where He[199] was lying. [7] Go quickly now
and tell His disciples that He is risen from the dead. And
behold, He's going before you to the Galilee. There you will see
Him. See, I have told you!" [8] They quickly left the tomb, with
fear yet with great joy, and ran to bring news to His disciples.

The Good News Cannot Be Hidden

[9] And behold, Yeshua met them. "Shalom!" He said. They
drew near, grasped his feet, and worshiped Him. [10] "Don't be
afraid," Yeshua said to them. "Go tell My brothers to head for
the Galilee, and there they will see Me."

[11] Now while they were going, some of the guard came into
the city and reported to the ruling kohanim all that had
happened. [12] And when they had assembled with the elders and
consulted together, they gave a large sum of silver to the
soldiers, [13] saying, "Tell them, 'His disciples came at night and
stole Him away while we were sleeping.' [14] And if this is heard
by the governor, we'll appease him and keep you out of
trouble." [15] So the soldiers took the money and did as they were
instructed. And this story was spread among the Judeans to
this day.

Authority to Make Disciples Everywhere

16 Now the eleven disciples went to the Galilee, to the
mountain Yeshua had designated. **17** When they saw Him, they
worshiped; but some wavered. **18** And Yeshua came up to them
and spoke to them, saying, “All authority in heaven and on
earth has been given to Me.[200] **19** Go therefore and make
disciples of all nations, immersing them in the name of the
Father and the Son and the Ruach ha-Kodesh, **20** teaching them
to observe all I have commanded you. And remember! I am
with you always, even to the end of the age.”

Mark

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16

The Kingdom Is Coming Now

Mark 1 1 The beginning of the Good News of Yeshua ha-
Mashiach, Ben-Elohim. 2 As Isaiah the prophet has written,

> "Behold, I send My messenger before You,
> who will prepare Your way.[1]
> 3 The voice of one crying in the wilderness,
> 'Prepare the way of ADONAI,
> and make His paths straight.'"[2]

4 John appeared, immersing in the wilderness, proclaiming an immersion involving repentance for the removal of sins. 5 All the Judean countryside was going out to him, and all the Jerusalemites. As they confessed their sins, they were being immersed by him in the Jordan River.
6 John wore clothes made from camel's hair, with a leather belt around his waist, and he ate locusts and wild honey.
7 "After me comes One who is mightier than I am," he proclaimed. "I'm not worthy to stoop down and untie the strap of His sandals! 8 I immersed you with water, but He will immerse you in the Ruach ha-Kodesh."[3]

The Spirit Rests on *Yeshua*

9 In those days, Yeshua came from Natzeret in the Galilee and was immersed by John in the Jordan. 10 Just as He was coming up out of the water, He saw the heavens ripping open and the Ruach as a dove coming down upon Him. 11 And there came a voice from the heavens: "You are My Son, whom I love; with You I am well pleased!"[4]
12 That instant, the Ruach drives Him into the wilderness.
13 He was in the wilderness forty days, being tempted by satan. And He was with the wild beasts, and the angels were taking care of Him.

Fishermen Follow Him

14 Now after John was put in jail, Yeshua came into the
Galilee, proclaiming the Good News of God. 15 “Now is the
fullness of time,” He said, “and the kingdom of God is near!
Turn away from your sins, and believe in the Good News!”
16 Passing along by the Sea of Galilee, He saw Simon and
Simon’s brother Andrew casting a net in the sea, for they were
fishermen. 17 And Yeshua said to them, “Follow Me, and I will
make you become fishers of men.” 18 Immediately they left their
nets and followed Him.
19 Going a little farther, He saw Jacob the son of Zebedee and
John his brother, who were in their boat mending the nets.
20 Immediately He called them, and they left their father
Zebedee in the boat with the hired hands and followed Him.

Demons Flee at His Command

21 And they went into Capernaum. Right away, on Shabbat,
He entered the synagogue and began to teach. 22 And they were
astounded at His teaching, for He was teaching them as one
having authority[5] and not as the Torah scholars.
23 Just then there was a man in their synagogue with an
unclean spirit. And he cried out, 24 “What have we to do with
You, Yeshua of Natzeret? Have You come to destroy us? I know
who You are! You’re the Holy One of God!”
25 Yeshua rebuked him, saying, “Quiet! Come out of him!”
26 And the unclean spirit, after throwing the man into
convulsions and crying out with a loud voice, came out of him.
27 They were all so amazed that they asked among
themselves, “What is this? A new teaching with authority! He
commands even the unclean spirits, and they obey Him!” 28 And
immediately news about Him spread throughout the region
surrounding Galilee.

The Hurting Become Whole

29 As soon as they left the synagogue, they went with Jacob
and John to the house of Simon and Andrew. 30 Now Simon's
mother-in-law was lying sick with a fever. Right away, they told
Yeshua about her. 31 He came and raised her up by taking her
hand. The fever left her, and she began to take care of them.
32 When evening came, at sunset, the people brought to Him
all the sick and those who were afflicted by demons. 33 The
whole town gathered together at the door. 34 He healed many
who were sick with various diseases and drove out many
demons. And He would not allow the demons to speak, because
they knew who He was.
35 Very early, while it was still night, Yeshua got up, left, and
went away to a place in the wilderness; and there He was
praying. 36 Then Simon and those with him hunted for Yeshua.
37 And when they found Him, they said to Him, "Everybody's
looking for You."
38 He said to them, "Let's go somewhere else, to the
neighboring towns, so that I may proclaim the message there
also—this is what I came for." 39 And He went throughout all
the Galilee, proclaiming the message in their synagogues and
driving out demons.
40 A man with tzara'at comes to Him, begging Him and falling
on his knees, saying, "If You are willing, You can make me
clean."
41 Moved with compassion, Yeshua stretched out His hand
and touched him. He said, "I am willing. Be cleansed."
42 Immediately, the tzara'at left him, and he was cleansed.
43 Yeshua sent him away at once, sternly warning him. 44 He
said to him, "See that you say nothing to anyone, but go show
yourself to the kohen.[6] Then, for your cleansing, offer what
Moses commanded, as a testimony to them." 45 But he went out
and began to proclaim and spread the word, so much that
Yeshua could no longer enter a town openly but had to stay out

in wilderness areas. Still, they kept on coming to Him from everywhere.

Power to Pardon the Paralyzed

Mark 2 [1] When He returned to Capernaum after some days, it
was heard that He was at the house. [2] So many were gathered
that there was no longer room for them even outside the door.
He kept proclaiming the word to them.
[3] Some people came bringing to Him a paralyzed man,
carried by four men. [4] When they couldn't get near Yeshua
because of the crowd, they removed the roof where He was.
After digging through, they lowered the mat on which the
paralyzed man was lying. [5] Yeshua, seeing their faith, said to
the paralyzed man, "Son, your sins are forgiven."
[6] But some of the Torah scholars were sitting there,
questioning in their hearts, [7] "Why does this fellow speak like
this? He blasphemes! Who can pardon sins but God alone?"
[8] Immediately Yeshua, knowing in His spirit that they were
raising questions this way within themselves, said to them,
"Why are you questioning these things in your hearts? [9] Which
is easier, to say to the paralyzed man, 'Your sins are forgiven,'
or to say, 'Get up, and take your mat and walk'? [10] But so you
may know that the Son of Man has authority to pardon sins on
earth. . .." He tells the paralyzed man, [11] "I tell you, get up, take
your mat and go home!"
[12] At once the man got up, took his mat, and walked before
them all. They were all astonished and glorified God, saying,
"We've never seen anything like this!"[7]

Fellowship with Sinners

13 Again, Yeshua went out by the sea. The whole crowd kept
coming to Him, and He continued to teach them. 14 As He was
passing by, He saw Levi the son of Alphaeus sitting at the tax
collector's booth. He said to him, "Follow Me." And he got up
and followed Him.
15 Now it happens that Yeshua was reclining at the table in
Levi's house, and many tax collectors and sinners were
reclining with Yeshua and His disciples. For there were many,
and they were following Him. 16 When the Torah scholars of the
Pharisees saw Him eating with sinners and tax collectors, they
began to say to His disciples, "With tax collectors and sinners
He eats?"
17 And when He heard this, Yeshua said to them, "Those who
are healthy have no need for a doctor, but those who are sick
do. I did not come to call the righteous, but the sinful."

Feasting in His Presence

18 Now John’s disciples and the Pharisees were fasting. They
came and said to Him, “Why do the disciples of John and the
disciples of the Pharisees fast, but Your disciples do not fast?”
19 And Yeshua said to them, “The guests of the bridegroom
cannot fast while the bridegroom is with them, can they? As
long as they have the bridegroom with them, they cannot fast.
20 But the days will come when the bridegroom is taken away
from them, and then they will fast in that day.
21 “No one sews a patch of unshrunk cloth on an old garment.
Otherwise the patch pulls away from the old, and a worse tear
happens. 22 And no one puts new wine into old wineskins.
Otherwise, the wine will burst the skins; and the wine is lost,
also the skins. But one puts new wine into fresh wineskins.”

Shabbat Restoration

23 Now it happened on Shabbat that Yeshua was going
through the grain fields; and His disciples began to make their
way, plucking the heads of grain.[8] **24** The Pharisees were
saying to Him, “Look, why are they doing what is not permitted
on Shabbat?”[9]

25 And He said to them, “Haven’t you ever read what David
did when he was in need, and he and those with him became
hungry?[10] **26** How he entered into the house of God when
Abiathar was kohen gadol and ate the showbread, which is
permitted only for the kohanim to eat, and gave some even to
those who were with him?”

27 Then He said to them, “Shabbat was made for man, and not
man for Shabbat. **28** So the Son of Man is Lord even of
Shabbat.”

A *Mitzvah* on *Shabbat*

Mark 3 1 Yeshua entered the synagogue again, and a man with a
withered hand was there. 2 Now some were carefully watching
Him, to see if He would heal him on Shabbat, so that they
might accuse Him. 3 He said to the man with the withered
hand, “Stand up here in the center.” 4 Then He said to them, “Is
it permitted on Shabbat to do good or to do evil, to save a life
or to kill?”[11] But they kept silent.
5 After looking around at them with anger, grieved by their
hardness of heart, He says to the man, “Stretch out your hand.”
And he stretched it out, and his hand was restored. 6 The
Pharisees went out right away with the Herodians and began
plotting against Him, how they might destroy Him.

Crowds Clamor for *Yeshua*

7 Yeshua withdrew to the sea with His disciples, and a large
crowd from the Galilee followed. From Judea, 8 and from
Jerusalem, and from Idumea, and beyond the Jordan, and
around Tyre and Sidon, a great number, hearing all He was
doing, came to Him. 9 He told His disciples to have a small boat
ready for Him because of the crowd, so that they wouldn’t mob
Him.
10 For He had healed many, so that all those afflicted fell
down before Him in order to touch Him. 11 And the unclean
spirits, whenever they saw Him, would fall down before Him
and cry out, “You are Ben-Elohim!” 12 But Yeshua strictly
ordered them not to make Him known.

Appointing the Twelve

13 Now He climbs up on the mountain and calls those He
Himself wanted, and they came to Him. 14 He appointed twelve
(whom He also named emissaries), so that they might be with
Him and He might send them to proclaim the Good News,
15 and to have power to drive out demons. 16 And He appointed
the Twelve: to Simon He gave the name Peter; 17 to Jacob and
his brother John, the sons of Zebedee, He gave the name
Boanerges, which is Sons of Thunder; 18 and Andrew, Philip,
Bartholomew, Matthew, Thomas, Jacob the son of Alphaeus,
Thaddaeus, Simon the Zealot;[12] 19 and Judah from Kriot, who
also betrayed Him.

Binding the Strong Man

20 Then He comes into a house, and again a crowd gathers so
they couldn't even eat. 21 When His family heard about this,
they went out to take hold of Him; for they were saying, "He's
out of His mind!"
22 The Torah scholars who came down from Jerusalem said,
"He's possessed by beelzebul," and, "By the ruler of demons
He drives out demons."
23 He called them and began speaking to them in parables:
"How can satan drive out satan? 24 If a kingdom is divided
against itself, that kingdom cannot stand. 25 And if a house is
divided against itself, that house will not be able to stand.
26 And if satan has risen up against himself and is divided, he
cannot stand but his end has come.
27 "But no one can enter a strong man's house to ransack his
property, unless he first ties up the strong man. Then he will
thoroughly plunder his house. 28 Amen, I tell you, all things will
be forgiven the sons of men, the sins and whatever
blasphemies they utter; 29 but whoever slanders[13] the Ruach
ha-Kodesh never has release, but is guilty of an eternal sin!"
30 For they were saying, "He has an unclean spirit."

A Spiritual Family Begins

31 Then His mother and brothers come. Standing outside, they
sent word to Him, summoning Him. 32 A crowd was sitting
around Him, and they tell Him, “Look, Your mother and Your
brothers are outside looking for You.” 33 Answering them, He
said, “Who are My mother and My brothers?” 34 Looking at
those sitting in a circle around Him, He said, “Here are My
mother and My brothers! 35 For whoever does the will of God,
he is My brother and sister and mother.”

Storytelling Opens Hearts

Mark 4 1 Again Yeshua began to teach by the sea. A large crowd
gathered around Him, so He got into a boat on the sea and sat
down. And the crowd was by the sea on the land. 2 He began
teaching them many things by parables, and in His teaching,
He said to them: 3 “Listen! Behold, a sower went out to spread
some seed. 4 It happened that as he sowed, some fell beside the
road; and the birds came and ate it up.
5 “Other seed fell on rocky ground, where it didn’t have much
soil. It sprang up immediately, because the soil wasn’t deep.
6 But when the sun came up, it was scorched; and because it
had no root, it withered away.
7 “Other seed fell among the thorns; and the thorns grew and
choked it, and it yielded no crop.
8 “And others fell into the good soil and were producing fruit,
springing up and increasing. They yielded a crop, producing
thirty, sixty, and a hundredfold.” 9 And He said, “He who has
ears to hear, let him hear.”
10 When Yeshua was alone, those around Him with the Twelve
started asking Him about the parables. 11 And He told them,
“To you has been given the secret of the kingdom of God. But
for those who are outside, everything is in parables,[14] so that

12 ‘Seeing, they may se and not perceive,
and hearing, they may hear and not understand,
so they may not turn back and be forgiven.’”[15]

13 He said to them, “Don’t you grasp this parable? Then how
will you understand all the parables? 14 The sower sows the
word. 15 These are the ones beside the road where the word is
sown. Whenever they hear, satan comes quickly and takes
away the word that has been sown in them.
16 “These are the ones sown on rocky ground. When they hear
the word, immediately they receive it with joy. 17 And they have
no root in themselves but last only a short while. When trouble

or persecution comes because of the word, immediately they fall away.
18 “And others are the ones sown among the thorns. They have heard the word; 19 but the worries of the world, the seduction of wealth, and the desires for other things enter in and choke the word, and it becomes unfruitful.
20 “And those are the ones sown on the good soil. They hear the word and accept it and produce fruit, thirty, sixty, and a hundredfold.”

Reaping What You Sow

21 He also was saying to them, “Is a lamp put under a basket
or a bed? No, shouldn’t it be placed on a lampstand? 22 For
there is nothing hidden that will not be revealed, nor anything
kept secret except that it would come to light. 23 If anyone has
ears to hear, let him hear.” 24 Then He continued, “Pay
attention to what you hear. With the measure you use, it will be
measured to you; and more will be added to you. 25 For whoever
has, to him more will be given. And whoever does not have,
even what he has will be taken away from him.”

What Is the Kingdom of God Like?

26 And He was saying, “The kingdom of God is like when a
man spreads seed on the soil 27 and falls asleep at night and
gets up by day, and the seed sprouts and grows. He himself
doesn’t know how. 28 Automatically, the earth brings forth a
crop—first the blade, then the head, then the full grain in the
head. 29 But when the grain is ready, at once he sends in the
sickle, for the harvest has come.”

30 Yeshua also said, “How should we picture the kingdom of
God? Or by what story shall we present it? 31 It is like a mustard
seed when it’s planted in the ground. Though the smallest of all
seeds in the earth, yet when planted it grows up and becomes
the largest of all the herbs. It puts forth big branches, so the
birds of the air can nest in its shade.”[16]

33 With many such parables He used to tell them the word, as
much as they were able to hear. 34 But apart from a parable, He
wasn’t speaking to them. Yet when they were alone, to His own
disciples He would explain everything.

Power Over Nature

35 Now on that same day in the evening, He says to them,
“Let’s cross over to the other side.” 36 After leaving the crowd,
they take Him along in the boat, just as He was. And other
boats were with Him.
37 A great windstorm arises, and the waves were rushing into
the boat. The boat was beginning to fill up. 38 But Yeshua was in
the back of the boat, sleeping on a pillow. They wake Him up
and say to Him, “Teacher, don’t you care that we are
perishing?”
39 So He woke up and rebuked the wind. And He said to the
sea, “Quiet! Be still!” Then the wind stopped, and it became
totally calm. 40 And He said to them, “Why are you afraid? Even
now you have no faith?”
41 They were struck with awe and said to one another, “Who
is this? Even the wind and the sea obey Him!”

Power Over Demons

Mark 5 1 They came to the other side of the sea, into the country
of the Gerasenes. 2 As soon as Yeshua got out of the boat, a
man from the graveyard[17] with an unclean spirit met Him. 3 He
lived among the tombs, and no one could restrain him anymore,
even with a chain. 4 For he had often been bound with shackles
and chains, but the chains had been ripped apart by him and
the shackles broken. No one was strong enough to tame him.
5 And through it all, night and day, at the graveyard and in the
mountains, he kept screaming and gashing himself with stones.
6 When he saw Yeshua from a distance, he ran and bowed
down before Him. 7 Crying out with a loud voice, he said,
"What's between You and me, Yeshua, Ben El Elyon? I'm
warning you, in the name of God, do not torment me!"
8 For Yeshua had said to him, "Come out of the man, you
unclean spirit!" 9 Then Yeshua began questioning him, "What is
your name?"
And he answered, "My name is Legion,[18] for we are many."
10 He kept begging Him not to send them out of the country.
11 Now a large herd of pigs was feeding on the hillside nearby.
12 The unclean spirits urged Him, saying, "Send us to the pigs,
so we may enter them." 13 So Yeshua gave them permission.
The unclean spirits came out and entered the pigs. And the
herd, about two thousand in number, rushed down the cliff and
were drowned in the sea.
14 The herdsmen ran away and told the town and countryside,
and they came to see what had happened. 15 Now they came to
Yeshua and saw the madman who had had the legion. He was
sitting there, dressed in clothes and in his right mind. The
people were scared.
16 Those who had seen it described in detail what had
happened to the man plagued by a demon, and they also told
about the pigs. 17 And they began to beg Yeshua to leave their
country. 18 As He was getting into the boat, the man who had
been infested with demons kept begging to remain with Him.

19 Yeshua did not let him, but He told him, “Go home to your
friends and tell them how much ADONAI has done for you, how
He showed you mercy.”
20 So he went away and began to proclaim in the Decapolis[19]
how much Yeshua had done for him. And all were amazed.

Power in His Touch

21 When Yeshua had crossed over in the boat again to the
other side, a big crowd gathered around Him; and He was by
the sea. 22 Then one of the synagogue leaders, named Jairus,
comes. Seeing Him, he falls at His feet. 23 He begs Him a great
deal, saying, “My little daughter is near death! Come and lay
hands on her so that she may be healed and live!”
24 So Yeshua went off with him, and a big crowd was following
Him and pressing upon Him. 25 And there was a woman with a
blood flow for twelve years,[20] 26 who had suffered much under
many doctors. She had spent all that she had without benefit;
instead, she grew worse. 27 When she heard about Yeshua, she
came through the crowd from behind and touched His
garment. 28 For she kept saying, “If I touch even His clothes, I
shall be healed.”
29 Right away the blood flow stopped, and she felt in her body
that she was healed from her disease. 30 At once Yeshua,
knowing in Himself that power had gone out from Him, turned
around in the crowd and said, “Who touched My clothes?”
31 His disciples responded, “You see the crowd pressing upon
You and you say, ‘Who touched Me?’” 32 But He kept looking
around to see who had done this.
33 But the woman, scared and shaking, knowing what had
happened to her, came and fell down before Him and told Him
the whole truth. 34 And He said to her, “Daughter, your faith
has made you well. Go in shalom and be healed from your
disease.”
35 While Yeshua was still speaking, messengers come from the
house of the synagogue leader, saying, “Your daughter is dead.
Why do you still trouble the Teacher?”
36 But ignoring what they said, Yeshua tells the synagogue
leader, “Do not be afraid; only believe.” 37 He did not let anyone
follow Him except Peter, Jacob, and John, the brother of Jacob.
38 They come to the house of the synagogue leader. He sees a
commotion, people weeping and wailing loudly. 39 After

entering, He said to them, “Why make such a fuss and weep? The child didn’t die, but is sleeping.”
40 They start jeering at Him. But after sending all of them out, He takes the child’s father and mother, and those with Him, and enters where the child was. 41 Then, taking hold of the child’s hand, He tells her, “Talitha koum,”[21] which means, “Little girl, I say to you, get up.” 42 Immediately, the girl stood up and began to walk around! (She was twelve years old.) And they were overcome with astonishment. 43 But He gave them strict orders that no one should know about this, and He said something to eat should be given to her.

Responding to Rejection

Mark 6 [1] Now Yeshua went out from there, and He comes to His
hometown, and His disciples follow Him. [2] When Shabbat came,
He began to teach in the synagogue. Many listeners were
amazed, saying, “Where did this fellow get these things?
What’s this wisdom given to Him? Such miracles are done by
His hands! [3] Isn’t this the carpenter, the son of Miriam, and the
brother of Jacob and Joseph and Judah and Simon? Aren’t His
sisters here with us?” And they took offense at Him.

[4] Then Yeshua began saying to them, “A prophet is not
without honor except in his hometown, among his relatives,
and in his own house.” [5] He was not able to do any miracle,
except that He laid hands on a few sick people and healed
them. [6] And He was astonished because of their unbelief.[22] And
He was going around among the villages teaching.

[7] Yeshua summoned the Twelve, and He began to send them
out two by two. And He gave them authority over the unclean
spirits. [8] He directed them to take nothing for the journey
except a walking stick—no bread, no bag, no copper coin in
their belt—[9] but to wear sandals and not to put on two shirts.[23]

[10] He was also telling them, “Wherever you enter a house,
stay there until you leave that place. [11] And whatever place will
not receive you or listen to you, as you leave from there, shake
the dust off the bottom of your feet as a witness against them.”
[12] So they went out and proclaimed that all should repent, [13] and
they were driving out many demons and anointing with oil
many who were sick and healing them.

[14] King Herod heard, for Yeshua’s name had become known.
Some were saying, “John the Immerser has risen from the
dead! Because of this, these powers are at work in Him!” [15] But
others were saying, “It’s Elijah!” Still others were saying, “It’s
a prophet, like one of the prophets of old.”[24]

[16] But when Herod heard, he said, “John, the one I beheaded,
has been raised!” [17] For Herod himself sent and arrested John
and bound him in prison for the sake of Herodias, the wife of

his brother Philip, because Herod had married her. 18 For John had been telling Herod, “It is not permitted for you to have your brother’s wife.”[25] 19 Now Herodias had a grudge against John and wanted to kill him, but she wasn’t able. 20 For Herod was in awe of John and kept him safe, knowing him to be a righteous and holy man. When he listened to John he was confused, but he still listened gladly.

21 An opportunity came—when Herod, on his birthday, gave a banquet for his high officials, military brass, and the leaders of the Galilee. 22 When the daughter of Herodias[26] came in and danced, she pleased Herod and those reclining with him. And the king said to the girl, “Ask me for whatever you want, and I’ll give it to you!” 23 He vowed to her, “Whatever you ask of me I’ll give you, up to half of my kingdom!”

24 She left the room and said to her mother, “What should I ask for?”

Her mother said, “The head of John the Immerser!”

25 Immediately she rushed to the king and requested, “I want you to give me, right now, the head of John the Immerser on a platter!”

26 The king became very sorrowful; but because of his oaths and those reclining with him, he didn’t want to refuse her.

27 Immediately the king sent an executioner and gave orders to bring John’s head. And the executioner went out and beheaded John in the prison, 28 brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.
29 When John’s disciples heard, they came and took his body and laid it in a tomb.

Feeding 5000 Families

30 The twelve emissaries gathered together with Yeshua, and they reported to Him all they had done and taught. 31 There were many coming and going, and they had no time even to eat. So He said to them, “Come away by yourselves to an isolated place and rest awhile.” 32 So they left privately by boat to an isolated place. 33 However, the people saw them leaving,

and many recognized them. They ran on foot from all the towns to get there ahead of them. 34 As Yeshua came ashore, He saw a large crowd and felt compassion for them, because they were like sheep without a shepherd.[27] So He taught them many things.

35 When it was already late, His disciples came to Him and said, “This place is isolated, and the hour is already late.
36 Send these people away so they can go into the nearby countryside and the villages and buy themselves something to eat.”

37 But He answered and said to them, “You give them something to eat!”

And they said to Him, “Should we go and spend two hundred denarii on bread to give them something to eat?”

38 Then He said to them, “How many loaves do you have? Go and see.”

When they found out, they said, “Five, and two fish.”

39 Then Yeshua made them all sit down in groups on the green grass. 40 So they reclined in groups of hundreds and fifties. 41 And He took the five loaves and the two fish; and looking up to heaven, He offered the bracha. He broke the loaves and kept giving them to the disciples to serve to the people; and He divided the two fish among them all. 42 They all ate and were satisfied, 43 and the disciples picked up twelve baskets full of broken pieces and fish. 44 Now there were five thousand men who ate the loaves.

Walking on Water

45 Right away, Yeshua made His disciples get into the boat
and go ahead of Him to the other side, to Bethsaida, while He
Himself was sending the crowd away. 46 After leaving them, He
went up on the hillside to pray.

47 And when evening came, the boat was in the middle of the
sea and He was alone on the land. 48 He saw the disciples
struggling to row, for the wind was against them. Around the
fourth watch in the night,[28] Yeshua comes to them, walking on
the sea; and He wanted to pass by them. 49 But when they saw
Him walking on the sea, they thought He was a ghost and cried
out—50 for they all saw Him and were terrified.

But immediately, He spoke to them. He said, “Take courage!
I am. Do not be afraid.” 51 Then He got into the boat with them,
and the wind stopped. They were utterly dumbfounded, 52 for
they still hadn’t understood about the loaves. Instead, their
hearts were hardened.

Miracles Multiply

53 After they had crossed over, they came to land at
Gennesaret and set anchor there. 54 As they got out of the boat,
immediately people recognized Yeshua. 55 They ran about the
region and began to carry around on their mats all those who
were in bad shape, to wherever they heard He was. 56 And
wherever He entered villages, towns, or countryside, people
were placing the sick in the marketplaces and begging Him to
let them touch even the tzitzit of His garment—and all who
touched it were being healed.

Hearts Harden

Mark 7 1 Now the Pharisees and some of the Torah scholars who
had come from Jerusalem gathered around Yeshua. 2 And they
saw that some of His disciples were eating bread with unclean
hands, that is, not washed. 3 (For the Pharisees and all Jewish
people do not eat unless they wash their hands up to the elbow,
keeping the tradition of the elders. 4 And when they come from
the marketplace, they do not eat unless they perform a ritual
washing.[29] There are many other traditions they have received
and hold, such as the washing of cups, pitchers, copper
vessels.)[30]
5 The Pharisees and Torah scholars questioned Yeshua, "Why
don't Your disciples walk according to the tradition of the
elders? Why do they eat bread with unwashed hands?"
6 And He said to them, "Rightly did Isaiah prophesy about you
hypocrites, as it is written,

> 'This people honors Me with their lips
> but their heart is far from Me.
> 7 And in vain they worship Me,
> teaching as doctrines the commandments of men.'[31]

8 Having left behind the commandment of God, you hold on to
the tradition of men."
9 He was also telling them, "You set aside the commands of
God, in order that you may validate your own tradition. 10 For
Moses said, 'Honor your father and your mother,' and, 'He who
speaks evil of father or mother must be put to death.'[32] 11 But
you say if anyone tells his father or mother, 'Whatever you
might have gained from me is korban (that is, an offering to
God),' 12 then you no longer permit him to do anything for his
father or mother, 13 making void the word of God with your
tradition that you've handed down. And you do many such
things."[33]

14 Then Yeshua called the crowd again and began saying to
them, “Hear Me, everyone, and understand. **15** There is nothing
outside the man that can make him unholy by going into him.
Rather, it is what comes out of the man that makes the man
unholy.”[34] (**16**)[35]

17 When He had left the crowd and entered the house, His
disciples questioned Him about the parable. **18** And He said to
them, “Are you then also lacking understanding? Don’t you
grasp that whatever goes into the man cannot make him
unholy? **19** For it does not enter into the heart but into the
stomach, and then goes out into the sewer, cleansing all
foods.”[36]

20 And He continued, “It is what comes out of the man that
makes the man unholy. **21** For from within, out of the heart of
men, come evil intentions, sexual immorality, theft, murder,
22 adultery, greed, wickedness, deceit, lustfulness, envy,
slander, pride, and foolishness. **23** All these evil things come
from within and make the man unholy.”

Miracles Touch Gentile Lives

24 Yeshua got up and left from there to the region of Tyre.
When He had entered a house, He didn't want anyone to know;
but He couldn't escape notice. 25 A woman whose little
daughter had an unclean spirit heard about Him. She came
immediately and fell at His feet. 26 The woman was a Greek,
from Syrophoenicia. And she kept begging Yeshua to drive the
demon out of her daughter.
27 He was telling her, "First let the children get their fill, for
it's not right to take the children's bread and throw it to the
dogs."
28 "Yes, Master," she said to Him, "but even the dogs under
the table eat the children's crumbs."
29 Then He said to her, "Because of this word, go your way!
The demon has left your daughter." 30 She went home and
found the child lying on the bed, and the demon gone.
31 Again He left the region of Tyre and came through Sidon to
the Sea of Galilee, within the region of the Decapolis. 32 They
bring Him a deaf man who had a speech impediment, and they
beg Him to lay His hand on him. 33 Yeshua took him aside from
the crowd to a private place, and He put His fingers in the
man's ears. After spitting, He touched the man's tongue.
34 Looking up to heaven, He says to the man, "Ephphatha,"[37]
which means "Be opened!"
35 Immediately the man's ears were opened, his tongue was
loosened, and he began to speak plainly. 36 Yeshua ordered
them not to tell anyone. But the more He ordered them, the
more they continued proclaiming it. 37 People were completely
astounded, saying, "He has done all things well. He makes even
the deaf hear and the mute speak!"

Do You Still Not Understand?

Mark 8 1 In those days, there was another large crowd with
nothing to eat, and Yeshua called the disciples. He said to
them, 2 “I have compassion for the crowd, because they’ve
stayed with Me for three days now and have nothing to eat. 3 If
I send them home hungry they’ll pass out on the way, for some
of them have come from very far away.”
4 His disciples answered Him, “How can anyone satisfy these
people with bread here in a wasteland?”
5 “How many loaves do you have?” Yeshua was asking them.
“Seven,” they said.
6 He directed the crowd to recline on the ground. After taking
the seven loaves and giving thanks, He broke them and began
giving them to His disciples to serve; and they served them to
the crowd. 7 They also had a few small fish and, after offering a
bracha for them, He commanded these to be served as well.
8 They ate and were satisfied, and they picked up the broken
pieces left over—seven baskets. 9 About four thousand[38] were
there, and Yeshua sent them away.
10 Right away, He got into the boat with His disciples and
went to the area of Dalmanutha. 11 The Pharisees came and
began to argue with Him, demanding a sign from heaven, to
test Him. 12 Sighing deeply in His spirit, Yeshua said, “Why
does this generation demand a sign? Amen, I tell you, no sign
will be given to this generation.” 13 Leaving them, He got back
into the boat and crossed to the other side.

The Un-Seeing Disciples

14 Now the disciples had forgotten to take bread, and they
had only one loaf in the boat. 15 Yeshua was warning them,
“Watch out! Beware of the hametz of the Pharisees and the
hametz of Herod.”
16 They began to discuss with each other that they had no
bread. 17 And Yeshua, aware of this, said to them, “Why do you

discuss that you have no bread? You still don’t get it? Don’t you understand? Are your hearts hardened? 18 Having eyes, don’t you see? And having ears, don’t you hear? And don’t you remember? 19 When I broke the five loaves for the five thousand, how many baskets of leftovers did you pick up?”

“Twelve,” they say to Him.

20 “When I broke the seven loaves for the four thousand, how many baskets of leftovers did you pick up?”

“Seven,” they say to Him.

21 He said to them, “Do you still not understand?”

Eyes that Need Opening

22 They come to Bethsaida. Some people bring a blind man to
Yeshua and beg Him to touch the man. 23 Taking the blind man
by the hand, Yeshua brought him outside the village. After
spitting on the man's eyes and laying His hands on him, Yeshua
asked the man, "Do you see anything?"
24 The man looked up and said, "I see men! They look like
trees walking about." 25 Then Yeshua put His hands on the
man's eyes again. The man looked intently, his sight was
restored, and he began to see everything clearly.
26 Yeshua sent him straight home, saying, "Don't even enter
the village!"
27 Now Yeshua and His disciples went out to the villages
around Caesarea Philippi. On the way He asked His disciples,
"Who do people say that I am?"
28 They told Him, "John the Immerser; and others Elijah; but
others, one of the prophets."[39]
29 Then He asked them, "But who do you say that I am?"
Peter answered Him, "You are the Messiah!" 30 And He
warned them not to tell anyone about Him.

Revealing the Mission

31 Then He began to teach them that the Son of Man must
suffer many things and be rejected by the elders and ruling
kohanim and Torah scholars, and be killed, and after three days
rise again.[40] 32 He was speaking openly about this. And Peter
took Him aside and began to rebuke Him. 33 But turning around
and looking at His disciples, He rebuked Peter. He said, “Get
behind Me, satan! You are not setting your mind on the things
of God, but the things of men.”

34 Then He called the crowd, along with His disciples, and
said to them, “If anyone wants to follow after Me, he must deny
himself, take up his cross, and keep following Me. 35 For
whoever wants to save his life will lose it, but whoever loses his
life for My sake and the sake of the Good News will save it.
36 For what does it profit a man to gain the whole world, yet
forfeit his soul? 37 For what could a man give in exchange for
his soul? 38 For whoever is ashamed of Me and My words in this
unfaithful and sinful generation, the Son of Man will also be
ashamed of him when He comes in the glory of His Father with
the holy angels!”

Mark 9 1 Yeshua was telling them, “Amen, I tell you, there are
some standing here who will never taste death until they see
the kingdom of God come with power!”

A Glimpse of His Glory

2 After six days, Yeshua takes with Him Peter and Jacob and
John, and brings them up a high mountain by themselves. And
He was transfigured before them. 3 His clothes became radiant
and brilliantly white, whiter than any launderer on earth could
bleach them. 4 Then Elijah appeared to them with Moses, and
they were talking with Yeshua.

5 Peter responds to Yeshua, “Rabbi, it’s good for us to be
here. Let’s make three sukkot—one for You, and one for Moses,
and one for Elijah.” 6 (He didn’t know what to say, for they
were terrified.)

7 Then a cloud came, overshadowing them;[41] and out of the
cloud came a voice, “This is My Son, whom I love. Listen to
Him!”[42] 8 Suddenly when they looked around, they no longer
saw anyone with them except Yeshua.

9 As they were coming down from the mountain, Yeshua
ordered them not to tell anyone what they had seen, until the
Son of Man rose up from the dead. 10 They kept this word to
themselves, discussing among themselves what it is to rise up
from the dead. 11 And they questioned Him, saying, “Why do the
Torah scholars say that Elijah must come first?”

12 Now He told them, “Indeed Elijah comes first;[43] he
restores all things. And how is it written that the Son of Man
must suffer much and be treated with contempt?[44] 13 I tell you
that Elijah has come, and they did to him whatever they
wanted, just as it is written about him.”[45]

The Secret of Prayer

14 When they came to the disciples, they saw a big crowd
around them and the Torah scholars arguing with them.
15 Suddenly, when the whole crowd saw Yeshua, they were
amazed and began running to greet Him. 16 He questioned
them, “What are you arguing about with them?”
17 And a man from the crowd answered Him, “Teacher, I
brought You my son, who has a spirit that makes him mute.
18 Whenever it seizes him, it throws him down; he foams at the
mouth, grinds his teeth, and becomes stiff. I told Your disciples
to drive it out, but they couldn’t!”
19 And answering them, He said, “Oh faithless generation,
how long shall I be with you? How long shall I put up with you?
Bring him to Me.”
20 They brought the boy to Yeshua. When the spirit saw Him,
immediately it threw the boy into a convulsion. The boy fell to
the ground and began rolling around and foaming at the
mouth. 21 Yeshua asked the father, “How long has this been
happening to him?”
“Since he was a child,” the man answered. 22 “It has often
thrown him into fire or water to destroy him. But if You can do
anything, have compassion and help us!”
23 “‘If You can’?” Yeshua said to him. “All things are possible
for one who believes!”
24 Immediately the boy’s father cried out, “I believe! Help my
unbelief!”
25 When Yeshua saw that a crowd was gathering fast, He
rebuked the unclean spirit, telling it, “I command you, deaf and
mute spirit, come out of him and do not ever enter him again!”
26 After howling and shaking the boy wildly, it came out. The
boy became so much like a corpse that many were saying,
“He’s dead!” 27 But Yeshua took him by the hand and lifted him,
and the boy stood up.
28 After Yeshua came into the house, His disciples began
questioning Him in private, “Why couldn’t we drive it out?”

29 And He said to them, “This kind cannot come out except by prayer.”[46]
30 They left from there and passed through the Galilee. Yeshua didn’t want anyone to know, 31 for He was teaching His disciples and telling them, “The Son of Man is going to be delivered into the hands of men, and they will kill Him. And after He is killed, three days later He will rise up.” 32 But the disciples didn’t understand this statement, and they were afraid to question Him about it.

The Secret of Childlike Humility

[33] Then they came to Capernaum. And when Yeshua was in
the house, He began to ask the disciples, “What were you
discussing on the way?” [34] But they kept quiet, because on the
way they had argued with one another about who was the
greatest.
[35] Sitting down, He called the Twelve and said to them, “If
any man wants to be first, he shall be least of all and the
servant of everyone.” [36] Taking a small child, He set him in the
midst of them. And taking him in His arms, He said to them,
[37] “Whoever welcomes one of these children in My name,
welcomes Me; and whoever welcomes Me, welcomes not Me
but the One who sent Me.”
[38] John said to Him, “Teacher, we saw someone driving out
demons in Your name, and we tried to stop him because he
wasn’t following us.”
[39] But Yeshua responded, “Don’t stop him! No one who does a
miracle in My name will be able soon afterward to speak evil
about Me. [40] He who is not against us is for us. [41] For whoever
gives you a cup of water to drink in My name because you
belong to Messiah, amen I tell you, he will never lose his
reward.”
[42] “But whoever causes one of these little ones who trust in
Me to stumble, it would be better for him to have a heavy
millstone put around his neck and to be thrown into the sea!”

The Secret of Salt

43 “And if your hand causes you to stumble, cut it off! It is
better for you to enter into life crippled than, having two
hands, to go to Gehenna,[47] into the unquenchable fire. (44)[48]
45 And if your foot causes you to stumble, cut it off! It’s better
for you to enter life lame than, having your two feet, to be
thrown into Gehenna. (46) 47 If your eye causes you to stumble,
tear it out! It is better for you to enter the kingdom of God with
one eye than, having two eyes, to be thrown into Gehenna,
48 where

> ‘their worm does not die
> and the fire is not quenched.’[49]

49 “For everyone will be salted with fire. 50 Salt is good; but if
the salt becomes unsalty, with what will you flavor it? Have salt
in yourselves, and keep shalom with one another.”

Abide in Marriage

Mark 10 1 Then getting up from there, Yeshua goes to the region
of Judea beyond the Jordan. Again crowds gather around Him,
and, as was His custom, He began to teach them once more.
2 Pharisees came up, and to test Him they began asking, “Is it
permitted for a man to divorce his wife?”
3 And He replied to them, “What did Moses command you?”
4 The Pharisees said, “Moses permitted a man to write a bill
of divorce and to put her away.”[50]
5 But Yeshua said to them, “Because of your hardness of
heart he wrote you this commandment! 6 But from the
beginning of creation, God ‘made them male and female. 7 For
this reason a man shall leave his father and mother and be
joined to his wife, 8 and the two shall become one flesh.’[51] So
they are no longer two, but one flesh. 9 Therefore what God has
joined together, let no man separate!”
10 In the house, the disciples began questioning Him about
this again. 11 And He said to them, “Whoever divorces his wife
and marries another commits adultery against her. 12 And if she
divorces her husband and marries another, she is committing
adultery.”

Let the Little Ones Come!

13 Now people were bringing little children to Yeshua so He
might touch them, but the disciples rebuked those who brought
them. 14 But when Yeshua saw this, He got angry. He told them,
“Let the little children come to Me! Do not hinder them, for the
kingdom of God belongs to such as these. 15 Amen, I tell you,
whoever does not receive the kingdom of God like a little child
will never enter it!” 16 And He took them in His arms and began
blessing them, laying His hands on them.

The Cost of Discipleship

17 As Yeshua was setting out on His way, a man ran up to
Him, fell on his knees before Him, and asked, “Good Teacher,
what shall I do to inherit eternal life?”
18 “Why do you call Me good?” Yeshua said to him. “No one is
good except One—that is God. 19 You know the commandments,
‘Do not murder, do not commit adultery, do not steal, do not
give false testimony,’ do not cheat, ‘honor your father and
mother.’”[52]
20 The man responded, “Teacher, all these I have kept since
my youth!”
21 Looking at him, Yeshua loved him and said, “One thing you
lack. Go, sell as much as you have, and give to the poor; and
you will have treasure in heaven. Then come, follow Me.” 22 But
at this statement, the man became sad and went away grieving,
for he had much property.
23 Then looking around, Yeshua says to His disciples, “How
hard it will be for the rich to enter the kingdom of God!” 24 The
disciples were amazed at His words. But Yeshua answers again
and says to them, “Children, how hard it is to enter the
kingdom of God! 25 It is easier for a camel to go through the eye
of a needle, than for a rich man to enter the kingdom of God.”
26 The disciples were even more astonished, saying among
themselves, “Then who can be saved?”
27 Looking at them, Yeshua said, “With men it is impossible,
but not with God. For all things are possible with God!”[53]
28 Peter began to say to Him, “Look, we’ve left everything to
follow You!”
29 “Amen, I tell you,” Yeshua replied, “there is no one who has
left house or brothers or sisters or mother or father or children
or property, for My sake and for the sake of the Good News,
30 who will not receive a hundred times as much now in this
time, houses and brothers and sisters and mothers and children
and property, along with persecutions; and in the olam ha-ba,

eternal life. [31] But many who are first will be last, and the last first.”

Death and Resurrection Revealed

32 They were on the way going up to Jerusalem, and Yeshua
was going ahead of them. And they were amazed, while those
who followed were fearful. Again Yeshua took the Twelve aside
and began to tell them what was going to happen to Him.
33 He said, “Look, we are going up to Jerusalem, and the Son
of Man will be handed over to the ruling kohanim and the
Torah scholars. They will condemn Him to death and hand Him
over to the Gentiles.[54] 34 They will mock Him and spit on Him,
scourge Him and kill Him. Yet after three days, He will rise
again!”
35 Then Jacob and John, the sons of Zebedee, come up to Him,
saying, “Teacher, we want You to do for us whatever we ask of
You.”
36 And He said to them, “What do you want Me to do for you?”
37 They said to Him, “Let us sit, one on Your right and one on
Your left, in Your glory.”
38 But Yeshua answered them, “You don’t know what you’re
asking! Are you able to drink the cup I drink, or endure the
immersion I must endure?”
39 They said to Him, “We are able.”
And Yeshua said to them, “You will drink the cup I drink, and
you will endure the immersion I must endure. 40 But to sit on
My right or left is not Mine to grant—it is for those for whom it
has been prepared.”
41 Now when the ten heard, they started to get angry with
Jacob and John. 42 And calling them over, Yeshua said to them,
“You know those recognized as rulers of the nations lord it over
them, and their great ones play the tyrant over them. 43 Yet it is
not this way among you. But whoever wants to be great among
you shall be your servant, 44 and whoever wants to be first
among you shall be slave of all. 45 For even the Son of Man did
not come to be served, but to serve, and to give His life as a
ransom for many.”

Ben-David Heals the Blind

46 Then they came to Jericho. Now as Yeshua was leaving
Jericho with His disciples and a large crowd, Bartimaeus the
son of Timaeus, a blind beggar, was sitting by the roadside.
47 When he heard that it was Yeshua of Natzeret, he began to
cry out, “Ben-David, Yeshua! Have mercy on me!” 48 Many were
warning him to be quiet; but he kept crying out all the more,
“Ben-David, have mercy on me!”[55]
49 Yeshua stopped and said, “Call him over.”
So they call the blind man, saying, “Take heart! Get up, He’s
calling you!” 50 Throwing off his cloak, he jumped up and came
to Yeshua.
51 And answering him, Yeshua said, “What do you want Me to
do for you?”
The blind man said, “Rabboni, I want to see again!”
52 Yeshua said to him, “Go! Your faith has made you well.”
Instantly he regained his sight and began following Yeshua
down the road.

Ben-David Enters Jerusalem

Mark 11 [1] Now as they draw near to Jerusalem, to Bethphage
and Bethany, to the Mount of Olives, Yeshua sends two of His
disciples [2] and says to them, “Go into the village ahead of you.
Right away as you enter it, you will find a colt tied up that no
one has ever sat upon.[56] Untie it and bring it. [3] If anyone says
to you, ‘Why are you doing this?’ say, ‘The Master needs it.’
And right away he will send it back here.”[57]
[4] They went and found a colt outside in the street, tied at a
door. And they untied it. [5] Some people standing there began
saying to them, “What are you doing, untying the colt?”
[6] They answered just as Yeshua had told them, and the people
let them go. [7] And they brought the colt to Yeshua and laid
their cloaks on it, and He sat on it. [8] Many spread their cloaks
on the road, and others spread branches cut from the fields.[58]
[9] Those going before and those following kept shouting,

> “Hoshia-na! Baruch ha-ba b’shem ADONAI!
> Blessed is He who comes in the name of the LORD!
> [10] Blessed is the coming kingdom of our father David!
> Hoshia-na in the highest!”[59]

[11] And He entered Jerusalem and went into the Temple. After
looking around at everything, He went out to Bethany with the
Twelve, since it was already late.

The Fruit of the Faithful

12 The next day, when they had left Bethany, He became
hungry. 13 Seeing from a distance a fig tree in leaf, He went to
see if He would find any fruit on it. When He came up to it, He
found nothing except leaves, because it wasn't the season for
figs. 14 And He said to it, "May no one ever eat fruit from you
again!" And His disciples were listening.
15 Then they came to Jerusalem. And He entered the Temple
and started to drive out those selling and buying in the Temple.
He overturned the tables of the moneychangers and the seats
of those selling doves, 16 and He wouldn't let anyone carry
goods through the Temple. 17 And He began to teach them,
saying, "Is it not written,

> 'My house shall be called
> a house of prayer for all the nations'?[60]
> But you have made it a 'den of thieves.'"[61]

18 The ruling kohanim and Torah scholars heard this and
began looking for a way to destroy Him; for they were afraid of
Him, because the whole crowd was astonished at His teaching.
19 Whenever evening came, Yeshua and His disciples would
leave the city.
20 As they were passing by in the morning, they saw the fig
tree shriveled from the roots. 21 Peter remembered and said to
Yeshua, "Rabbi, look! The fig tree You cursed has shriveled
up!"
22 And Yeshua answered, saying to them, "Have faith in God!
23 Amen, I tell you, if someone says to this mountain, 'Be taken
up and thrown into the sea,' and does not doubt in his heart but
trusts that what he says is happening, so shall it be for him.
24 For this reason I say to you, whatever you pray and ask,
believe that you have received it, and it will be yours.
25 Whenever you stand praying, if you have anything against
anyone, forgive him, so that your Father in heaven may also
forgive you your transgressions." (26)[62]

A Question for a Question

[27] Again they come to Jerusalem. While Yeshua was walking in the Temple, the ruling kohanim, Torah scholars, and elders come up to Him. [28] And they start saying to Him, “By what authority are You doing these things? Who gave You this authority to do these things?”

[29] Yeshua said to them, “I will put one question to you. Answer Me, and I will tell you by what authority I do these things. [30] The immersion of John—was it from heaven or from men? Answer Me!”

[31] They began to dialogue among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Then why didn’t you believe him?’ [32] But if we say, ‘From men’. . .?” They were afraid of the crowd, for all held that John really was a prophet. [33] So answering Yeshua, they say, “We don’t know.”

And Yeshua tells them, “Neither will I tell you by what authority I do these things.”

Taking the Kingdom by Force

Mark 12 1 Yeshua began to speak to them in parables: “A man
planted a vineyard. He put a hedge around it, dug a pit for the
winepress, and built a tower. He leased it to some tenant
farmers and went on a journey. 2 And at the season, he sent a
servant to collect from the tenants part of the vineyard’s fruit.
3 But grabbing him, they beat him up and sent him away empty-
handed. 4 And again the man sent another servant to them, and
they wounded his head and treated him shamefully. 5 He sent
another, and that one they killed; and so on with many others,
beating some and killing some. 6 He had yet one, a well-loved
son. He sent him to them last of all, saying, ‘They will respect
my son.’
7 “But those tenants said to one another, ‘This is the heir!
Come on, let’s kill him and the inheritance will be ours!’ 8 So
grabbing the son, they killed him and threw him out of the
vineyard.
9 “What then will the master of the vineyard do? He will come
and destroy the tenants and give the vineyard to others.
10 Haven’t you read this Scripture?

> ‘The stone which the builders rejected,
> this has become the chief cornerstone.
> 11 This came from ADONAI,
> and it is marvelous in our eyes.’”[63]

12 They were trying to seize Yeshua, because they realized
that He spoke the parable against them. But they feared the
crowd, so they left Him and went away.

A Test of Loyalty

[13] Then they send some of the Pharisees and Herodians to
Yeshua in order to trap Him with a word. [14] They come and say
to Him, “Teacher, we know that You are honest, and what
others think doesn’t concern You. You don’t look at men’s
appearance, but teach the way of God according to the truth. Is
it permitted to pay taxes to Caesar, or not? [15] Should we pay, or
shouldn’t we?”

But Yeshua saw through their hypocrisy and said to them,
“Why are you testing Me? Bring Me a denarius so I may see it.”

[16] They brought one. And He said to them, “Whose image is
this? And whose inscription?”

“Caesar’s,” they said to Him.

[17] Then Yeshua said to them, “Give to Caesar the things that
are Caesar’s, and to God the things that are God’s.” And they
were completely amazed at Him.

The Challenge of the Sadducees

18 Then Sadducees (who say there is no resurrection) came
and began questioning Yeshua, saying, 19 “Teacher, Moses
wrote for us that ‘if a man’s brother dies and leaves a wife but
no children, then his brother should take the widow and father
children for his brother.’[64] 20 There were seven brothers; and
the first took a wife and, when he died, left no offspring. 21 And
the second took her and died, leaving no offspring, and the
third likewise. 22 Now the seven left no offspring. Last of all, the
woman died, too. 23 In the resurrection, when they rise up,
whose wife will she be? For all seven had married her.”
24 Yeshua said to them, “Isn’t this the reason you’ve gone
astray, because you don’t understand the Scriptures or the
power of God? 25 For when they rise up from the dead, they
neither marry nor are given in marriage, but are like angels in
heaven. 26 But concerning the dead being raised, haven’t you
read in the book of Moses about the burning bush? How God
said to him, ‘I am the God of Abraham, and the God of Isaac,
and the God of Jacob’?[65] 27 He’s not the God of the dead, but of
the living. You have gone far astray!”

Love Ends the Argument

28 One of the Torah scholars came and heard them debating.
Seeing that Yeshua had answered them well, he asked Him,
"Which commandment is first of all?"
29 Yeshua answered, "The first is, 'Shema Yisrael, ADONAI
Eloheinu, ADONAI echad. Hear, O Israel, the LORD our God, the
LORD is One. 30 And you shall love ADONAI your God with all your
heart, and with all your soul, and with all your mind, and with
all your strength.'[66] 31 The second is this, 'You shall love your
neighbor as yourself.'[67] There is no other commandment
greater than these."
32 "Well said, Teacher," the Torah scholar said to Him. "You
have spoken the truth, that He is echad, and besides Him there
is no other![68] 33 And 'to love Him with all the heart, with all the
understanding, and with all the strength,'[69] and 'to love the
neighbor as oneself,'[70] is much more than all burnt offerings
and sacrifices."
34 When Yeshua saw that he had answered wisely, He said to
him, "You are not far from the kingdom of God." And no one
dared any longer to question Him.

Who Is King David's Lord?

35 While Yeshua was teaching in the Temple, He said, "How is
it that the Torah scholars say that the Messiah is Ben-David?
36 David himself, through the Ruach ha-Kodesh, said,

> 'ADONAI said to my Lord,
> "Sit at My right hand,
> until I put Your enemies under Your feet."'[71]

37 If David himself calls Him 'Lord,' in what way is He his
son?" And the large crowd was listening to Him with delight.
38 In His teaching He said, "Watch out for the Torah scholars,
who like to walk around in long robes. They like greetings in

the marketplaces, [39] the best seats in the synagogues, and
places of honor at feasts. [40] They devour widows' houses and
make long prayers as a show. These men will receive greater
condemnation!"
[41] He sat down opposite the treasury and began watching how
the people were putting money into the offering box. Many rich
people were putting in a lot. [42] Then a poor widow came and
put in two small copper coins, worth less than a penny.
[43] Calling His disciples over, He said to them, "Amen, I tell you,
this poor widow has put in more than all those contributing to
the box! [44] For they all put in from their surplus; but she, out of
her poverty, put in everything she had, her whole living."

Signs of the End

Mark 13 [1] As Yeshua was going out of the Temple, one of His disciples said to Him, “Teacher, look! What stones and what buildings!”

[2] Yeshua said to him, “You see these great buildings? Not one stone here will be left upon another. Every one will be torn down!”

[3] As He was sitting on the Mount of Olives opposite the Temple, Peter, Jacob, John, and Andrew were questioning Him privately, [4] “Tell us, when will these things happen? What will be the sign that all these things are about to be accomplished?”

[5] Yeshua began to tell them, “Watch out that no one leads you astray! [6] Many will come in My name, saying, ‘I am He,’ and they will lead many astray. [7] When you hear of wars and rumors of wars, do not be alarmed, for this must happen but it is not yet the end. [8] For nation will rise up against nation, and kingdom against kingdom. There will be earthquakes in various places, and there will be famines. These things are only the beginning of birth pains.

[9] “Watch out for yourselves! They will hand you over to the courts, and you will be beaten in the synagogues. You will stand before governors and kings because of Me, as a witness to them. [10] The Good News must first be proclaimed to all the nations. [11] When they arrest you and hand you over, do not worry beforehand about what to say. Say whatever is given to you in that hour, for it is not you who speaks but the Ruach ha-Kodesh. [12] Brother will betray brother to death, and a father his child. And children will rise up against parents and have them put to death. [13] And you will be hated by all because of My name, but the one who endures to the end will be saved.”

Birth Pangs Before Deliverance

14 “But when you see ‘the abomination of desolation’[72]
standing where it should not be (let the reader understand),
then those in Judea must flee to the mountains. 15 The one on
the roof must not go down, nor enter to take anything out of his
house. 16 And the one in the field must not turn back to get his
cloak. 17 Woe to those who are pregnant and to those who are
nursing babies in those days! 18 Pray that it will not happen in
winter.

19 “For in those days there will be trouble such as has never
happened,[73] not since the beginning of the creation which God
created until now, and never will. 20 And unless ADONAI had cut
short those days, no one would be saved. But for the sake of
the elect, whom He chose, He cut short the days.

21 “And then if anyone says to you, ‘Look, here’s the Messiah!’
or, ‘Look, there He is!’ do not believe it. 22 For false messiahs
and false prophets will rise up[74] and show signs and wonders
to lead astray, if possible, the chosen. 23 So be careful! See, I
have told you everything beforehand.”

Messianic Victory

24 “But in those days, after that trouble,

‘the sun will be darkened,
and the moon will not give its light,
25 and the stars will be falling from heaven,
and the powers in the heavens will be shaken.’[75]

26 And then they will see ‘the Son of Man coming in clouds’[76]
with great power and glory. 27 Then He will send out the angels
and will gather together His chosen from the four winds, from
the end of the earth, to the end of heaven.”

Keep Watch

28 “Now learn the parable from the fig tree. When its branch
becomes tender and puts forth leaves, you know that summer
is near. 29 So also, when you see all these things happening,
know that it is near, at the door. 30 Amen, I tell you, this
generation will not pass away until all these things happen.
31 Heaven and earth will pass away, but My words will never
pass away. 32 But of that day or hour no one knows, not even
the angels in heaven nor the Son, except the Father.
33 “Keep on the lookout! Stay alert! For you do not know
when the time is. 34 It is like a man away on a journey. After
leaving his house and putting his servants in charge and giving
each his task, he also commanded the doorkeeper to watch.
35 Therefore stay alert, for you do not know when the master of
the house is coming, whether in the evening, at midnight, when
the rooster crows, or in the early morning. 36 So watch in case,
coming suddenly, he finds you asleep. 37 What I say to you I say
to all: ‘Stay alert!’”

Anointed for Burial

Mark 14 [1] Now it was two days before Passover and the Feast of Matzah. The ruling kohanim and Torah scholars were searching for a way to grab Yeshua by stealth and kill Him. [2] "But not during the festival," they were saying, "so there won't be a riot among the people."

[3] And while Yeshua was in Bethany at the house of Simon ha-Metzora, reclining at the table, a woman came with an alabaster jar of very expensive oil of pure nard. Breaking open the jar, she poured it over His head. [4] But some got angry and said among themselves, "Why was this fragrant oil wasted? [5] It could have been sold for over three hundred denarii, and the money given to the poor!" And they kept scolding her.

[6] But Yeshua said, "Leave her alone. Why do you cause trouble for her? She's done Me a mitzvah. [7] For you always have the poor with you, and you can do good for them whenever you want; but you won't always have Me. [8] She did what she could—she came beforehand to anoint My body for burial. [9] Amen, I tell you, wherever the Good News is proclaimed in all the world, what she has done will also be told in memory of her."

[10] Then Judah from Kriot, one of the Twelve, went out to the ruling kohanim to betray Yeshua to them. [11] They were delighted when they heard this and promised to give him money. And Judah began looking for a chance to hand Him over.

New Covenant at the Last *Seder*

[12] Now on the first day of matzah, when they were slaughtering the Passover lamb, Yeshua's disciples say to Him, "Where do You want us to go and prepare for You to eat the Passover?"

[13] He sends two of His disciples and tells them, "Go into the city, and a man carrying a jar of water will meet you. Follow

him, 14 and wherever he enters, tell the homeowner, ‘The
Teacher says, “Where is My guest room, where I may eat the
Passover with My disciples?”’ 15 He will show you a large upper
room, furnished and ready. Make preparations for us there.”
16 The disciples went out, came to the city, and found just
what Yeshua had told them. And they prepared the Passover.
17 When it was evening, He came with the Twelve. 18 As they
were reclining and eating, Yeshua said, “Amen, I tell you, one
of you who is eating with Me will betray Me.”
19 They began to be sorrowful and to say to Him one by one,
“I’m not the one, am I?”
20 He said to them, “It’s one of the Twelve, one who dips with
Me in the bowl.[77] 21 For the Son of Man indeed goes, just as it
is written about Him; but woe to that man by whom the Son of
Man is betrayed! It would have been better for that man if he
had not been born!”
22 And while they were eating, He took matzah;[78] and after
He offered the bracha, He broke it and gave it to them and
said, “Take; this is My body.” 23 And He took a cup; and after
giving thanks, He gave to them and they all drank from it.
24 And He said to them, “This is My blood of the covenant,
which is poured out for many.[79] 25 Amen, I tell you, I will never
again drink of the fruit of the vine, until that day when I drink it
anew in the kingdom of God.”

Denial Predicted

26 After singing the Hallel,[80] they went out to the Mount of
Olives. **27** And Yeshua said to them, “You will all fall away, for it
is written,

> ‘I will strike the Shepherd,
> and the sheep will be scattered.’[81]

28 But after I’m raised up, I will go before you to the Galilee.”
29 Peter said to Him, “Even though all fall away, I won’t!”
30 And Yeshua said to him, “Amen, I tell you, today—this very
night—before a rooster crows twice, you will deny Me three
times.”
31 But Peter kept insisting exceedingly, “Even if I must die
with You, I’ll never deny You!” And they all were saying the
same.

A Night of Painful Prayer

32 Then they come to a place whose name is Gethsemane; and
Yeshua says to His disciples, “Sit here while I pray.” 33 He takes
with Him Peter, Jacob, and John; and He began to be deeply
distressed and troubled. 34 And He tells them, “My soul is
deeply grieved, even to the point of death. Stay here and keep
watch.”
35 Going a little farther, He fell to the ground and began
praying that if possible this hour might pass Him by. 36 And He
was saying, “Abba, Father, all things are possible for You! Take
this cup from Me! Yet not what I will, but what You will.”
37 Then He comes and finds them sleeping; and He tells Peter,
“Simon, you’re asleep? Couldn’t you keep watch for one hour?
38 Keep watching and praying, so that you do not enter into
temptation. The spirit is willing, but the flesh is weak.” 39 Again
He went away and prayed, saying the same words. 40 And again
He came and found them sleeping, for their eyes were very
heavy. They didn’t know what to answer Him. 41 And He comes
the third time and says to them, “Are you still sleeping and
taking your rest? Enough! The hour has come. Look, the Son of
Man is being delivered into the hands of sinners. 42 Get up, let’s
go! Look, My betrayer is near.”

Betrayed and Abandoned

43 Right away, while Yeshua was still speaking, Judah comes
up, one of the Twelve, and with him a crowd with swords and
clubs, from the ruling kohanim, Torah scholars, and elders.
44 Now His betrayer had given them a signal, saying, “The One I
kiss, He’s the One! Seize Him and lead Him away under
guard.”
45 As soon as Judah came, he drew near[82] to Yeshua and said,
“Rabbi!” and kissed Him. 46 Then they threw their hands on
Yeshua and seized Him. 47 But one of the bystanders, drawing
his sword, struck the servant of the kohen gadol and cut off his
ear.
48 Yeshua said to them, “Have you come out with swords and
clubs, to capture Me as you would against a revolutionary?
49 Every day I was with you in the Temple teaching, and you
didn’t seize Me. But this is so that the Scriptures[83] would be
fulfilled.” 50 And all fled, abandoning Him.[84] 51 A certain young
man was following Him, with nothing but a linen cloth around
his body, and they grabbed him. 52 But he ran away naked,
leaving behind the linen cloth.

Falsely Charged

53 Then they led Yeshua away to the kohen gadol. And all the
ruling kohanim, elders, and Torah scholars gathered. 54 Peter
had followed Him from a distance, right into the courtyard of
the kohen gadol. He was sitting with the guards, warming
himself by the fire.
55 Now the ruling kohanim and all the Sanhedrin kept trying
to get evidence against Yeshua so they could put Him to death,
but they weren't finding any. 56 Many were giving false
testimony against Him, but their testimony wasn't consistent.
57 Some stood up and began to give false testimony against
Him, saying, 58 "We heard Him say, 'I will destroy this Temple
made with hands, and in three days I will build another made
without hands.'" 59 Yet even then, their testimony didn't agree.
60 The kohen gadol stood up in the middle and questioned
Yeshua, saying, "Do You have no answer? What is this they're
testifying against You?"
61 But keeping silent, Yeshua did not answer. Again the kohen
gadol questioned Him, "Are you Mashiach, Son of the Blessed
One?"[85]
62 "I am," said Yeshua, "and you shall see 'the Son of Man
sitting at the right hand of the Powerful One,' and 'coming with
the clouds of heaven'!"[86]
63 Tearing his clothes, the kohen gadol says, "Why do we still
need witnesses? 64 You've heard the blasphemy. What seems
right to you?"
Then all condemned Him as deserving death. 65 Some began
to spit on Him, to blindfold Him, and to beat Him with their
fists, saying, "Prophesy!" Also the guards slapped Him around.

The Rooster Crows

66 As Peter was below in the courtyard, one of the servant
girls of the kohen gadol comes by. 67 Seeing Peter warming
himself, she looked straight at him. “You also were with Yeshua
of Natzeret,” she says.
68 But he denied it, saying, “I don’t know or understand what
you’re talking about!” Then he went outside to the gateway,
and a rooster crowed.
69 Seeing him, the servant girl began again to tell the
bystanders, “This is one of them.”
70 But again he denied it. And a little while later, the
bystanders were again saying to Peter, “Surely you’re one of
them, for you’re also a Galilean.”
71 But he began to curse himself and to swear an oath: “I do
not know this Man you’re talking about!” 72 Right then, a
rooster crowed a second time. Then Peter called to mind the
word Yeshua had said to him: “Before a rooster crows twice,
you will deny Me three times.” And he broke down and began
to weep.

Handed Over to the Romans

Mark 15 1 Right at daybreak, the ruling kohanim held a meeting
to consult with the elders and Torah scholars and the whole
Sanhedrin. They tied up Yeshua, led Him away, and handed
Him over to Pilate. 2 Pilate interrogated Him, “Are You the King
of the Jews?”

Yeshua answers him, “As you say.”

3 The ruling kohanim began to accuse Him of many things.
4 Again, Pilate asked Him, “Aren’t you going to answer? Look
how many charges they’re bringing against You!” 5 But Yeshua
did not answer, so Pilate was amazed.

6 Now during the feast, he used to release to them one
prisoner, anyone they were asking for. 7 Now a man named
Bar-Abba[87] had been in jail with the rebels who had committed
murder during the rebellion. 8 The crowd came up and began to
request what he was accustomed to do for them. 9 But Pilate
answered them, saying, “Do you want me to release for you the
King of the Jews?” 10 For he knew that out of envy the ruling
kohanim had handed Him over. 11 But the ruling kohanim
stirred up the crowd, so he would release Bar-Abba to them
instead.

12 Then answering again, Pilate said to them, “So what do you
want me to do with the One you call the King of the Jews?”

13 They shouted back, “Execute Him!”

14 Pilate responded, “Why? What evil has He done?”

But they shouted all the more, “Execute Him!”

15 Wanting to satisfy the crowd, Pilate released Bar-Abba for
them. And after he had Yeshua scourged, he handed Him over
to be crucified.

16 The soldiers took Him away, into the palace, the governor’s
mansion called the Praetorium. And they call together the
cohort[88] of soldiers. 17 They dress Him up in purple. After
braiding a crown of thorns, they put it on Him. 18 And they
began to salute Him, “Hail, King of the Jews!” 19 Over and over,
they kept hitting Him on the head with a staff and spitting on

Him; and kneeling down, they worshiped Him. 20 When they finished mocking Him, they stripped the purple off Him and put His own clothes back on Him. And they led Him out to crucify Him.

Crucified as King of the Jews

21 Now Simon of Cyrene, the father of Alexander and Rufus, was coming in from the countryside. The soldiers force this passerby to carry Yeshua's cross-beam.[89] 22 They bring Yeshua to the place called Golgotha (which is translated, Place of a Skull). 23 They were offering Him wine mixed with myrrh, but He didn't take it. 24 Then they crucify Him and divide up His clothing among themselves, casting lots for them[90] to see who should take what.

25 Now it was the third hour[91] when they nailed Him on the stake. 26 And the inscription of the charge against Him was written above: "THE KING OF THE JEWS." 27 And with Him they execute two outlaws, one on His right and one on His left. (28)[92]

29 Those passing by were jeering at Him, shaking their heads and saying, "Ha! You who are going to destroy the Temple and rebuild it in three days, 30 save Yourself by coming down from the stake!"

31 Likewise the ruling kohanim, along with the Torah scholars, were also mocking Him among themselves. "He saved others," they were saying, "but He can't save Himself? 32 Let the Messiah, the King of Israel, come down now from the stake, so we may see and believe!" Even those executed with Him were ridiculing Him.

Death and Burial

33 When the sixth hour had come, darkness fell over the whole
land until the ninth hour.[93] 34 At the ninth hour Yeshua cried
out with a loud voice, “Eloi, Eloi, lema sabachthani?”[94] which
is translated, “My God, My God, why have You abandoned
Me?”[95]
35 When some of the bystanders heard it, they began saying,
“Look, He’s calling for Elijah.” 36 Then someone ran and filled a
sponge with sour wine. He put it on a stick and was offering it
to Yeshua to drink, saying, “Wait, let’s see if Elijah comes to
take Him down.” 37 But letting out a loud cry, Yeshua breathed
His last.
38 Then the curtain[96] of the Temple was split in two, from top
to bottom. 39 When the centurion, who was standing in front of
Him, saw the way Yeshua breathed His last, he said, “This Man
really was the Son of God!”
40 There were also women watching from a distance. Among
them were Miriam from Magdala, Miriam the mother of Jacob
the younger and of Joses,[97] and Salome. 41 They would follow
Him and serve Him when He was in the Galilee. Many other
women who had gone up together with Him to Jerusalem were
there also.
42 Now evening had already come. Since it was the Day of
Preparation, that is, the day before Shabbat, 43 Joseph of
Arimathea, a respected council member who himself was
waiting for the kingdom of God, went boldly to Pilate and asked
for Yeshua’s body.
44 Pilate was surprised that He was already dead. Summoning
the centurion, he asked him whether Yeshua had been dead for
long. 45 When Pilate learned this from the centurion, he granted
the body to Joseph. 46 Joseph bought a linen cloth, took Him
down, wrapped Him in the linen, and laid Him in a tomb that
had been cut out of the rock. Then he rolled a stone against the
door of the tomb. 47 Miriam from Magdala and Miriam the

mother of Joses were watching where Yeshua’s body was placed.

The Empty Tomb

Mark 16 1 When Shabbat was over, Miriam of Magdala, Miriam
the mother of Jacob, and Salome bought spices, so that they
might come and anoint Yeshua's body. 2 Very early on the first
day of the week, when the sun had risen, they come to the
tomb. 3 They were saying to each other, "Who will roll away the
stone for us from the entrance to the tomb?"
4 Looking up, they see that the stone (it was really huge) had
been rolled away. 5 As they entered the tomb, they saw a young
man sitting on the right side, dressed in a white robe; and they
were startled. 6 But he said to them, "Do not be alarmed. You
are looking for Yeshua of Natzeret, who was crucified. He is
risen! He is not here! See the place where they put Him. 7 But
go, tell His disciples and Peter, 'He is going before you to the
Galilee. There you will see Him, just as He told you.'"
8 And going outside, they fled from the tomb, gripped by
trembling and amazement. They didn't say anything to
anybody, for they were afraid.

He Is Risen[98]

9 After He had risen early on the first day of the week, He
appeared first to Miriam of Magdala, from whom He had driven
out seven demons. 10 She went and brought word to those who
had been with Him, while they were mourning and weeping.
11 When they heard that He was alive and had been seen by her,
they refused to believe.
12 After that, He appeared in a different form to two of them
as they were walking on their way to the country. 13 They went
and reported it to the rest, but they did not believe them either.
14 Later He appeared to them, the eleven, as they were
reclining at the table. He rebuked them for their unbelief and
hardheartedness, because they did not believe those who had
seen Him after He had been raised.

Tell the World!

15 He told them, “Go into all the world and proclaim the Good
News to every creature. 16 He who believes and is immersed
shall be saved, but he who does not believe shall be
condemned. 17 These signs will accompany those who believe:
in My name they will drive out demons; they will speak new
languages; 18 they will handle snakes; and if they drink anything
deadly, it will not harm them; they will lay hands on the sick,
and they will get well.”
19 Then the Lord Yeshua, after He had spoken to them, was
taken up into heaven and sat down at the right hand of God.
20 And they went out and proclaimed everywhere, the Lord
working with them and confirming the word by the signs that
follow.

Luke

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24

A Doctor Charts the Facts

Luke 1 1 Now many have undertaken to organize an account of
the events fulfilled among us, 2 just as they were handed down
to us from the start by the eyewitnesses and reporters of the
word. 3 Therefore it seemed best to me also, because I have
carefully investigated everything from the beginning, to write
for you an orderly record, most excellent Theophilus, 4 so you
may know for sure the truth of the words you have been
taught.

Prophecy of Birth to the Barren

5 In the days of Herod, King of Judah, there was a kohen
named Zechariah from the priestly division of Abijah.[1]
Elizabeth, his wife, was from the daughters of Aaron.
6 Together they were righteous before ADONAI, walking without
fault in all His commandments and instructions. 7 But they were
childless, because Elizabeth was barren and both of them were
elderly.
8 Now it happened to be Zechariah's time to serve as kohen
before ADONAI in the order of his division. 9 According to the
custom of the priestly office, it became his lot to enter the Holy
Place of ADONAI to burn incense.[2] 10 And the whole crowd of
people was praying outside at the hour of incense burning.
11 An angel of ADONAI appeared to him, standing at the right
side of the altar of incense. 12 Zechariah was in turmoil when he
saw the angel, and fear fell upon him. 13 But the angel said, "Do
not be afraid, Zechariah, because your prayer has been heard.
Your wife, Elizabeth, will give birth to your son, and you will
name him John. 14 And you will have joy and gladness, and
many will rejoice at his birth. 15 He will be great before ADONAI;
and he should not drink wine and intoxicating beverage,[3] but
he will be filled with the Ruach ha-Kodesh just out of his
mother's womb. 16 Many of Bnei-Yisrael will turn to ADONAI their
God. 17 And he will go before Him in the spirit and power of

Elijah, to turn the hearts of fathers to the children[4] and the disobedient ones to the wisdom of the righteous, to make ready for ADONAI a prepared people.

18 Zechariah said to the angel, “How will I know this for certain? I’m an old man, and my wife is well-advanced in age.”

19 And speaking to him, the angel declared, “I am Gabriel, the one standing in God’s presence. I was commissioned to tell you and proclaim to you this good news. 20 So look, you will be silent and powerless to speak until the day these things happen, since you did not believe my words which will be fulfilled in their time.”

21 The people were waiting for Zechariah and wondering about his long delay in the Holy Place. 22 But when he came out, he couldn’t speak to them. Then they realized that he had seen a vision in the Holy Place. He was making signs to them but remained mute. 23 When the days of his priestly service had been completed, he went home. 24 After these days, his wife Elizabeth became pregnant and hid herself for five months, saying, 25 “ADONAI has done this for me! In these days He looked upon me, to take away my disgrace among the people.”[5]

Prophecy of Birth to the Virgin

26 Then in the sixth month, the angel Gabriel was sent by ADONAI into a town in the Galilee named Natzeret 27 and to a virgin engaged to a man named Joseph, of the house of David. The virgin’s name was Miriam. 28 And coming to her, the angel said, “Shalom, favored one! ADONAI is with you.[6]” 29 But at the message, she was perplexed and kept wondering what kind of greeting this might be. 30 The angel spoke to her, “Do not be afraid, Miriam, for you have found favor with God. 31 Behold, you will become pregnant and give birth to a son, and you shall call His name Yeshua.[7] 32 He will be great and will be called Ben-Elyon. ADONAI Elohim will give Him the throne of David,[8] His father. 33 He shall reign over the house of Jacob for all eternity, and His kingdom will be without end.”[9]

34 Miriam said to the angel, “How can this be, since I am not intimate with a man?”[10]

35 And responding, the angel said to her, “The Ruach ha-Kodesh will come upon you, and the power of Elyon will overshadow you. Therefore, the Holy One being born will be called Ben-Elohim. **36** Behold, even your relative Elizabeth has conceived a son in her old age; and the one who was called barren is six months pregnant. **37** For nothing will be impossible with God.”[11]

38 So Miriam said, “Behold, the servant of ADONAI. Let it be done to me according to your word.” And the angel left her.

Elizabeth Greets Miriam with Joy

39 Now in those days, Miriam got up and quickly traveled into
the hill country, to a town in Judah. 40 She entered Zechariah's
home and happily greeted Elizabeth. 41 When Elizabeth heard
Miriam's greeting, the unborn child leaped in her womb; and
Elizabeth was completely filled with the Ruach ha-Kodesh.
42 She then cried out with a great shout, saying, "You are
blessed among women, and blessed is the fruit of your womb.
43 Who am I, that the mother of my Master should come to me?
44 For even when I just heard the sound of your greeting in my
ear, the unborn child leaped with joy in my womb. 45 Blessed is
she who trusted that there would be a fulfillment of those
things spoken to her by ADONAI."

46 Then Miriam said,

"My soul magnifies ADONAI,[12]
47 and my spirit greatly rejoices in God, my Savior.
48 For He has looked with care upon the humble state of
His maidservant.
For behold, from now on all generations will call me
blessed.
49 For the Mighty One has done a great thing for me,
and holy is His name.
50 And His mercy is from generation to generation
to the ones who fear Him.
51 He has displayed power with His arm
He has scattered the proud in the thoughts of their
hearts.
52 He has brought down rulers from thrones
and exalted humble ones.
53 He has filled the hungry with good things
and sent away the rich empty-handed.
54 He has helped His servant Israel,[13]
remembering His mercy,

55 just as He spoke to our fathers,
to Abraham and to his seed forever.”

Zechariah Breaks His Silence

56 Miriam stayed with her for three months and then returned
to her home. 57 Upon Elizabeth's full term to deliver, she gave
birth to a son. 58 Her neighbors and relatives heard how ADONAI
had shown her His great mercy, and they began to rejoice with
her.
59 Now on the eighth day they came to circumcise the child,[14]
and they kept trying to call him by his father's name,
Zechariah. 60 But his mother declared, "No, he will be called
John."
61 But they said to her, "No one among your relatives is called
by this name." 62 So they began making signs to his father, as to
what he wanted him named.
63 Asking for a small tablet, he wrote, "John is his name."
They were all astonished! 64 And his mouth was immediately
unlocked as well as his tongue, and he began to speak, praising
God. 65 Fear came on all those who lived around them, and all
these matters were talked about throughout the hill country of
Judah. 66 Everyone who heard pondered these things in their
hearts, saying, "What then will this child become?" For the
hand of ADONAI was on him.

The *Kohen's* Song of Prophecy

67 His father Zechariah was filled with the Ruach ha-Kodesh
and prophesied, saying,

68 "Blessed be ADONAI,
God of Israel,
for He has looked after His people
and brought them redemption.
69 He has raised up a horn of salvation for us
in the house of His servant David,[15]

70 just as He spoke by the mouth of His holy prophets
from ages past,
71 salvation from our enemies
and from the hand of all who hate us!
72 So He shows mercy to our fathers
and remembers His holy covenant,[16]
73 the vow which He swore to Abraham
our father, to grant us—
74 rescued fearlessly from the hand of
our enemies[17]—to serve Him,
75 in holiness and righteousness before Him all our
days.
76 And you, child, will be called a prophet of Elyon.
For you will go before ADONAI to prepare His ways,[18]
77 to give knowledge of salvation to His people
through removal of their sins.[19]
78 Through our God’s heart of mercy,
the Sunrise from on high will come upon us,
79 to give light to those who sit in darkness
and in the shadow of death,[20]
to guide our feet in the way of shalom.”

80 And the child kept growing and became strong in spirit;
and he lived in the wilderness until the day of his public
appearance to Israel.

Yeshua's Birth in Bethlehem

Luke 2 **1** Now it happened in those days a decree went out from
Caesar Augustus to register all the world's inhabitants. **2** This
was the first census taken when Quirinius was governor of
Syria. **3** Everyone was traveling to be registered in his own city.
4 Now Joseph also went up from the Galilee, out of the town
of Natzeret to Judah, to the city of David, which is called
Bethlehem, because he was from the house and family of
David.[21] **5** He went to register with Miriam, who was engaged
to him and was pregnant.
6 But while they were there, the time came for her to give
birth—**7** and she gave birth to her firstborn son. She wrapped
Him in strips of cloth and set Him down in a manger, since
there was no room for them in the inn.

Shepherds Witness Angelic Praises

8 Now there were shepherds in the same region, living out in
the fields and guarding their flock at night. 9 Suddenly an angel
of ADONAI stood before them, and the glory of ADONAI shone all
around them; and they were absolutely terrified.
10 But the angel said to them, “Do not be afraid! For behold, I
proclaim Good News to you, which will be great joy to all the
people. 11 A Savior is born to you today in the city of David, who
is Messiah the Lord. 12 And the sign to you is this: You will find
an infant wrapped in strips of cloth and lying in a manger.”
13 And suddenly a multitude of heavenly armies appeared with
the angel, praising God and saying,

14 “Glory to God in the highest,
and on earth shalom to men of good will.”

15 And when the angels departed from them into the heavens,
the shepherds were saying to one another, “Let’s go to
Bethlehem and see this thing that has happened which ADONAI
has made known to us!” 16 So they hurried off and found Miriam
and Joseph, and the Baby lying in the manger. 17 When they had
seen this, they made known the word that had been spoken to
them concerning this Child. 18 And all those who heard were
amazed at the things the shepherds told them. 19 But Miriam
treasured all these things, pondering them in her heart. 20 The
shepherds returned, glorifying and praising God for all the
things they had heard and seen, just as they had been told.

Temple Prophets Rejoice

21 When eight days had passed for His brit-milah,[22] He was
named Yeshua, the name given by the angel before He was
conceived in the womb. 22 And when the days of their
purification were fulfilled,[23] according to the Torah of Moses,
they brought Him to Jerusalem to present to ADONAI. 23 As it is
written in the Torah of ADONAI, "Every firstborn male that
opens the womb shall be called holy to ADONAI."[24] 24 So they
offered a sacrifice according to what was said in the Torah of
ADONAI: "a pair of turtle doves, or two young pigeons."[25]
25 Now there was a man in Jerusalem whose name was
Simeon, and this man was just and pious, waiting for the
consolation of Israel.[26] The Ruach ha-Kodesh was on him.
26 And it had been revealed to him by the Ruach ha-Kodesh that
he would not die before he had seen the Anointed One of
ADONAI. 27 So in the Ruach, Simeon came into the Temple; and
when the parents brought the Child Yeshua to do for Him
according to the custom of the Torah, 28 Simeon received Him
into his arms and offered a bracha to God, saying,

29 "Now may You let Your servant go in peace, O
Sovereign Master,[27]
according to Your word.
30 For my eyes have seen Your salvation,
31 which You have prepared
in the presence of all peoples:
32 'A light for revelation to the nations'[28]
and the glory of Your people Israel."

33 And His father and mother were marveling at the things
that were said about Him. 34 And Simeon offered a bracha over
them and said to Miriam His mother, "Behold, this One is
destined to cause the fall and rise of many in Israel, and to be a
sign that is opposed, 35 so the thoughts of many hearts may be

uncovered. (And even for you, a sword will pierce through your soul.)”

36 Now Anna, a daughter of Phanuel of the tribe of Asher, was a prophetess. She was well advanced in age, having lived with a husband only[29] seven years **37** and then as a widow until age eighty-four. She never left the Temple, serving night and day with fasting and prayers. **38** And coming up at that very instant, she began praising God and speaking about the Child to all those waiting for the redemption of Jerusalem.[30]

39 When Joseph and Miriam had completed everything according to the Torah of Adonai, they returned to the Galilee, to their own city of Natzeret. **40** The Child kept growing and became strong, filled with wisdom; and the favor of God was upon Him.

The Boy Astonishes Jerusalem Scholars

41 Now His parents were going every year to Jerusalem for
the Passover feast.[31] 42 When He became twelve years old, they
were going up according to festival custom. 43 As they headed
home after completing the days, the boy Yeshua remained in
Jerusalem, but His parents didn't know. 44 Supposing He was in
the caravan, they went a day's journey, then began looking for
Him among relatives and friends. 45 When they did not find
Him, they returned to Jerusalem to search for Him.
46 After three days they found Him in the Temple, sitting in
the center of the teachers, listening to them and asking them
questions. 47 And all those hearing Him were astonished at His
understanding and His answers. 48 When His parents saw
Yeshua, they were overwhelmed. And His mother said to Him,
"Child, why did you do this to us? Look! Your father and I were
searching for You frantically!"
49 He said to them, "Why were you searching for Me? Didn't
you know that I must be about the things of My Father?" 50 But
they did not grasp the message He was telling them.
51 Then He went down with them to Natzeret and was
obedient to them. But His mother treasured all these words in
her heart. 52 And Yeshua kept increasing in wisdom and stature,
and in favor with God and men.

John the Immerser at the Jordan

Luke 3 1 It was now the fifteenth year of the reign of Tiberius
Caesar—when Pontius Pilate was governor of Judea, and Herod
was tetrarch of the Galilee, and his brother Philip was tetrarch
of the region of Iturаea and Trachonitis, and Lysanias was
tetrarch of Abilene. 2 During the high priesthood of Annas and
Caiaphas, the word of God came upon John, the son of
Zechariah, in the wilderness. 3 And he came into all the
surrounding region of the Jordan, proclaiming an immersion of
repentance for the removal of sins. 4 As it is written in the
scroll of the words of Isaiah the prophet,

> "The voice of one crying in the wilderness,
> 'Prepare the way of ADONAI,
> and make His paths straight.
> 5 Every valley shall be filled up
> and every mountain and hill brought low.
> The crooked shall be made straight
> and the rough ways made smooth,
> 6 and all humanity shall see the salvation of God.'"[32]

7 Therefore John was saying to the crowds that came out to
be immersed by him, "You brood of vipers! Who warned you to
flee from the coming wrath? 8 Therefore produce fruits worthy
of repentance; and don't even begin to say among yourselves,
'We have Abraham as our father'! For I tell you that from these
stones God can raise up children for Abraham. 9 Even now the
axe is laid at the root of the trees, so every tree that does not
produce good fruit is cut down and thrown into the fire!"
10 The crowds were asking him, "What should we do?"
11 He answered them, saying, "Whoever has two coats, let
him give to the one who has none; and whoever has food, let
him do the same."[33]

12 Tax collectors also came to him to be immersed. “Teacher,”
they said to him, “what should we do?”
13 He said to them, “Do not take more than you are supposed
to.”
14 Also soldiers asked him, saying, “And what should we do?”
He said to them, “Do not take things from anyone by force,
do not falsely accuse anyone, and be content with your
wages.”[34]
15 Now the people were filled with expectation, and all were
wondering in their hearts about John, whether he might be the
Messiah. 16 John answered them all, saying, “As for me, I
immerse you with water. But One is coming who is mightier
than I am; I am not worthy to untie the strap of His sandals! He
will immerse you in the Ruach ha-Kodesh and fire. 17 His
winnowing fork is in His hand to clear His threshing floor and
gather the wheat into His barn, but the chaff He will burn up
with inextinguishable fire.”[35] 18 So with many other
exhortations, John proclaimed Good News to the people. 19 But
Herod the tetrarch—after being rebuked by John because of
Herodias, his brother’s wife, and because of all the evil things
Herod had done—20 added even this on top of them all: he shut
up John in prison.
21 Now when all the people were immersed, Yeshua also was
immersed. And while He was praying, heaven was opened
22 and the Ruach ha-Kodesh came down upon Him in bodily
form like a dove. And from out of heaven came a voice, “You
are My Son, whom I love—with You I am well pleased!”[36]

The Lineage of *Yeshua Ben-David Ben-Elohim*

23 Yeshua was about thirty years old when He began his
ministry. He was the son (as was supposed) of Joseph, the son
of Heli, 24 the son of Matthat, the son of Levi, the son of Melki,
the son of Jannai, the son of Joseph, 25 the son of Mattathias,
the son of Amos, the son of Nahum, the son of Esli, the son of
Naggai, 26 the son of Maath, the son of Mattathias, the son of
Semein, the son of Josech, the son of Joda, 27 the son of Joanan,

the son of Rhesa, the son of Zerubbabel, the son of Shealtiel,
the son of Neri, [28] the son of Melki, the son of Addi, the son of
Cosam, the son of Elmadam, the son of Er, [29] the son of Joshua,
the son of Eliezer, the son of Jorim, the son of Matthat, the son
of Levi, [30] the son of Simeon, the son of Judah, the son of
Joseph, the son of Jonam, the son of Eliakim, [31] the son of
Melea, the son of Menna, the son of Mattatha, the son of
Nathan, the son of David,[37] [32] the son of Jesse, the son of Obed,
the son of Boaz, the son of Salmon, the son of Nahshon, [33] the
son of Amminadab, the son of Ram, the son of Hezron, the son
of Perez, the son of Judah, [34] the son of Jacob, the son of
Yitzhak, the son of Abraham,[38] the son of Terah, the son of
Nahor, [35] the son of Serug, the son of Reu, the son of Peleg, the
son of Eber, the son of Shelah, [36] the son of Cainan, the son of
Arphaxad, the son of Shem, the son of Noah, the son of
Lamech, [37] the son of Methuselah, the son of Enoch, the son of
Jared, the son of Mahalalel, the son of Kenan, [38] the son of
Enosh, the son of Seth, the son of Adam,[39] the son of God.

Temptation in the Wilderness

Luke 4 1 Yeshua, now filled with the Ruach ha-Kodesh, returned
from the Jordan. He was led by the Ruach in the wilderness
2 for forty days, being tested by the devil. Now He ate nothing
during those days, and when they had ended, He was hungry.
3 The devil said to Him, “If You are Ben-Elohim, tell this stone
to become bread.”
4 Yeshua answered him, “It is written, ‘Man shall not live by
bread alone.’”[40]
5 And leading Him up, the devil showed Him all the kingdoms
of the world in an instant. 6 And the devil said to Him, “I’ll give
to You all this authority along with its glory, because it has
been handed over to me and I can give it to anyone I wish.
7 Therefore, if you will worship before me, all this shall be
Yours.”
8 But answering, Yeshua told him, “It is written, ‘You shall
worship ADONAI your God, and Him only shall you serve.’”[41]
9 Then he brought Yeshua to Jerusalem and placed Him on
the highest point of the Temple. He said to Him, “If You are
Ben-Elohim, throw Yourself down from here. 10 For it is written,

> ‘He will command His angels concerning you,
> to guard you,’[42]
> 11 and ‘upon their hands they will lift you up,
> so that you may not strike your foot against a
> stone.’”[43]

12 But answering, Yeshua said to him, “It is said, ‘You shall
not put ADONAI your God to the test.’”[44] 13 And when the devil
had completed every test, he departed from Him until another
occasion.

Isaiah’s Prophecy Fulfilled in *Natzeret*

14 Yeshua returned in the power of the Ruach to the Galilee,
and news about Him went out through all the surrounding
region. 15 He taught in their synagogues, and everyone was
praising Him. 16 And He came to Natzeret, where He had been
raised. As was His custom, He went into the synagogue on
Shabbat, and He got up to read. 17 When the scroll of the
prophet Isaiah was handed to Him, He unrolled the scroll and
found the place where it was written,

18 “The Ruach ADONAI is on me,

because He has anointed me
to proclaim Good News to the poor.
He has sent me[45] to proclaim release to the captives
and recovery of sight to the blind,
to set free the oppressed,
19 and to proclaim the year of ADONAI'S favor."[46]

20 He closed the scroll, gave it back to the attendant, and sat down. All eyes in the synagogue were focused on Him. 21 Then He began to tell them, "Today this Scripture has been fulfilled in your ears."
22 All were speaking well of Him and marveling at the gracious words coming out of His mouth. And they were saying, "Isn't this the son of Joseph?"
23 But He said to them, "Doubtless you will say to Me this proverb, 'Doctor, heal yourself!' and 'What we have heard was done at Capernaum, do as much here also in your hometown.'"
24 But He said, "Truly, I tell you, 'No prophet is accepted in his own hometown.' 25 But with all truthfulness I say to you, that there were many widows in Israel in the days of Elijah, when heaven was closed for three and a half years and there came a great famine over all the land. 26 Elijah was not sent to any of them, but only to Zarephath in the land of Sidon, to a widowed woman.[47] 27 There were many with tzara'at in Israel in the time of Elisha the prophet, and none of them were purified apart from Naaman the Syrian."[48]
28 Now all in the synagogue were filled with rage upon hearing these things. 29 Rising up, they drove Him out of the town and brought Him as far as the edge of the mountain on which their city had been built, in order to throw Him off the cliff. 30 But passing through the middle of them, He went on His way.

Healing and Deliverance in Capernaum and Beyond

31 Yeshua came down to Capernaum, a town in the Galilee. He
was teaching them on Shabbat, 32 and they were astounded at
His teaching because His message had authority. 33 In the
synagogue was a man who had an unclean demonic spirit, and
he cried out with a loud voice, 34 “Ah! What have we to do with
You, Yeshua of Natzeret? Have You come to destroy us? I know
who You are! You are the Holy One of God!”
35 Yeshua rebuked him, saying, “Quiet! Come out of him!”
And when the demon threw him down in their midst, it came
out without hurting him.
36 They were all amazed, and they spoke to one another,
saying, “What is this message? For with authority and power
He commands the unclean spirits, and they come out.” 37 So His
reputation grew, spreading to every place in that region.
38 After He left the synagogue, Yeshua entered Simon’s home.
Simon’s mother-in-law was suffering from a high fever, and
they petitioned Him concerning her. 39 Then standing over her,
He rebuked the fever and it left her. Immediately she arose to
wait on them.
40 When the sun was setting, they brought to Yeshua all who
were sick with various diseases. And He was laying hands on
each one and healing them. 41 Even demons were coming out
from many, shouting out and saying, “You are Ben-Elohim!”[49]
But He was rebuking them and not permitting them to speak,
because they knew Him to be the Messiah.
42 Now when it was day, He left and went to a desert place.
The crowds were searching for Him, and they came to Him and
were trying to keep Him from leaving them. 43 But He said to
them, “I must proclaim the Good News of the kingdom of
God[50] to the other towns also. It was for this purpose I was
sent.” 44 So He kept preaching in the synagogues of Judea.

Calling Fishermen at the *Kinneret*

Luke 5 1 It happened that the crowds were pressing upon
Yeshua to hear the word of God as He was standing by the
Lake of Kinneret, 2 when He saw two boats standing beside the
lake. Now the fishermen had left them and were washing the
nets. 3 Getting into one of the boats, Simon's boat, Yeshua
asked him to push out a ways from the land. Then sitting down,
He taught the crowds from the boat.

4 When He had finished speaking, He said to Simon, "Go out
into the deep water, and let down your nets for a catch."

5 Simon replied, "Master, we've worked hard all night and
caught nothing. But at Your word I will let down the nets."
6 When they had done this, they caught so many fish that their
nets began to break. 7 So they signaled to their partners in the
other boat to come and help them. They came and filled both
boats so full that they began to sink. 8 But when Simon Peter
saw this, he fell down at Yeshua's knees, saying, "Go away from
me, Master, for I am a sinful man!" 9 For amazement had
gripped him and all who were with him, over the catch of fish
they had netted; 10 so also Jacob and John, Zebedee's sons, who
were partners with Simon.

But Yeshua said to Simon, "Do not be afraid. From now on,
you will be catching men." 11 So when they had brought the
boats to the landing, they left everything and followed Him.

Yeshua Heals and News Spreads

12 Now while Yeshua was in one of the towns, a man covered
with tzara'at appeared. And when he saw Yeshua, he fell on his
face and begged Him, saying, "Master, if You are willing, You
can make me clean."

13 Yeshua stretched out His hand and touched him, saying, "I
am willing. Be cleansed!" Immediately, the tzara'at left him.
14 Yeshua ordered him to tell no one, but commanded him, "Go
and show yourself to the kohen.[51] Then bring an offering for

your cleansing, just as Moses commanded, as a testimony to them.”

15 But the news about Yeshua was spreading all the more, and many crowds were coming together to hear and to be healed of their diseases. 16 Yet He would often slip away into the wilderness and pray.

Crowds Gather from the Galilee, Judea, and Jerusalem

17 Now on one of those days, Yeshua was teaching. Pharisees and Torah scholars were sitting there, who had come from every village of the Galilee and Judea, as well as from Jerusalem. And ADONAI’S power to heal was in Him. 18 And behold, men were carrying a paralyzed man on a stretcher, trying to bring him in and place him before Yeshua. 19 But when they found no way to bring him in because of the crowd, they went up on the roof and let him down with his stretcher through the tiles, right in the middle before Yeshua. 20 When He saw their faith, He said, “Man, your sins are forgiven.”

21 Then the Torah scholars and the Pharisees began to question, saying, “Who is this fellow speaking blasphemies? Who can pardon sins but God alone?”

22 Yeshua, knowing their thoughts, replied to them, “Why are you raising questions in your hearts? 23 Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Get up and walk’? 24 But so you may know that the Son of Man has authority on earth to pardon sins. . . .” He said to the paralyzed one, “I tell you, get up and take your cot, and go home!”

25 Immediately he got up before them, picked up what he had been lying on, and went home, glorifying God. 26 Astonishment took hold of them, and they glorified God and all were filled with awe, saying, “We’ve seen incredible things today!”

The Banquet at Levi’s House

27 After these things, Yeshua went out and observed a tax collector named Levi, sitting at the tax booth. He said to him,

“Follow Me.” [28] And leaving everything, he got up and followed Him.

[29] Levi made a great banquet for Yeshua at his house, and there was a large crowd of tax collectors and others who were reclining with them. [30] The Pharisees and their Torah scholars began murmuring to His disciples, saying, “Why do you eat and drink with tax collectors and sinners?”

[31] And Yeshua answered and said to them, “Those who are healthy have no need for a doctor, but those who are sick do. [32] I did not come to call the righteous, but the sinful to repentance.”

[33] But they said to Him, “John’s disciples often fast and offer prayers, as do the disciples of the Pharisees. But Your disciples are eating and drinking.”

[34] But Yeshua said to them, “You cannot make the guests of the bridegroom fast while the bridegroom is with them, can you? [35] But the days will come; and when the bridegroom is taken away from them, then they will fast in those days.”

[36] Now he was also telling them a parable. “No one tears a patch from a new garment to use it on an old garment. Otherwise he will rip the new, and the patch from the new will not match the old. [37] And no one puts new wine into old wineskins. Otherwise, the new wine will burst the skins, it will be spilled out, and the skins will be destroyed. [38] But new wine must be put into fresh wineskins. [39] No man who drinks old wine wants new, because he says, ‘The old is fine.’”

Shabbat in the Grain Fields

Luke 6 [1] Now during Shabbat, Yeshua was passing through
grain fields; and His disciples were picking and eating heads of
grain, rubbing them in their hands. [2] But some of the Pharisees
said, “Why are you doing what is not permitted on Shabbat?”
[3] Then answering them, Yeshua said, “Haven’t you read what
David did when he was hungry, and those with him? [4] How he
entered into the house of God, took and ate the showbread
which only the kohanim are permitted to eat, and even gave it
to those with him?”[52] [5] He said to them, “The Son of Man is
Lord of Shabbat.”

Shabbat Controversy at the Synagogue

[6] On a different Shabbat, Yeshua entered the synagogue and
was teaching. A man was there, whose right hand was
paralyzed. [7] But closely watching Him were the Torah scholars
and Pharisees, to see if He heals on Shabbat, so that they
might find grounds to accuse Him. [8] But He knew their opinions
and said to the man with the paralyzed hand, “Get up and stand
in our midst.” And getting up, the man stood.
[9] Yeshua said to them, “I ask you, is it permitted on Shabbat
to do good or to do evil, to save or to destroy a life?” [10] Then
looking around at everyone, He said to the man, “Stretch out
your hand.” The man did, and his hand was restored. [11] But
they were filled with fury and discussed among themselves
what they might do to Yeshua.

Appointing the Twelve

12 And it was during these days that Yeshua went out to the
mountain to pray, and He spent all night in prayer to God.
13 When day came, He called His disciples, choosing from
among them twelve whom He also named emissaries—14 Simon,
whom He also named Peter, and Andrew his brother; and Jacob
and John; and Philip and Bartholomew; 15 and Matthew and
Thomas; Jacob the son of Alphaeus; Simon who was called the
Zealot; 16 Judah the son of Jacob; and Judah from Kriot, who
became a traitor.

The Sermon on the Plain

17 Then Yeshua came down with them and stood on a level
place. A large crowd of His disciples and a multitude of people,
from all Judea, Jerusalem, and the coastal region of Tyre and
Sidon, 18 had come to hear Him and to be healed of their
diseases. Even those disturbed by defiling spirits were being
healed. 19 Everyone in the crowd was trying to touch Him,
because power flowed from Him and He was healing them all.
20 And looking up at His disciples, He said,

"Blessed are you who are poor,
for yours is the kingdom of God.
21 Blessed are you who hunger now,
for you shall be satisfied.
Blessed are you who weep now,
for you shall laugh.
22 Blessed are you when people hate you,
and when they exclude you, and revile you,
and spurn your name as evil on account
of the Son of Man.

23 Rejoice in that day and jump for joy! For behold, your
reward is great in heaven! For their fathers used to treat the
prophets the same way."[53]

24 But woe to you who are rich,
for you are receiving your comfort in full.
25 Woe to you who are full,
for you shall be hungry.
Woe to you who are laughing now,
for you shall mourn and weep.
26 Woe to you when all men speak well of you,

for their fathers used to treat the false prophets the
same way.”[54]

27 “But I say to you who are listening: Love your enemies, do
good to those who hate you, 28 bless those who curse you, pray
for the ones who mistreat you. 29 To the one who strikes you on
the cheek, offer the other also. And from the one who takes
your cloak, do not hold back your shirt. 30 Give to every one
who asks you; and whoever takes something of yours, make no
demands upon him.
31 “Do to others as you would have them do to you. 32 If you
love those who love you, what credit is that to you? For even
sinners love those who love them. 33 And if you do good to those
who are doing good to you, what credit is that to you? Even
sinners do this. 34 And if you lend to those from whom you
expect to take, what credit is that to you? Even sinners lend to
sinners in order to receive back the same.
35 “But love your enemies, and do good, and lend, expecting
nothing in return.[55] Then your reward will be great and you
will be sons of Elyon, for He is kind to the ungrateful and evil
ones. 36 Be compassionate, just as your Father is compassionate
to you.”
37 Do not judge, and you will not be judged. Do not condemn,
and you will not be condemned. Pardon, and you will be
pardoned. 38 Give, and it will be given to you—a good measure,
pressed down, shaken together, overflowing, will be given into
your lap. For whatever measure you measure out will be
measured back to you.”
39 He also spoke this parable to them: “The blind cannot show
the way to the blind, can he? Won’t they both fall into a pit? 40 A
disciple is not above his teacher, but everyone who is fully
trained will be like his teacher.
41 “Why do you look at the speck in your brother’s eye, but do
not notice the beam in your own eye? 42 How can you say to
your brother, ‘Brother, let me take out the speck in your eye,’
when you yourself do not see the beam in your own eye? You
hypocrite! First take the beam out of your own eye, and then

you will see clearly the speck in your brother’s eye, to take it out.”

43 “For there is no good tree that produces rotten fruit, nor again does a rotten tree produce good fruit. 44 Each tree comes to be known by its own fruit. For figs are not gleaned out of briars; neither are bunches of grapes gathered from thorn bushes.

45 “Out of the good treasure of his heart the good man brings forth good, and out of evil the evil man brings forth evil. For from the overflow of the heart his mouth speaks.”

46 “Why do you call Me ‘Master, Master’ and do not do what I say? 47 Everyone who comes to Me and hears My words and does them, I will show you what he is like. 48 He is like a man building a house, who dug deep and laid a foundation on the rock. And when a flood came, the torrent burst against that house but could not shake it, because it had been well built.

49 “But the one who hears yet does not do is like a man who built a house upon land without a foundation. When the torrent burst against it, immediately it collapsed—and the destruction of that house was great!”

A Centurion's Faith at Capernaum

Luke 7 [1] When Yeshua finished all His drash in the hearing of
the people, He entered Capernaum. [2] Now a certain centurion
had a valued slave, who was ill and about to die. [3] When he
heard about Yeshua, he sent Jewish elders to Him, asking Him
to come and save his slave. [4] When they came to Yeshua, they
begged Him earnestly, saying, "He is worthy for You to grant
this, [5] for he loves our people and even built our synagogue."
[6] Now Yeshua started to go with them; and when He wasn't
far from the house, the centurion sent friends to say to Him,
"Master, do not trouble Yourself, for I'm not worthy for You to
come under my roof. [7] That is why I didn't consider myself
worthy to come to You. But say the word and let my servant be
healed. [8] For I also am a man under authority, with soldiers
under me. I say to this one, 'Go!' and he goes; and to another,
'Come!' and he comes; and to my servant, 'Do this!' and he
does it."
[9] Now when Yeshua heard this, He was amazed at him.
Turning to the crowd following Him, He said, "I tell you, not
even in Israel have I found such great faith." [10] When those who
had been sent returned to the house, they found the slave in
good health.

An Amazing Report Spreads throughout all Judea

[11] The next day Yeshua traveled to a town called Nain, and
coming along with Him were His disciples and a large crowd.
[12] Just as He came near the town gate, behold, a dead man was
being carried out, the only son of his mother, a widow. A
considerable crowd from the town was with her.
[13] When the Lord saw her, He felt compassion for her and
said, "Don't cry." [14] Then He came up and touched the coffin,
and the pallbearers came to a standstill. He said, "Young man!
I tell you, get up!" [15] The dead man sat up and began speaking,
and Yeshua gave him to his mother.[56]

16 Fear took hold of them all, and they glorified God, saying,
“A great prophet has appeared among us, and God has visited
His people.” 17 This report concerning Him spread throughout
all Judea and the surrounding region.

John Seeks Confirmation from Prison

18 John’s disciples reported to him about all these things.
Calling two of his disciples, 19 John sent them to the Lord,
saying, “Are you the One who is to come, or should we look for
another?”
20 When they appeared before Him, the men said, “John the
Immerser sent us to you, saying, ‘Are you the One who is to
come, or shall we look for another?’”
21 At this very hour He was healing many of diseases,
sicknesses, and evil spirits; and He granted sight to many who
were blind. 22 And answering, He said to them, “Go report to
John what you saw and heard: the blind see, the lame walk,
those with tzara’at are cleansed, the deaf hear, the dead are
raised, and the poor have good news proclaimed to them.[57]
23 Blessed is he who is not led to stumble because of Me.”
24 And after John’s messengers left, He began to speak about
John to the crowds. “What did you go out to the wilderness to
see? A reed shaken by the wind? 25 No? So what did you go out
to see? A man dressed in fine garments? Look, those who wear
finery and live in luxury are in the palaces of kings! 26 Then
what did you go out to see? A prophet? Yes, I tell you, even
more than a prophet. 27 This is the one about whom it is
written,

> ‘Behold, I send My messenger before You,
> who will prepare Your way before You.’[58]

28 I say to you, there is no one greater than John among those
born of women; yet the least in the kingdom of God is greater
than he.”
29 And when all the people heard, even the tax collectors, they
affirmed God’s justice, because they had been immersed with
John’s immersion. 30 But the Pharisees and Torah lawyers, not
having been immersed by John, declared God’s purpose invalid
for themselves.

31 “So then, to what shall I compare the people of this
generation? What are they like? 32 They are like children sitting
in the marketplace and calling to each other, saying,

‘We played the flute for you,
and you didn’t dance.
We sang a dirge, and you didn’t weep.’

33 “For John the Immerser has come not eating bread nor
drinking wine, and you say, ‘He has a demon.’ 34 The Son of
Man has come eating and drinking. and you say, ‘Look, a
glutton and a drunkard, a friend of tax collectors and sinners!’
35 Yet wisdom is vindicated by all her children.”

An Unwelcome Woman Finds Favor

36 Now one of the Pharisees was asking Yeshua if He would
eat with him. Upon entering the Pharisee's home, He reclined
at the table. 37 And behold, a woman in the town who was a
sinner, when she discovered that Yeshua was reclining at the
Pharisee's home, brought an alabaster jar of perfume. 38 As she
stood behind Him at His feet, weeping, she began to drench
His feet with tears and kept wiping them with her head of hair.
Then she was kissing His feet and anointing them with
perfume.
39 Now when the Pharisee who invited Him saw this, he said
to himself, "If this were a prophet, He would know what sort of
woman is touching Him—that she's a sinner."
40 And answering, Yeshua said to him, "Simon, I have
something to say to you."
And he said, "Say it, Teacher!"
41 "A moneylender had two debtors. One owed him five
hundred denarii,[59] but the other fifty. 42 When neither could
repay him, he canceled both debts. So which of them will love
him more?"
43 Simon replied, "I suppose the one who had the bigger debt
canceled."
"You have judged correctly," Yeshua said. 44 Turning toward
the woman, He said to Simon, "Do you see this woman? I
entered into your house, and you didn't give Me water for My
feet. But she has drenched My feet with tears and wiped them
with her hair.[60] 45 You didn't greet Me with a kiss; but from the
time she entered, she has not stopped kissing My feet. 46 You
didn't anoint My head with oil, but she has anointed My feet
with perfume. 47 For this reason I tell you, her sins, which are
many, have been forgiven—for she loved much. But the one
who is forgiven little, loves little. 48 He then said to her, "Your
sins have been forgiven."
49 But those who were reclining at table with Him began to
say to one another, "Who is this, who even forgives sins?"

50 Then He said to the woman, “Your faith has saved you. Go
in shalom.”

Sowing Good News from Town to Town

Luke 8 1 Soon afterward, Yeshua began traveling throughout
towns and villages, preaching and proclaiming the Good News
of the Kingdom of God. The twelve were also with Him. 2 And
certain women who had been healed of evil spirits and
infirmities—Miriam, the one called Magdalene, out of whom
seven demons had gone; 3 Joanna, the wife of Kuza, Herod's
finance minister; Susanna; and many others—were supporting
them out of their own resources.

4 And when a large crowd was gathering and those from
various towns were traveling to Him, He spoke by means of a
parable. 5 "The sower went out to spread his seed. As he sowed,
some fell beside the road and was trampled; and the birds of
the air ate it up. 6 And other seed fell on rock; when it came up,
that seed withered away because it had no moisture. 7 Other
seed fell among the thorns, and the thorns grew up with it and
choked it. 8 And other seed fell into the good soil; and when it
came up, it produced fruit a hundredfold." While saying these
things, He would call out, "He who has ears to hear, let him
hear."

9 Now His disciples were asking Him what this parable
meant. 10 Then Yeshua said to them, "To you has been given to
know the secrets of the kingdom of God; but to the others it is
given in parables,[61] in order that

> 'Seeing, they may
> not see,
> and hearing, they may
> not understand.'[62]

11 "Now the parable is this: the seed is the word of God.
12 Those beside the road are the ones who have heard; then the
devil comes and takes away the word from their heart, so that
they may not believe and be saved. 13 But those on the rocky
places are the ones who, when they hear, accept the word with

joy. But these have no root; they believe for a season, and in a time of testing fall away. 14 Now that which fell into the thorns are those who were hearing; but as they go along the way, they are choked by the cares and riches and pleasures of life, and they do not bear mature fruit. 15 But the seed in the good soil are those with a praiseworthy and good heart, who have heard the word and hold it fast and bear fruit with patient endurance.

16 “Now no one after lighting a lamp covers it with some object or places it under a bed. But he puts it on a lampstand so that all those who enter may be able to see the light. 17 For nothing is hidden that will not become evident, nor secret that shall not be known and come into open view. 18 So pay attention how you listen. For whoever has, to him more will be given. And whoever does not have, even what he supposes he has will be taken away from him.”

19 Yeshua’s mother and brothers came to Him, but were not able to reach Him through the crowd. 20 Now it was reported to Him, “Your mother and Your brothers are standing outside, wanting to see You.”

21 But answering, He said to them, “My mother and My brothers are these who are hearing the word of God and doing it.”

Crossing a Stormy Sea

22 Now on one of those days Yeshua and His disciples got into
a boat, and He said to them, “Let’s move to the other side of
the lake.” So they set out. 23 Then as they were sailing, He fell
asleep. A violent windstorm came down on the lake, and they
were swamped with water and in danger.

24 They came to Yeshua and woke Him, saying, “Master,
Master, we’re perishing!” He got up and rebuked the wind and
the surging wave of water. Then they stopped, and it became
calm.[63]

25 Then Yeshua said to them, “Where is your faith?” But they
were afraid and marveled, saying to one another, “Who then is
this? He commands even the winds and the water, and they
obey Him!”

Not Welcome in the Gerasenes

26 They sailed over to the country of the Gerasenes, which is
on the opposite side of the Galilee. 27 A demon-plagued man
from the town met Yeshua as He was coming out onto the land.
The man hadn't worn any clothing for a long time and was
living not in a house but in the tombs.
28 Seeing Yeshua, he cried out and fell down before Yeshua,
and with a loud voice said, "What's between You and me,
Yeshua, Ben El Elyon? I'm begging You, do not torment me!"
29 For Yeshua commanded the defiling spirit to come out of the
man. For many times it had seized him so that, even though he
was restrained and bound with chains and shackles, he would
break the chains and be driven by the demons into the desert.
30 Yeshua questioned him, "What is your name?"
"Legion," he said, for many demons had entered him. 31 They
kept begging Him not to command them to depart into the
abyss.[64] 32 Now a large herd of pigs was feeding on the
mountain. The demons urged Yeshua to let them enter these
pigs, and He gave them permission. 33 Then the demons came
out of the man and entered into the pigs. The herd rushed
down the cliff into the lake and was drowned. 34 But when the
herdsmen saw what happened, they ran away and reported it in
the town and countryside.
35 People went out to see what had happened. They came to
Yeshua and found the man from whom the demons had gone—
clothed and in his right mind, sitting at the feet of Yeshua. And
they were frightened. 36 Now those who had seen it reported
how the demon-plagued man had been restored. 37 And all the
people from the region surrounding the Gerasenes asked
Yeshua to go away from them because they were overcome by
great fear. So He got into a boat and returned.
38 The man from whom the demons had gone out begged to
go with Yeshua. But Yeshua sent him away, saying, 39 "Return
to your home, and describe all that God has done for you." So

he went away, proclaiming throughout the whole town all that Yeshua had done for him.

Interrupted on the Way to a Miracle

40 As Yeshua returned, the crowd welcomed Him, for they
were all expecting Him. 41 And here came a man named Jairus,
a leader in the synagogue. Falling at Yeshua's feet, he begged
Him to come to his house, 42 because his only daughter, about
twelve years old, was dying. But as He made His way, the
masses were crushing in upon Him.
43 And there was a woman with a blood flow for twelve years,
[65] who could not be healed by anyone. 44 She came up from
behind and touched the tzitzit of Yeshua's garment.
Immediately, her blood flow stopped. 45 Yeshua said, "Who
touched Me?"
When everyone denied it, Peter said, "Master, the crowds are
surrounding You and pressing in!"
46 But Yeshua said, "Someone touched Me, for I recognized
power going out from Me." 47 Then seeing that she did not
escape notice, the woman came trembling and fell prostrate
before Him. In the presence of all the people, she confessed
why she had touched Him and how she had been healed
immediately. 48 He said to her, "Daughter, your faith has made
you well. Go in shalom."
49 While He was still speaking, someone comes from the
house of the synagogue leader, saying, "Your daughter has
died. Don't bother the Teacher anymore."
50 But hearing this, Yeshua replied to him, "Do not fear—just
keep trusting, and she shall be restored."
51 When Yeshua came into the house, He didn't let anyone
enter with Him except Peter, John, Jacob, and the child's father
and mother. 52 And everyone was weeping and lamenting her;
but He said, "Don't weep, for she didn't die but is sleeping."
53 But they were ridiculing Him, knowing she had died.
54 But Yeshua, took her by the hand and called out, saying,
"Child, get up!" 55 Her spirit returned, and she arose

immediately. Yeshua ordered food to be given to her to eat.
56 Her parents were utterly astonished, but He ordered them to
say nothing of what had happened.

Sending Out the Twelve

Luke 9 [1] Now when Yeshua called the twelve together, He gave
them power and authority over all the demons and to heal
diseases. [2] He sent them out to proclaim the kingdom of God
and to heal. [3] And He said to them, “Take nothing for the
journey—no walking stick, no travel bag, no bread, no money,
nor even to have two shirts. [4] Whatever house you enter, stay
there and depart from there. [5] And whoever does not receive
you, when you leave that town, shake off the dust from your
feet as a witness against them.” [6] So they went out and began
traveling throughout the villages, proclaiming the Good News
and healing everywhere.

[7] Now Herod the tetrarch heard all that was happening. He
was very confused, because some were saying that John had
been raised from the dead, [8] but others that Elijah had
appeared, and others that some prophet from among the
ancients had arisen. [9] But Herod said, “I beheaded John, but
who is this about whom I hear such things?” And he kept trying
to see Him.

A Hungry Crowd in a Desolate Place

[10] When the emissaries returned, they described to Yeshua all
they had done. Then He took them along and withdrew
privately to a city named Bethsaida. [11] But the crowds found out
and followed Him. So Yeshua welcomed them and began
speaking to them about the kingdom of God and curing those in
need of healing.

[12] Now the day began to wind down, and the twelve came and
said to Yeshua, “Send the crowd away, so they might go into
the nearby villages and countryside and find food and lodging;
for we are in a desolate place here.”

[13] But Yeshua said to them, “You give them something to eat!”

But they said, “We have no more than five loaves of bread
and two fish, unless we go to buy food for all these people.”

14 For there were about five thousand men.
Then Yeshua said to His disciples, “Have the people recline in groups of about fifty each.” 15 They did so, and all reclined.
16 And He took the five loaves and the two fish; and looking up to heaven, He offered the bracha and broke them. And He kept giving them to the disciples to set before the crowd. 17 Then they all ate and were satisfied. And what was left over was picked up, twelve baskets of the fragments.

Secrets Revealed to the Disciples Alone

18 Once when Yeshua was praying alone and His disciples were near, He put a question to them, saying, “Who do the crowds say that I am?”
19 They replied, “John the Immerser, but others Elijah, and others that some prophet from among the ancients has arisen.”
20 Then He said to them, “But who do you that say I am?”
Then Peter answered and said, “The Messiah of God.”
21 But Yeshua warned them, and He ordered them not to tell this to anyone, 22 saying, “The Son of Man must suffer many things and be rejected by the elders and ruling kohanim and Torah scholars, and be killed, and on the third day be raised.”
23 Then Yeshua was saying to everyone, “If anyone wants to follow Me, he must deny himself, take up his cross every day, and follow Me. 24 For whoever wants to save his life will lose it, but whoever loses his life for My sake will save it.
25 “For what does it profit a man if he gains the whole world but loses or forfeits himself? 26 For whoever is ashamed of Me and My words, the Son of Man will be ashamed of him when He comes in His glory and the glory of the Father and the holy angels.[66] 27 But I tell you truthfully, there are some standing here who will never taste death until they see the kingdom of God.”

Glorified on a Mountain

28 About eight days after these teachings, Yeshua took Peter,
John, and Jacob with Him and went up the mountain to pray.
29 While He was praying, the appearance of His face changed,
and His clothing flashed like white lightning. 30 And behold, two
men were talking with Him, Moses and Elijah. 31 Appearing in
glory, they were speaking of Yeshua's departure, which was
about to take place in Jerusalem.
32 Now Peter and those with him were overcome with sleep.
But when they awakened, they saw Yeshua's glory and the two
men standing with Him. 33 And as they were leaving Yeshua,
Peter said to Him, "Master, it's good for us to be here. Let's
make three sukkot: one for You, and one for Moses, and one for
Elijah"—not knowing what he was saying.
34 While he was yet saying these things, a cloud came and
overshadowed them; and they were afraid as they entered the
cloud. 35 Then a voice came out of the cloud, saying, "This is My
Son, the One I have chosen. Listen to Him!"[67] 36 And after the
voice happened, Yeshua was found alone. They kept quiet and
told no one in those days any of the things they had seen.

Coming Down from the Mountaintop

37 On the next day as they came down from the mountain, a
large crowd met Yeshua. 38 Suddenly a man from the crowd
shouted out loudly, saying, “Teacher, I’m begging You to look
at my son, for he’s my only child! 39 You see, a spirit takes hold
of him, and he immediately screams. It throws him into
convulsions with frothing. It hardly ever leaves him—it’s
crushing him! 40 I begged Your disciples to drive it out, but they
couldn’t.”

41 Then answering, Yeshua said, “O faithless and twisted
generation,[68] how long shall I be with you and put up with
you? Bring your son here.” 42 And while the boy was still
approaching Yeshua, the demon knocked him down to the
ground and threw him into convulsions. But Yeshua rebuked
the unclean spirit, healed the boy, and restored him to his
father. 43 And all were amazed at the mighty power of God. But
as everyone was marveling at all He was doing, He said to His
disciples, 44 “Put these words into your ears: the Son of Man is
about to be delivered into the hands of men.” 45 But they did not
understand this statement; it was yet concealed from them so
they could not grasp it. And they were afraid to ask Him about
this statement.

46 Now a dispute began between the disciples as to who might
be the greatest among them. 47 But Yeshua, knowing the
reasoning of their heart, took a child and set him by His side.
48 He said to them, “Whoever welcomes this child in My name,
welcomes Me. And whoever welcomes Me, welcomes the One
who sent Me. The one who is the least among all of you is the
one who is great.”

49 John replied, “Master, we saw someone driving out demons
in Your name, and we tried to stop him because he doesn’t
follow along with us.”

50 Yeshua said to him, “Do not stop him, for he who is not
against you is for you.”

Samaria Turns *Yeshua* Away

51 When the days were approaching for Him to be taken up,
Yeshua was determined to go up to Jerusalem. 52 He sent
messengers before Him, and they went and entered a
Samaritan village to make His arrangements. 53 But they did
not receive Him, because He was focused on going up to
Jerusalem. 54 When His disciples Jacob and John saw this, they
said, “Master, do You want us to command fire to come down
from heaven and consume them[69]?” 55 But Yeshua turned and
rebuked them.[70]
56 Then they moved on to another village. 57 As they were
traveling on the road, someone said to Him, “I will follow You
wherever You go.”
58 But Yeshua said to him, “Foxes have dens and birds of the
air have nests, but the Son of Man has nowhere to lay His
head.” 59 He said to another, “Follow Me.”
But that one said, “First let me go and bury my father.”
60 But Yeshua said to him, “Let the dead bury their own dead.
But you, go and proclaim the kingdom of God.”
61 Then another also said, “I will follow You, Master, but first
let me say goodbye to those in my home.”
62 But Yeshua said to him, “No one who has put his hand to
the plow and looked back is fit for the kingdom of God.”

Yeshua Sends Out the Seventy

Luke 10 **1** Now after these things, the Lord assigned seventy[71] others and sent them out by twos before Him into every town and place where He Himself was about to go. **2** And He was telling them, “The harvest is plentiful, but the workers are few. Therefore, beg the Lord of the harvest to send out workers into His harvest.

3 “Go forth! Look, I am sending you as lambs in the midst of wolves. **4** Do not be burdened with a money belt, travel bag, or shoes; and do not greet anyone along the way. **5** Whatever home you enter, first say, “Shalom be on this home.” **6** If a son of shalom is there, your shalom will rest on him; but if not, it will return to you. **7** And remain in this same home, eating and drinking the things they offer, for the worker is deserving of his wage. Do not keep moving from house to house.

8 “Whatever town you enter and they welcome you, eat what they set before you. **9** Then heal the sick in that town, and say to them, ‘The kingdom of God has come near to you.’ **10** But if you enter a town and they do not welcome you, then go out into its streets and say, **11** ‘Even the dust of your town sticking to our feet, we wipe off as a witness to you. But know this! The kingdom of God has come near.’ **12** I tell you, it will be more tolerable for Sodom[72] on that day than for that town.

13 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have turned long ago, sitting in sackcloth and ashes. **14** Yet it will be more bearable for Tyre and Sidon at the Judgment than for you![73] **15** And you, Capernaum? You won’t be lifted up to heaven, will you? No, you will go down as far as Sheol. **16** The one who listens to you hears Me, and the one who rejects you rejects Me, and the one who rejects Me rejects the One who sent Me.”

Returning with a Good Report

17 Then the seventy returned with joy, saying, “Master, even
the demons submit to us in Your name!”
18 And Yeshua said to them, “I was watching satan fall like
lightning from heaven. 19 Behold, I have given you authority to
trample upon serpents and scorpions, and over all the power of
the enemy; nothing will harm you. 20 Nevertheless, do not
rejoice that the spirits submit to you, but rejoice that your
names have been written in the heavens.”[74]
21 In that very hour, He was overjoyed in the Ruach ha-
Kodesh and said, “I praise You, Father, Master of the universe,
that You have hidden these things from the wise and discerning
and revealed them to infants. Yes, Father, for this way was
pleasing to You. 22 All things have been handed over to Me by
My Father. No one knows who the Son is except the Father,
and who the Father is except the Son and anyone to whom the
Son chooses to reveal Him.”
23 Then turning to the disciples, He said privately, “Blessed
are the eyes that see what you see! 24 For I tell you, many
prophets and kings desired to see what you are seeing yet did
not see, and to hear what you are hearing yet did not hear.”

Who Is My Neighbor?

25 Now a certain Torah lawyer stood up to entrap Yeshua,
saying, “Teacher, what should I do to gain eternal life?”
26 Then Yeshua said to him, “What has been written in the
Torah? How do you read it?”
27 And he replied, “You shall love ADONAI your God with all
your heart, and with all your soul, and with all your strength,
and with all your mind; and your neighbor as yourself.”[75]
28 Yeshua said to him, “You have answered correctly. Do this
and you will live.”
29 But wanting to vindicate himself, he said to Yeshua, “Then
who is my neighbor?”

30 Yeshua replied, “A certain man was going down from
Jerusalem to Jericho. He was attacked by robbers, who stripped
him and beat him. Then they left, abandoning him as half dead.
31 And by chance, a kohen was going down that road; but when
he saw the man, he passed by on the opposite side. 32 Likewise
a Levite also, when he came to the place and saw him, passed
by on the opposite side. 33 But a Samaritan who was traveling
came upon him; and when he noticed the man, he felt
compassion. 34 He went up to him and bandaged his wounds,
pouring on olive oil and wine. Then setting him on his own
animal, he brought him to a lodge for travelers and took care of
him. 35 The next day he took out two denarii[76] and gave them
to the innkeeper, saying, ‘Take care of him. And whatever else
you spend, upon my return I will repay you myself.’ 36 Which of
these three seems to you a neighbor to the one attacked by
robbers?”
37 And he said, “The one who showed mercy to him.”
Then Yeshua said to him, “Go, and you do the same.”

At Home with Miriam and Martha

38 Now while they were traveling, Yeshua entered a certain
village; and a woman named Martha welcomed Him into her
house. 39 She had a sister called Miriam, who was seated at the
Master’s feet, listening to His teaching. 40 But Martha was
distracted with much serving; so she approached Yeshua and
said, “Master, doesn’t it concern you that my sister has left me
to serve alone? Then tell her to help me!”
41 But answering her, the Lord said, “Martha, Martha, you are
anxious and bothered about many things; 42 but only one thing
is necessary. For Miriam has chosen the good part, which will
not be taken away from her.”[77]

Praying Along the Way

Luke 11 1 Now Yeshua was praying in a certain place. When He
finished, one of His disciples said to Him, “Master, teach us to
pray, just as John taught his disciples.”
2 Then Yeshua said to them, “When you pray, say,

‘Father, sanctified be Your Name,
Your kingdom come.[78]
3 Give us each day our daily bread.
4 And forgive us our sins,
for we also forgive everyone indebted to us.
And lead us not into temptation.”

5 Then Yeshua said to them, “Which of you has a friend and
will go to him in the middle of the night and say to him,
‘Friend, lend me three loaves of bread, 6 because a friend of
mine has come to me on his journey and I have nothing to set
before him.’ 7 Then from within he may answer, saying, ‘Don’t
bother me. The door is already locked, and my children and I
are in bed. I can’t get up to give you anything.’ 8 I tell you, even
if the friend will not get up and give him anything out of
friendship, yet because of the man’s persistence he will get up
and give him as much as he needs.
9 “So I say to you, ‘Ask, and it shall be given to you. Seek, and
you shall find. Knock, and it shall be opened to you. 10 For
everyone who asks receives, and the one who seeks finds, and
to the one who knocks it will be opened.’ 11 What father, if his
son asks for a fish, will give him a snake instead? 12 And if he
asks for an egg, will he give him a scorpion? 13 If you then,
being evil, know how to give good gifts to your children, how
much more will your heavenly Father give the Ruach ha-
Kodesh[79] to those who ask Him!”

Crowds Demand a Sign from Heaven

14 Now Yeshua was driving out a demon, and it was mute.
When the demon had gone out, the mute one spoke and the
crowds were amazed. 15 But some among them said, “By
beelzebul, the ruler of demons, He drives out demons.”
16 Others, testing Him, were demanding from Him a sign from
heaven.
17 But Yeshua, knowing their thoughts, said to them, “Every
kingdom divided against itself is destroyed, and a house
against a house falls. 18 Now if satan is divided against himself,
how will his kingdom stand? For you say by beelzebul I drive
out the demons. 19 But if by beelzebul I drive out demons, by
whom do your sons drive them out? For this reason, they will
be your judges. 20 But if by the finger of God[80] I drive out
demons, then the kingdom of God has come to you.
21 “When a strong one, fully-armed, protects his own estate,
his possessions are safe. 22 But as soon as someone stronger
than he attacks and overpowers him, then he takes away the
armor that he had trusted in and divides up his plunder. 23 He
who is not with Me is against Me, and he who does not gather
with Me scatters.
24 “When an unclean spirit goes out of a man, it passes
through waterless places looking for rest. Not finding any, it
says, ‘I will return to my house where I came from.’ 25 And
when it comes, it finds the house swept and put in order.
26 Then it goes and takes along seven other spirits more evil
than itself, and they go in and settle there. And that man’s last
condition becomes worse than the first.”
27 Then as Yeshua was saying these things, a certain woman
in the crowd, raising her voice, said to Him, “Blessed is the
womb that carried You and the breasts that nursed You!”
28 But He said, “Rather, blessed are those who hear the word
of God and obey it.”
29 With the crowds increasing, Yeshua began to say, “This
generation is a wicked generation. It demands a sign, yet no
sign will be given to it except the sign of Jonah. 30 For just as
Jonah became a sign to the Ninevites,[81] so also the Son of Man
will be to this generation. 31 The Queen of the South will rise up

at the Judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon.[82] And behold, something greater than Solomon is here. 32 The men of Nineveh will rise at the judgment with this generation and will condemn it, because they repented at Jonah’s proclamation. And indeed, one greater than Jonah is here.

33 “No one lighting a lamp puts it in a cellar or under a basket, but on the lampstand so that those entering may see the light. 34 Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light. But when it is sick, your body is full of darkness. 35 Therefore, watch out that the light in you is not darkness. 36 If then your body is full of light, with no part of it dark, it will be as full of light as when a lamp gives you light with its gleam.”

Dinner with a Pharisee

37 As He spoke, a Pharisee asked Yeshua to eat with him, so
He entered and sat down. 38 But the Pharisee was surprised
when he saw that Yeshua did not do the ritual handwashing
before the meal. 39 But the Lord said to him, “You Pharisees
clean the outside of the cup and plate, but inside you are full of
greed and wickedness. 40 Fools! Didn’t He who created the
outside also create the inside? 41 But give as tzedakah those
things that are within, and indeed everything is pure to you.
42 “But woe to you Pharisees, for you tithe mint, rue, and
every garden herb,[83] yet bypass justice and the love of God. It
is necessary to do these things without neglecting the others.
43 Woe to you Pharisees, for you love the best seats in the
synagogues and the greetings in the marketplaces. 44 Woe to
you, for you are like unmarked tombs, and people walk over
them without knowing.”
45 But answering, one of the Torah lawyers says to Him,
“Teacher, when You say these things, You insult us too.”
46 Then Yeshua said, “Woe to you Torah lawyers as well, for
you weigh the people down with burdens hard to carry, yet you
yourselves will not touch the burdens with even a finger.
47 “Woe to you, for you build the tombs of the prophets whom
your own fathers killed! 48 So you are witnesses and approve
the deeds of your fathers, for indeed they killed them and you
are building their tombs.
49 “For this reason also the wisdom of God said, ‘I will send
them prophets and emissaries, and some of them they will kill
and persecute, 50 so that the blood of the prophets shed since
the foundation of the world might be required from this
generation—51 from the blood of Abel to the blood of Zechariah,
the one who perished between the altar and the house of God.
[84] Yes, I tell you, it will be required from this generation.’
52 “Woe to you, Torah lawyers, for you have taken away the
key of knowledge. You yourselves did not enter, and you stood
in the way of those entering.”

[53] When Yeshua left there, the Torah scholars and the Pharisees began to be very hostile and to interrogate Him on many issues, [54] plotting against Him to catch Him in His words.

An Aside with the Disciples

Luke 12 [1] Meanwhile, when thousands of people had gathered,
so many that they were trampling one another, Yeshua began
speaking first to His disciples, “Be on guard yourselves against
the hametz of the Pharisees, which is hypocrisy. [2] There is
nothing covered up that will not be revealed, and nothing
hidden that will not be made known. [3] Therefore, whatever you
have said in the dark will be heard in the light, and what you
have spoken in private rooms will be proclaimed from the
housetops.

[4] “I say to you, My friends, you should not be afraid of those
who kill the body, since after this they have nothing more they
can do. [5] But I will show you whom you should fear. Fear the
One who, after the killing, has authority to cast into Gehenna.
Yes, I tell you, fear this One!

[6] “Aren’t five sparrows being sold for two pennies?[85] Yet not
one of them is forgotten before God. [7] Indeed, even the hairs of
your head are all numbered. So do not fear; you are more
valuable than many sparrows. [8] Now I tell you, whoever
acknowledges Me before men, the Son of Man also will
acknowledge him before the angels of God. [9] But the one who
denies Me before men will be denied before the angels of God.
[10] And everyone who speaks a word against the Son of Man will
be forgiven, but the one who slanders[86] the Ruach ha-Kodesh
will not be forgiven. [11] And when they bring you to the
synagogues, rulers, and authorities, do not worry about how
you should defend yourself or what you should say, [12] because
the Ruach ha-Kodesh will teach you at that time what is
necessary to say.”

A Request from the Crowd

13 Then someone from the crowd said to him, “Teacher, tell
my brother to divide the inheritance with me.”
14 But Yeshua said to him, “Man, who made Me a judge or
arbitrator over you?” 15 Then He said to them, “Watch out! Be
on guard against all kinds of greed, because one’s life does not
consist in the abundance of the material goods he
possesses.”[87] 16 And Yeshua told them a parable, saying, “The
land of a certain rich man produced good crops. 17 And he
began thinking to himself, saying, ‘What shall I do? I don’t have
a place to store my harvest!’ 18 And he said, ‘Here’s what I’ll do!
I’ll tear down my barns and build larger ones, and there I’ll
store all my grain and my goods. 19 And I’ll say to myself, ’O my
soul, you have plenty of goods saved up for many years! So
take it easy! Eat, drink, and be merry.”’ 20 But God said to him,
‘You fool! Tonight your soul is being demanded back from you!
And what you have prepared, whose will that be?’[88] 21 So it is
with the one who stores up treasure for himself and is not rich
in God.”

Instructions for the Disciples

22 Then Yeshua said to His disciples, “So I say to you, do not
worry about life, what you will eat; nor about the body, what
you will wear. 23 For life is more than food and the body more
than clothing. 24 Consider the ravens. They do not sow or reap,
they have no storeroom or barn, yet God feeds them. How
much more valuable you are than birds!
25 “And which of you by worrying can add a single hour to his
life?[89] 26 So if you cannot do even something very little, why do
you worry about other things? 27 Consider the lilies, how they
grow. They neither toil nor spin. Yet I tell you that not even
Solomon in all his glory was clothed like one of these.[90] 28 But
if God so clothes the grass in the field—which is here today and
thrown into the furnace tomorrow—then how much more will
He clothe you, O you of little faith?
29 “So do not seek what you will eat and what you will drink,
and do not keep worrying. 30 For all the nations of the world
strive after these things. But your Father knows that you need
these things. 31 Instead, seek His kingdom, and these things
shall be added to you. 32 Do not be afraid, little flock, for your
Father chose to give you the kingdom.
33 “Sell your possessions and do tzedakah. Make money
pouches for yourselves that do not get old—a treasure in the
heavens that never runs out, where no thief approaches and no
moth destroys. 34 For where your treasure is, there will your
heart be also.
35 “Have your belt strapped on and lamps burning. 36 Be like
people waiting for their master to return from a wedding feast,
so that when he comes and knocks, they may open to him
immediately.
37 “Happy are those slaves whose master finds them alert
when he comes. Amen, I tell you, he will prepare himself and
have them recline at table, and will come and serve them.
38 “And if he comes in the second or even the third watch[91]
and finds them so, they will be happy. 39 But understand this,

that if the master of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. 40 You also must be ready, for the Son of Man is coming at an hour you don't expect."

41 Then Peter said, "Master, are You telling this parable for us, or for everyone?"

42 And the Lord said, "Who then is the faithful and wise manager, whom the master will put in charge of his servants, to give them their food portion at the proper time? 43 Blessed is that servant whose master finds him so doing when he comes. 44 Truly I tell you, his master will put him in charge of all his possessions.

45 "But if that servant says in his heart, 'My master is taking a long time to come,' and he begins to beat the young slave boys and girls and to eat and drink and get drunk, 46 the master of that servant will come on a day when he does not expect him and at an hour he does not know. And he will cut him in two and assign him a place with the unfaithful.

47 "That slave who knew his master's will but did not prepare or act according to his desire will be harshly whipped. 48 But the one who did not know and did things worthy of a beating will be whipped lightly. From everyone given much, much will be required; and from the one for whom more is provided, all the more they will ask of him.

49 "I came to pour out fire on the earth, and how I wish it were already ablaze! 50 But I have an immersion to endure,[92] and how distressed I am until it is finished!

51 "Do you suppose that I have come to bring shalom on earth? No, I tell you, but rather division. 52 From now on there will be five in one house in opposition, three against two and two against three. 53 They will be divided, father against son and son against father,

mother against daughter and daughter against mother,

mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."[93]

Lessons for the Crowds

54 Then He also was saying to the crowds, “When you see a
cloud rising in the west, instantly you say, ‘A rainstorm is
coming’—and so it is. 55 And when a south wind is blowing, you
say, ‘It will be a scorcher’—and so it is. 56 Hypocrites! The
surface of the earth and sky you know how to interpret yet you
don’t know how to interpret this present time? 57 Why can’t you
judge for yourselves what is right? 58 For while you are going
with your accuser to the authorities, make an effort to come to
a settlement with him—so he doesn’t drag you before the
judge, and the judge hand you over to the officer of the court,
and the officer of the court throw you into prison. 59 I tell you,
you will never get out of there until you have paid back the last
little bit.”[94]

Luke 13 [1] Now there were some present at the same time who
told Yeshua about the Galileans whose blood Pilate had mixed
with their sacrifices. [2] He answered and said to them, “Do you
suppose that these Galileans are worse sinners than the rest of
the Galileans because they have suffered these things? [3] No, I
tell you! But unless you repent, you all will perish the same
way.
[4] “Or those eighteen upon whom the tower in Siloam fell and
were killed, do you suppose that they are worse sinners than all
the people living in Jerusalem? [5] No, I tell you! But unless you
repent, you all will perish the same way.
[6] Then Yeshua began telling this parable: “A man had a fig
tree he had planted in his vineyard, and he came looking for
fruit on it and found none. [7] So he said to the gardener,
‘Indeed, for three years I’ve come searching for fruit on this fig
tree and found none. Remove it! Why does it use up the
ground?’
[8] “But answering, the gardener said to him, ‘Master, leave it
alone for this year also, until I dig around it and apply fertilizer.
[9] And if it bears fruit, good. But if not, cut it down.’”

Teaching by Example at the Synagogue

[10] Now Yeshua was teaching in one of the synagogues on
Shabbat. [11] And behold, there was a woman with a disabling
spirit for eighteen years, bent over and completely unable to
stand up straight. [12] When Yeshua saw her, He called out to her
and said, “Woman, you are set free from your disability.”
[13] Then He laid hands on her, and instantly she stood up
straight and began praising God.
[14] But the synagogue leader, indignant that Yeshua had
healed on Shabbat, started telling the crowd, “There are six
days in which work should be done[95]—so come to be healed on
those days and not on Yom Shabbat!”
[15] But the Lord answered him and said, “Hypocrites! On
Shabbat doesn’t each of you untie his ox or donkey from the
stall and lead it away to give it drink? [16] So this one, a daughter

of Abraham incapacitated by satan for eighteen years, shouldn’t she be set free from this imprisonment on Yom Shabbat?” 17 When Yeshua said these things, all His opponents were put to shame; but the whole crowd was rejoicing at all the glorious things done by Him.[96]

Teaching throughout the Towns and Villages

18 So Yeshua was saying, “What is the kingdom of God like? To what shall I compare it? 19 It is like a mustard seed, which a man took and dropped into his own garden. It grew and became a tree, and the birds of the air nested in its branches.”[97] 20 Again He said, “To what shall I compare the kingdom of God? 21 It is like hametz, which a woman took and hid in three measures of flour, until it was all leavened.

22 And He continued on His journey through the towns and villages, teaching and making His way to Jerusalem. 23 And someone said to Him, “Master, are only a few being saved?”

Then Yeshua said to them, 24 “Make every effort to enter through the narrow door; for many, I tell you, will try to enter and will not be able. 25 Once the Master of the household gets up and shuts the door, and you’re standing outside and begin knocking on the door, saying, ‘Master, open up for us,’ then He will say to you, ‘I don’t know where you come from.’ 26 Then you will start to say, ‘We ate and drank in Your company, and You taught in our streets.’ 27 But He will say, ‘I tell you, I don’t know where you come from. Get away from Me, all of you evildoers!’”[98]

28 “There will be weeping and the gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves thrown out. 29 And they will come from the east and west and from the north and south, and they will recline at table in the kingdom of God. 30 And indeed, some are last who shall be first, and some are first who shall be last.”

A Warning to Move On

31 In that hour, some Pharisees came up and said to Yeshua,
“Get out and leave from here, because Herod wants to kill
You!”
32 But Yeshua said to them, “Go and tell that fox, ‘Indeed, I’m
driving out demons and performing healings today and
tomorrow, and on the third day I will reach My goal.’ 33 But I
must keep going today and tomorrow because it just can’t be
that a prophet would perish outside Jerusalem.
34 “O Jerusalem, Jerusalem who kills the prophets and stones
those sent to her! How often I longed to gather your children
together, as a hen gathers her chicks under her wings, but you
were not willing. 35 Look, your house is left to you desolate![99]
For I tell you, you will never see Me until you say, ‘Baruch ha-
ba b’shem Adonai. Blessed is He who comes in the name of the
Lord!’[100]”

A Dinner Conversation on *Shabbat*

Luke 14 **1** Now when Yeshua went into the home of one of the
leaders of the Pharisees to eat a meal on Shabbat, they were
watching Him closely. **2** And there before Him was a man
swollen with fluid. **3** So Yeshua said to the Torah lawyers and
the Pharisees, “Is it permitted to heal on Shabbat, or not?”
4 But they kept silent. So Yeshua took hold of him and healed
him, and He sent him away. **5** Then He said to them, “Which of
you, with a son or an ox falling into a well on Yom Shabbat, will
not immediately pull him out?”[101] **6** And they could not reply to
these things.
7 Yeshua began telling a parable to those who had been
invited, when He noticed how they were choosing the seats of
honor. He said to them, **8** “When you are invited by someone to
a wedding, don’t take the seat of honor, for someone more
highly esteemed than you may have been invited by him. **9** Then
the one who invited both of you will come to you and say, ‘Give
up this seat.’ And with shame, you would proceed to take the
lowest seat. **10** But when you are invited, go and recline in the
lowest seat so that when the one who invited you comes, he
may say to you, ‘Friend, move up higher.’ Then you shall be
honored in the presence of all those who are dining with you.
11 For everyone who exalts himself will be humbled, and the one
who humbles himself will be exalted.”[102]
12 Then Yeshua was also saying to the one who invited Him,
“When you host a luncheon or dinner, don’t invite your friends
or your brothers or your relatives or rich neighbors. Otherwise
they might invite you in return as your payback. **13** But when
you host a banquet, invite the poor, the crippled, the lame, and
the blind; **14** and you will be blessed, since they cannot repay
you. You will be repaid at the resurrection of the righteous.”
15 Now hearing this, one of those dining with Yeshua said to
Him, “Blessed is he who eats bread in the kingdom of God.”
16 But Yeshua said to him, “A certain man was hosting a large
banquet, and he invited many. **17** At the time for the banquet, he

sent his slave to tell those who had been invited, ‘Come, everything is already prepared.’

18 “But every one of them began to beg off. The first said to him, ‘I bought a farm, and I’m obligated to go out to see it. I’m asking you to have me excused.’ 19 Then another one said, ‘I’ve purchased five teams of oxen, and I’m going to check them out. I’m asking you to have me excused.’ 20 Still another said, ‘I’ve married a wife, so I cannot come.’[103]

21 “The slave came and reported these things to his master. Then the master of the house got angry and said to his slave, ‘Quickly go out into the squares and alleys of the city and bring here the poor, the maimed, the blind, and the lame.’

22 “And the slave said, ‘Master, I have done as you instructed, and still there is room.’

23 “So the master said to the slave, ‘Go out into the thoroughfares and fenced areas, and press them to come in so my home may be filled. 24 For I tell you, none of those men who were invited will taste my banquet.’”

Telling Parables Along the Road

25 Now great crowds were traveling with Yeshua; and He
turned and said to them, 26 “If anyone comes to Me and does
not hate his own father, mother, wife, children, brothers, and
sisters—and yes, even his own life—he cannot be My disciple.
27 Whoever does not carry his own cross and follow Me cannot
be My disciple.

28 “For which of you, wanting to build a tower, doesn’t first sit
down and figure out the cost, to see if he has enough to finish
it? 29 Otherwise, when he has laid a foundation and isn’t able to
finish everything, all who see it begin to mock him, saying,
‘This man began to build and wasn’t able to finish!’

31 “Or what king, going to make war against another king,
won’t first sit down to consider whether he is able with ten
thousand to confront the one coming against him with twenty
thousand?[104] 32 If not, while the other is still far away, he sends
an ambassador and asks for peace. 33 So in the same way,
whoever does not renounce all that he has, cannot be My
disciple.

34 “Therefore, salt is good; but if the salt should lose its flavor,
how shall it be made salty again? 35 It is not suitable for the soil
or for a manure heap—it is thrown out. The one who has ears
to hear, let him hear.”

Luke 15 1 Now all the tax collectors and sinners were drawing
near to hear Yeshua. 2 The Pharisees and the Torah scholars
began to complain, saying, ‘This man welcomes sinners and
eats with them.” 3 So He told this parable to them, saying,
4 “Which man among you, if he has a hundred sheep and loses
one of them, will not leave the ninety-nine in the wilderness
and go after the lost one until he finds it? 5 When he has found
it, he puts it on his shoulders, rejoicing. 6 And when he comes
home, he calls together his friends and neighbors and says,
‘Rejoice with me, for I’ve found my sheep that was lost!’ 7 I tell
you, in the same way there will be more joy in heaven over one
repenting sinner than over the ninety-nine righteous people
who have no need of repentance.”

8 “Or which woman, if she has ten silver coins and loses one
coin,[105] does not light a lamp, sweep the house, and search
thoroughly until she finds it? 9 When she has found it, she calls
together her friends and neighbors, saying, ‘Rejoice with me,
for I’ve found the coin I had lost!’ 10 In the same way, I tell you,
there is joy in the presence of the angels of God over one
sinner who repents.”

11 Then Yeshua said, “A certain man had two sons, 12 and the
younger of them said to the father, ‘Father, give me the share
of the property that comes to me.’ So he divided his wealth
between them.

13 “Not many days later, the younger son gathered everything
and traveled to a far country, and there he squandered his
inheritance on wild living. 14 Now when he had spent
everything, a severe famine came against that country, and he
began to be in need. 15 So he went and joined himself to one of
the citizens of that country, who sent him into his fields to feed
pigs. 16 And he was longing to fill up on the carob pods the pigs
were eating, but no one was giving him any.

17 “But when he came to his senses, he said, ‘How many of my
father’s hired workers have food overflowing, but here I am
dying of hunger! 18 I’ll get up and go to my father, and I’ll say to
him, ‘Father, I have sinned against heaven and in your

presence. 19 I am no longer worthy to be called your son. Make
me like one of your hired workers.
20 “And he got up and went to his own father. But while he
was still far away, his father saw him and felt compassion. He
ran and fell on his neck and kissed him. 21 Then the son said to
him, ‘Father, I have sinned against heaven and in your
presence. I am no longer worthy to be called your son.’
22 “But the father said to his slaves, ‘Quick! Bring out the best
robe and put it on him! Put a ring on his hand and sandals on
his feet. 23 Bring the fattened calf and kill it! Let’s celebrate
with a feast! 24 For this son of mine was dead and has come
back to life—he was lost and is found!’ Then they began to
celebrate.
25 “Now his older son was out in the field. And as he came
near the house, he heard music and dancing. 26 And he called
out to one of the servants and began to ask what these things
could be.
27 “The servant said to him, ‘Your brother has come, and your
father has killed the fattened calf because he got him back safe
and sound.’
28 “But the older son was angry and didn’t want to go in. So
his father came outside and pleaded with him. 29 But he
answered and said to his father, ‘Look, so many years I’ve
slaved away for you—not once did I ignore your order. Yet
you’ve never given me a young goat so I could celebrate with
my friends. 30 But when this son of yours came—the one who
has squandered your wealth with prostitutes—for him you
killed the fattened calf!”
31 “Then the father said to him, ‘Son, you are always with me,
and everything that is mine is yours. 32 But it was right to
celebrate and rejoice, because this brother of yours was dead
but has come back to life! He was lost, but is found.’”

A Lesson for the Disciples

Luke 16 1 Now Yeshua was also saying to the disciples, “There
was a rich man who had a household manager, and this
manager was accused of squandering his belongings. 2 So he
called the manager and said to him, ‘What’s this I hear about
you? Give an accounting of your management, because you
cannot be manager any longer.’
3 “Then the manager said to himself, ‘What shall I do, since
my master is taking the management away from me? I’m not
strong enough to dig; I’m ashamed to beg. 4 I know what I’ll do,
so that when I’m put out of management others will welcome
me into their homes.’ 5 So he called in each one of his master’s
debtors, and he said to the first, ‘How much do you owe my
master?’
6 “He said, ‘One hundred units of olive oil.’
“The manager said to him, ‘Take your bill, sit down quickly,
and write fifty.’ 7 Then he said to another, ‘Now how much do
you owe?’
“He said, ‘A hundred units of wheat.’
“The manager said to him, ‘Take your bill and write eighty.’
8 “Now the master praised the crooked manager because he
had acted shrewdly, for the sons of this age are smarter when
dealing with their own generation than the sons of light. 9 I say
to you, make friends for yourselves from the wealth of the
world, so when it runs out, they will welcome you into the
eternal shelters.
10 “One who is faithful in the smallest matters is also faithful
in much, and the one unjust in the smallest matters will
likewise be unjust in much. 11 So then, if you cannot be trusted
with unjust wealth, who will trust you with true wealth? 12 Now
if you have not been trustworthy with what belongs to another,
who will give you anything of your own? 13 No servant can serve
two masters; for either he will hate the one and love the other,
or he will stick by one and look down on the other. You cannot
serve God and money.”[106]

The Pharisees Listen In

14 Now the Pharisees, who were lovers of money, were
listening to all these things and sneering at Yeshua. 15 But He
said to them, “You are the ones who justify yourselves before
the people, but God knows your hearts.[107] For what is prized
among men is detestable in God’s sight.”
16 “The Torah and the Prophets were proclaimed until John.
Since then, the Good News of the kingdom of God is being
proclaimed, and everyone tries forcing his way in. 17 But it is
easier for heaven and earth to pass away than for a single
serif[108] of the Torah to fail. 18 Everyone who divorces his wife
and marries another commits adultery. And he who marries
one who is divorced from a husband commits adultery.
19 “Now there was a rich man dressed in purple and fine
linen, living it up in luxury every day. 20 But a poor man named
Lazarus had been laid at his gate, covered with sores 21 and
longing to be fed with what fell from the rich man’s table.
Besides, even the dogs were coming to lick his sores.
22 “It happened that the poor man died and was carried by the
angels to Abraham’s side. Then the rich man also died and was
buried. 23 And from Sheol, as he was in torment, he raised his
eyes. And he sees Abraham far off, and Lazarus at his side.[109]
24 So he cried out and said, ‘Father Abraham, have mercy on
me! And send Lazarus so he may dip the tip of his finger in
water and cool off my tongue, because I am suffering torment
in this flame.’[110]
25 “But Abraham said, ‘Son, remember that in your life you
received your good things, even as Lazarus received the bad
things. But now he is comforted here, and you are tormented.
26 Besides all this, between us and you a great chasm is firmly
set, so that those who want to cross over to you cannot, nor can
those from there cross over to us.
27 “Then the rich man said, ‘I beg you then, Father Abraham,
send Lazarus to my father’s house! 28 For I have five brothers to
warn, so that they will not also come to this place of torment.’

29 “But Abraham says, ‘They have Moses and the Prophets.
Let them listen to them.’
30 “But he said, ‘No, Father Abraham, but if someone from the
dead goes to them, they will repent.’
31 “But Abraham said, ‘If they do not listen to Moses and the
Prophets, neither will they be convinced even if someone rises
from the dead!’”

Back to Teaching His Own

Luke 17 [1] Then Yeshua said to His disciples, “Stumbling blocks
are bound to come, but woe to the one by whom they come! [2] It
would be better for him to have a millstone put around his neck
and to be hurled into the sea, than for him to cause one of
these little ones to stumble.
[3] “Keep yourselves alert! If your brother sins, rebuke him;
and if he repents, forgive him. [4] Even if he sins against you
seven times a day, and seven times returns to you, saying, ‘I
repent,’ you shall forgive him.”
[5] Then the emissaries said to the Lord, “Increase our faith!”
[6] Then the Lord said, “If you have faith like a mustard seed,
you could say to this mulberry tree, ‘Be uprooted and planted
in the sea,’ and it would obey you. [7] But if you have a slave who
is plowing or tending sheep, who among you will say to him
when he comes in from the field, ‘Come right in, and recline at
table’? [8] But won’t he instead say to him, ‘Prepare something
for me to eat! Dress yourself and wait on me while I eat and
drink; and afterward, you may eat and drink’? [9] He doesn’t
thank the slave because he did what he was commanded, does
he? [10] So you too, when you’ve done everything you are
commanded, say, ‘We are unworthy slaves. We have done only
what we were supposed to do.’”

On the Move through Samaria

11 Now while going up to Jerusalem, Yeshua was passing
between Samaria and the Galilee. 12 As He entered a certain
village, ten men with tzara'at came toward Him. They stood
some distance away[111] 13 and raised their voices, saying,
"Yeshua, Master, have mercy on us!"
14 When He saw them, He said to them, "Go and show
yourselves to the kohanim."[112] And as they went, they were
cleansed. 15 Now one of them, when he saw that he was healed,
came back, glorifying God with a loud voice. 16 And he fell at
Yeshua's feet, facedown, giving Him thanks. And he was a
Samaritan.
17 Then Yeshua answered and said, "Weren't ten cleansed?
But where are the nine? 18 Weren't any found who came back to
give glory to God except this foreigner?" 19 Then Yeshua said to
the man, "Stand up and go! Your faith has made you well."
20 Now when Yeshua was asked by the Pharisees when the
kingdom of God would come, He answered them and said, "The
kingdom of God does not come with signs to be seen. 21 Nor will
they say, 'Look, here!' or 'There!' For behold, the kingdom of
God is in your midst."
22 Then Yeshua said to the disciples, "The days will come
when you will long to see one of the days of the Son of Man,
and you will not see it. 23 They will say to you, 'Look, there!' or
'Look, here!' Do not go and chase after them. 24 For just as the
lightning flashes from one part of the sky and lights up another
part, so will the Son of Man be in His day. 25 But first He must
suffer much and be rejected by this generation. 26 As it was in
the days of Noah,[113] so will it also be in the days of the Son of
Man. 27 They were eating, drinking, marrying, and being given
in marriage, until the day Noah entered the ark. Then the flood
came and destroyed them all.
28 "It was just the same in the days of Lot.[114] They were
eating, drinking, buying, selling, planting, building. 29 But on
the day Lot left Sodom, it rained fire and sulfur from heaven

and destroyed them all. 30 Things will be the same on the day
when the Son of Man is made fully known. 31 In that day, the
one who is on the roof, and his possessions in the house, must
not go down to take them away. In the same way, the one who
is in the field must not turn back. 32 Remember Lot's wife![115]
33 Whoever tries to keep his life will lose it; but whoever loses
his life will preserve it.

34 "I tell you, on that night there will be two in one bed. One
will be taken along and the other left. 35 There will be two
women grinding at the same place. One will be taken and the
other left."(36)[116]

37 "Where, Lord?" they replied.

And He said to them, "Where there is a corpse, there also will
the vultures be gathered."[117]

Luke 18 [1] Then Yeshua told them a parable to show that they should always pray and not be discouraged, [2] He said, “There was a judge in a certain city who neither feared God nor respected people. [3] And there was a widow in that city who kept coming to him, saying, ‘Give me justice against my opponent.’

[4] “He was unwilling at the time. But afterward he said to himself, ‘Although I don’t fear God or respect people, [5] yet because this widow keeps bothering me, I will give her justice so she won’t wear me out by her incessant coming.’”

[6] Then the Lord said, “Hear what the unjust judge is saying. [7] Won’t God do justice for His chosen ones, who cry out to Him day and night? Will He be slow to help them? [8] I tell you, He will quickly give them justice. But when the Son of Man comes, will He find faith on the earth?”

[9] Then Yeshua spoke this parable to some who trusted in themselves that they were righteous, while holding others in contempt. [10] “Two men went up to the Temple to pray, one a Pharisee and the other a tax collector. [11] The Pharisee stood and was praying this to himself: ‘O God, I thank You that I am not like other people—thieving, unjust, adulterers, or even like this tax collector. [12] I fast twice a week and tithe on all that I get.’

[13] “But the tax collector, standing some distance away, wouldn’t even lift his eyes toward heaven, but beat his chest, saying, ‘God, be merciful to me, the sinner!’[118] [14] I tell you, this man, rather than the other, went down to his home declared righteous. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

[15] Now they were bringing even their babies to Yeshua, so He might touch them. But when the disciples saw this, they began rebuking them. [16] But Yeshua called for them, saying, “Let the little children come to Me and do not hinder them, for the kingdom of God belongs to such as these. [17] Amen, I tell you, whoever does not receive the kingdom of God like a little child will never enter it.”

18 And a religious leader inquired of Yeshua, saying, “Good
Teacher, what shall I do to inherit eternal life?”
19 “Why are you calling Me good?” Yeshua said to him. “No
one is good except One—that is God. 20 You know the
commandments: ‘Do not commit adultery, do not murder, do
not steal, do not give false testimony, honor your father and
mother.’”[119]
21 The man said, “All these I have kept since my youth.”
22 When Yeshua heard this, He said to him, “One thing you
still lack. Sell all, as much as you have, and distribute to the
poor, and you will have treasure in heaven. Then come, follow
Me.” 23 But upon hearing these things, he became deeply
distressed, for he was very rich.
24 Gazing at him, Yeshua said, “How hard it is for the rich to
enter into the kingdom of God! 25 It is easier for a camel to go
through the eye of a needle than for a rich man to enter the
kingdom of God.”
26 Then those who heard said, “Then who can be saved?”
27 But Yeshua said, “What is impossible with men is possible
with God.”[120]
28 Then Peter said, “Look, we’ve left everything of our own to
follow You.”
29 And Yeshua said to them, “Amen, I tell you, there is no one
who has left house or wife or brothers or parents or children,
for the sake of the kingdom of God, 30 who will not receive many
times as much in this age; and in the olam ha-ba, eternal life.”
31 Then Yeshua took the twelve aside and said to them, “Look,
we’re going up to Jerusalem, and everything written by the
prophets about the Son of Man will be carried out. 32 He will be
handed over to the Gentiles, and He will be mocked and
insulted and spat upon. 33 After they have scourged Him, they
will kill Him. Yet on the third day, He will rise again.” 34 But
they understood none of these things; this message was hidden
from them, and they did not understand what He was saying.

Approaching Jericho

35 Now as Yeshua was approaching Jericho, a certain blind
man was sitting by the road, begging. 36 But when he heard the
crowd going by, he asked what was happening. 37 They told him
that Yeshua ha-Natzrati was passing by. 38 And he cried out,
saying, “Yeshua, Ben-David, have mercy on me!”
39 And those leading the way were scolding him, so he would
be quiet. But he kept shouting all the more, “Ben-David, have
mercy on me!”
40 So Yeshua stopped and ordered the blind man to be
brought to Him. And when he came near, Yeshua asked him,
41 “What do you want Me to do for you?”
And he said, “Master, I want to see again!”
42 Yeshua said to him, “Receive your sight. Your faith has
made you well.” 43 Immediately the man received his sight and
began following Yeshua, glorifying God. And when all the
people saw it, they also gave praise to God.

Visiting Zacchaeus in Jericho

Luke 19 1 Now Yeshua entered Jericho and was passing through.
2 And here was a man by the name of Zacchaeus; he was a chief
tax collector, and he was rich. 3 Zacchaeus was trying to see
who Yeshua was, but he couldn't because of the crowd, for he
was short in height. 4 So he ran ahead and climbed up into a
sycamore tree to see Yeshua, for He was about to pass through
that way.

5 When Yeshua came to the place, He looked up and said to
him, "Zacchaeus, hurry and come down, for I must stay at your
house today."

6 Zacchaeus hurried and came down and welcomed Him
joyfully.

7 But when everyone saw it, they began to grumble, saying,
"Yeshua has gone to be the guest of a sinner!"

8 But Zacchaeus stood there and said to the Lord. "Look,
Master, half of my possessions I give to the poor, and if I have
somehow cheated anyone, I repay four times as much!"[121]

9 Then Yeshua said to him, "Today salvation has come to this
home, because he also is a son of Abraham. 10 For the Son of
Man came to seek and to save the lost."

11 As they were listening to this, Yeshua went on to tell a
parable, because He was near Jerusalem and they supposed
that the kingdom of God was about to appear at once.
12 Therefore He said, "A certain nobleman went to a faraway
land to receive for himself a kingdom and then return. 13 And
calling ten of his own slaves, he gave them ten minas[122] and
said to them, 'Do business until I come back.' 14 But his citizens
detested him and they sent a delegation after him, saying, 'We
don't want this fellow to reign over us!' 15 When he returned
after receiving the kingdom, he called for those slaves to whom
he had given the money. He wanted to know how much
business they had done. 16 Now the first appeared, saying,
'Master, your one mina has made ten.' 17 The master said to
him, 'Well done, good slave! Because you were faithful with so

little, take charge over ten cities.’ [18] Also, the second slave
came, saying, ‘Your mina, Master, made five.’ [19] Then he also
said to this one, ‘You are likewise over five cities.’ [20] But
another came, saying, ‘Master, here is your mina. I was
keeping it safe in a handkerchief, [21] for I was afraid of you
because you are a strict man. You take what you did not make
and reap what you did not sow.’ [22] He said to him, ‘By the
words of your own mouth I will judge you, you wicked slave!
You knew that I am strict, taking what I did not make and
reaping what I did not sow? [23] Then why didn’t you put my
money in the bank, so that when I came back I could have
collected it with interest?’ [24] Then to the bystanders he said,
‘Take the mina from him, and give it to the one who has ten
minas.’ [25] But they said to him, ‘Sir, he has ten minas!’ [26] ‘I tell
you, to everyone who has, more shall be given. But from the
one who doesn’t have, even what he does have shall be taken
away. [27] But those hostile to me, who didn’t want me to reign
over them, bring them here and execute them before me.’”

Riding into Jerusalem

28 After saying these things, Yeshua was going on ahead, up
to Jerusalem. 29 When He got near Bethphage and Bethany, at
the Mount of Olives,[123] He sent two of the disciples, 30 saying,
“Go into the village ahead. As you enter, you will find a colt tied
up, that no one has ever sat upon. Untie it and bring it. 31 And if
anyone asks you, ‘Why are you untying it?’ you shall say, ‘The
Master needs it.’”
32 Those who were headed out found things just as He told
them. 33 Then as they were untying the colt, his owners said to
them, “Why are you untying the colt?”
34 They said, “The Master needs it.” 35 Then they brought it to
Yeshua, threw their cloaks[124] on the colt, and set Yeshua on it.
[125] 36 And as He went along, the people were spreading their
cloaks on the road.[126] 37 When Yeshua came near the slope of
the Mount of Olives, the whole crowd of disciples began to
rejoice. They praised God with a loud voice for all the miracles
they had seen, 38 saying,

> “Blessed is the King who comes in the name of
> ADONAI![127]
> Shalom in heaven and glory in the highest!”

39 Some of the Pharisees from the crowd said to Him,
“Teacher, rebuke Your disciples!”
40 But answering, Yeshua said, “I tell you that if these keep
silent, the stones will shout out!”[128]
41 As He drew near and saw Jerusalem, He wept over her,
42 saying, “If only you had recognized this day the things that
lead to shalom! But now they are hidden from your eyes. 43 For
the days will come upon you when your enemies will surround
you with barricades and hem you in on all sides.[129] 44 And they
will smash you to the ground—you and your children within
you. And they won’t leave within you one stone upon another,
because you did not recognize the time of your visitation.”

Confrontation at the Temple

45 Then Yeshua entered the Temple and began to drive out
the merchants, 46 saying to them, “It is written,
‘My house shall be a house of prayer,’[130]
but you have made it a ‘den of thieves.’”[131]
47 And He was teaching every day in the Temple. The ruling
kohanim and the Torah scholars, even the leaders of the
people, were trying to destroy Him; 48 but they could not find
any way to do it, because all the people were hanging on His
words.

Luke 20 [1] On one of the days while Yeshua was teaching the
people in the Temple and proclaiming the Good News, the
ruling kohanim and the Torah scholars, together with the
elders, confronted Him. [2] And they spoke, saying to Him, “Tell
us by what authority are You doing these things? Or who is the
one who gave You this authority?”
[3] But answering, Yeshua said to them, “I also will ask you a
question, and you tell Me: [4] the immersion of John—was it from
heaven or from men?”
[5] They reasoned among themselves, saying, “If we say, ‘From
heaven,’ He will say, ‘Why didn’t you believe him?’ [6] But if we
say, ‘From men,’ then all the people will stone us, because they
are convinced that John is a prophet.” [7] So they answered that
they didn’t know where it came from.
[8] And Yeshua said to them, “Neither will I tell you by what
authority I do these things.”
[9] Then He began to tell the people this parable: “A man
planted a vineyard,[132] leased it to tenant farmers, and went on
a journey for a long time. [10] And at the season, he sent a
servant to the tenants so that they would give him part of the
vineyard’s fruit. But the tenants beat him up and sent him away
empty-handed. [11] So he proceeded to send another servant.
They beat him too and treated him shamefully, and they sent
him away empty-handed. [12] And he proceeded to send a third
one. They wounded this one too, and they threw him out.
[13] “Now the master of the vineyard said, ‘What shall I do? I
will send my son, whom I love. Probably they will show him
respect.’ [14] But when the tenants saw him, they discussed the
matter among themselves, saying, ‘This is the heir! Let’s kill
him so the inheritance will be ours.’ [15] So they threw him out of
the vineyard and killed him. What then will the master of the
vineyard do to them? [16] He will come and destroy those tenants
and give the vineyard to others.”
But when they heard this, they said, “May it never happen!”
[17] Then Yeshua looked right at them and said, “Then what is
this that has been written,

‘The stone which the builders rejected,
this has become the chief cornerstone’?[133]

18 Everyone who falls on that stone will be shattered; but the
one upon whom it falls, it will crush him.”[134]
19 The Torah scholars and the ruling kohanim tried to grab
Him that very hour, because they realized that He spoke this
parable against them—but they feared the people.

Silencing the Opposition

20 Now they watched Him and sent spies who pretended to be
righteous, in order to trap Him in His words so they could hand
Him over to the power and authority of the governor. 21 And
they asked Him, saying, “Teacher, we know that You tell it
straight and You teach it straight. You show no partiality, but
teach the way of God according to the truth. 22 Is it permitted
for us to pay taxes to Caesar, or not?”

23 But carefully considering their treachery, Yeshua said to
them, 24 “Show me a denarius.[135] Whose image and inscription
does it have?”

And they said, “Caesar’s.”

25 Then He said to them, “Well then, give to Caesar the things
that are Caesar’s, and to God the things that are God’s.” 26 And
they could not trap Him in His words in the presence of the
people. Astonished by His answer, they kept silent.

27 Then some of the Sadducees (who deny there is a
resurrection) came and questioned Yeshua. 28 “Teacher,” they
said, “Moses wrote for us that ‘if a man’s brother dies’ having a
wife ‘but no children, then his brother should take the widow
and father children for his brother.’[136] 29 Now there were seven
brothers, and the first took a wife and died childless; 30 and the
second 31 and the third took her, but in this same way, each of
the seven brothers died and left no children. 32 Finally the
woman died too. 33 So in the resurrection, whose wife is she?
For all seven had married her.

34 Yeshua said to them, “The sons of this age marry and are
given in marriage. 35 But those considered worthy to reach the
olam ha-ba and the resurrection of the dead neither marry nor
are given in marriage. 36 For they can no longer die, because
they are like angels and are sons of God, being sons of the
resurrection. 37 But at the burning bush even Moses revealed
that the dead are raised, when he calls ADONAI ‘the God of
Abraham, and the God of Isaac, and the God of Jacob.’[137]

38 Now He is God not of the dead but of the living, for to Him
they all are living.”
39 Some of the Torah scholars replied, “Teacher, You have
said it well.” 40 For they no longer dared to question Him about
anything.
41 Then Yeshua said to them, “How can they say that the
Messiah is Ben-David? 42 For David himself says in the Book of
Psalms,

‘ADONAI said to my Lord,
“Sit at My right hand,
43 until I make Your enemies a footstool
for Your feet.”’[138]

44 David then calls Him ‘Lord’; so how is He his son?”
45 Then with all the people listening, Yeshua said to the
disciples, 46 “Beware of the Torah scholars, who like to walk
around in long robes. They love greetings in the marketplaces,
the best seats in the synagogues, and places of honor at feasts.
47 They devour widows’ houses and make long prayers as a
show. These men will receive greater condemnation!”

Teaching in the Temple

Luke 21 1 Then Yeshua looked up and saw the rich dropping
their gifts into the treasury box. 2 He also saw a poor widow
dropping in two small copper coins.[139] 3 And He said, “Truly I
say to you, this poor widow has put in more than all the rest.
4 For all these put in their gifts from their surplus. But she, out
of her poverty, put in all she had to live on.”
5 And while some were talking about the Temple, how it was
decorated with beautiful stones and offerings, Yeshua said,
6 “As for these things you are looking at, the days will come
when not one stone will be left upon another. Every one will be
torn down!”
7 And they questioned Him, saying, “Teacher, so when will
these things happen? What will be the sign that these things
are about to take place?”
8 And He said, “Watch out that you are not led astray! For
many will come in My name, saying, ‘I am He’ and ‘The time is
near!’ Do not follow them. 9 And when you hear of wars and
chaos, do not be terrorized. For these things need to happen
first, but the end will not come at once.”
10 Then He continued telling them, “Nation will rise up
against nation, and kingdom against kingdom. 11 There will be
great earthquakes along with famines and epidemics in various
places, and there will be terrors along with great signs from
heaven. 12 But before all these things, they will grab you and
persecute you, handing you over to the synagogues and
prisons, and leading you away to kings and governors on
account of My name. 13 This will lead you to be a witness. 14 So
make up your minds not to prepare ahead of time to defend
yourselves—15 for I Myself will give you speech and wisdom that
none of your opponents will be able to resist or refute. 16 But
you will be handed over even by parents, brothers, relatives,
and friends—and they will put some of you to death. 17 And you
will be hated by all because of My name. 18 Yet not a hair of

your head will be lost. 19 By your endurance, you will gain your souls.

20 “But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. 21 Then those in Judea must flee to the mountains, and those inside the city must get out, and those in the countryside must not enter her. 22 For these are the days of punishment, to fulfill all that has been written.[140]

23 “Woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath on this people. 24 They will fall by the edge of the sword and be led away captive into all the nations. Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.[141]

25 “There will be signs in the sun and moon and stars. And upon the earth nations will be confused by the roaring of the sea and its waves.[142] 26 People will lose heart from fear and anticipation of what is overtaking the earth, for the powers of the heavens will be shaken.[143] 27 And then they will see the Son of Man coming in a cloud with power and great glory.[144] 28 Now when these things begin to happen, stand straight and lift up your heads, because your salvation is near!”

29 Then Yeshua told them a parable: “Look at the fig tree and all the trees. 30 As soon as they sprout their leaves, you see it and you know at once that summer is near. 31 So also, when you see these all these things happening, know that the kingdom of God is near. 32 Amen, I tell you, this generation will not pass away until all these things happen. 33 Heaven and earth will pass away, but My words will never pass away.[145]

34 “But watch out so your hearts are not weighed down by carousing, strong drink, and the worries of life. Do not let that day come upon you suddenly like a trap. 35 For it will come rushing upon all who live on the face of the whole earth. 36 But stay alert at all times, praying that you may have the strength to escape all these things about to happen, and to stand before the Son of Man.”

37 So during the days Yeshua was teaching in the Temple, but in the nights He went out and stayed on the Mount of Olives.
[146] 38 And all the people would come early in the morning to hear Him in the Temple.

The Day before *Pesach*

Luke 22 [1] Now the Feast of Matzah, which is called Passover, was approaching. [2] The ruling kohanim and Torah scholars were searching for a way to do away with Yeshua, for they were afraid of the people.

[3] Then satan entered into Judah, the one from Kriot, one of the twelve. [4] And he went away and talked with the ruling kohanim and officers of the Temple guard about how he might deliver Yeshua over to them. [5] They were delighted and agreed to give him money. [6] So he agreed and began looking for a chance to hand Yeshua over to them without a crowd.

[7] Then came the day of matzah when the Passover lamb had to be sacrificed. [8] Now Yeshua sent Peter and John, saying, "Go and prepare the Passover for us, so we may eat."

[9] Then they said to Him, "Where do You want us to prepare?"

[10] And He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters. [11] And say to the owner of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?"' [12] And with that, he will show you a large upper room, fully furnished. Make preparations there." [13] So they left and found just what Yeshua had told them, and they prepared the Passover.

The *Seder* in the Upper Room

[14] When the hour came, Yeshua reclined at table, and the emissaries with Him. [15] And He said to them, "I have eagerly desired to eat this Passover with you before I suffer. [16] For I tell you, I will never eat it again until it is fulfilled in the kingdom of God."

[17] And when He had taken a cup and offered the bracha, He said, "Take this and share it among yourselves. [18] For I tell you that I will never drink of the fruit of the vine from now on, until the kingdom of God comes."

19 And when He had taken matzah[147] and offered the bracha,
He broke it and gave it to them, saying, “This is My body, given
for you. Do this in memory of Me.” 20 In the same way, He took
the cup after the meal, saying, “This cup is the new covenant in
My blood, which is poured out for you.[148] 21 But look, the hand
of the one betraying Me is with Mine on the table.[149] 22 For
indeed, the Son of Man is going as has been predetermined;
but woe to that man by whom He is betrayed!”
23 So they began to discuss among themselves which of them
it might be who would do this thing. 24 But there was also a
quarrel among them about which of them is considered the
greatest. 25 And Yeshua said to them, “The kings of the nations
have mastery over them, and those exercising authority over
them are called ‘benefactors.’ 26 But with you, it is not so.
Rather, let the one who is greatest among you become like the
youngest, and the one who leads like the one who serves. 27 For
who is greater, the one who reclines or the one who serves? Is
it not the one who reclines? But I am among you as one who
serves.
28 “You are the ones who have remained with Me in My times
of testing. 29 And just as My Father has granted Me a kingdom,
so I grant to you 30 that you may eat and drink at My table in
My kingdom, and you shall sit upon thrones judging the twelve
tribes of Israel.
31 “Simon, Simon! Indeed, satan has demanded to sift you all
like wheat. 32 But I have prayed for you, Simon, that your faith
will not fail. And when you have turned back, strengthen your
brothers.”
33 But Simon said to Him, “Master, I am ready to go with You
even to prison and to death!”
34 But Yeshua said, “I tell you, Peter, a rooster will not crow
today until you have denied three times that you know Me.”
35 And He said to them, “When I sent you out without a money
pouch and travel bag and sandals, you didn’t lack anything, did
you?”
They said, “No, nothing.”

36 Then He said to them, “But now, whoever has a money
pouch must carry it as well as a travel bag. And whoever does
not own a sword must sell his cloak and buy one. 37 For I tell
you that this which is written must be fulfilled in Me: ‘And he
was counted with the lawless.’[150] For what is written about Me
is being fulfilled.”
38 But they said, “Master, look here! Two swords!”
And He said to them, “It is enough.”

Yeshua Prays at the Mount of Olives

39 And Yeshua came out and went as usual to the Mount of
Olives, and the disciples followed Him. 40 When he reached the
place, He said to them, “Pray that you will not enter into
temptation.” 41 And He pulled back about a stone’s throw from
them, got on His knees, and began to pray, 42 saying, “Father, if
You are willing, take this cup from Me; yet not My will, but
Yours be done.”
43 Now an angel from heaven appeared to Him and
strengthened Him. 44 And in His anguish, He was praying
fervently; and His sweat was like drops of blood falling down
on the ground. 45 When He rose up from prayer, He came to the
disciples and found them asleep, exhausted from grief. 46 And
He said to them, “Why are you sleeping? Get up and pray, so
that you won’t enter into temptation.”

Betrayed!

47 While Yeshua was speaking, suddenly a crowd came, and
the one called Judah, one of the Twelve, approached Yeshua to
kiss Him. 48 But Yeshua said to him, “Judah, with a kiss you
betray the Son of Man?”[151]
49 When those around Him saw what was going to happen,
they said to Him, “Master, shall we strike with the sword?”
50 And one of them struck the servant of the kohen gadol and
cut off his right ear.

51 But Yeshua answered and said, “Stop this now!” And He
touched the man’s ear and healed him.
52 Then Yeshua said to the ruling kohanim, officers of the
Temple guard, and the elders who had come against Him,
“Have you come out with swords and clubs as you would
against a revolutionary? 53 Every day I was with you in the
Temple, yet you did not lay a finger on Me. But this is yours—
the hour and the power of darkness.” 54 Then they seized
Yeshua and led Him away and brought Him into the house of
the kohen gadol. But Peter was following from a distance.

Denied Three Times

55 Now they had lit a fire in the center of the courtyard and
sat down together, and Peter was sitting among them. 56 Then a
servant girl saw him sitting at the fire. She looked straight at
him and said, “This one was with Him too!”
57 But he denied it, saying, “Woman, I don’t know Him!”
58 A little later, another saw him and said, “You too are one of
them.”
But Peter said, “Man, I am not!”
59 And about an hour later, another began to insist, saying,
“Certainly this fellow was with Him, for he too is a Galilean!”
60 But Peter said, “Man, I don’t know what you’re talking
about!” And immediately, while he was still speaking, a rooster
crowed. 61 And the Lord turned and looked straight at Peter.
Then Peter remembered the word of the Lord, how He had told
him, ‘Before the rooster crows today, you will deny Me three
times.’
62 And Peter went out and wept bitterly.

Beaten by Roman Soldiers

63 Now the men who were guarding Yeshua began mocking
and beating Him. 64 They blindfolded Him and kept asking Him,
saying, “Prophesy! Who is the one who hit You?” 65 And reviling
Him, they were saying many other things against Him.

Brought Before the Council

66 As it become day, the elders of the people gathered
together, both ruling kohanim and Torah scholars, and they led
Him away to their council, saying, 67 “If You are Mashiach, tell
us.”

But Yeshua said to them, “If I tell you, you will never believe;
68 and if I ask you, you will never answer. 69 But from now on,
the Son of Man is seated at the right hand of the power of
God.”[152]

70 Then they all said, “Are You then Ben-Elohim?”

And to them He said, “You say that I am.”

71 Then they said, “What further need do we have for
testimony? For we have heard it ourselves from His own
mouth!”

Brought Before Pilate

Luke 23 [1] Then the entire assembly got up and brought Yeshua
to Pilate. [2] And they began to accuse Him, saying, “We found
this fellow subverting our nation, forbidding payment of taxes
to Caesar and saying that He Himself is Messiah—a king.”
[3] So Pilate questioned Him, saying, “Are You the King of the
Jews?”
“As you say,” Yeshua replied.
[4] Then Pilate said to the ruling kohanim and the crowds, “I
find no case against this Man.”
[5] But they kept insisting, saying, “He stirs up the people,
teaching throughout all Judea, starting from the Galilee to as
far as here.”
[6] But when Pilate heard this, he asked whether the Man was
a Galilean. [7] And when he learned that Yeshua was from
Herod’s jurisdiction, he sent Him to Herod, who was also in
Jerusalem at that time.

Brought Before Herod

8 Now Herod was overjoyed when he saw Yeshua, for he had
wanted to see Him for a long time, because he had heard about
Him and was hoping to see some miracle done by Him. 9 He
was questioning Yeshua on many issues, but Yeshua did not
answer at all.[153] 10 And the ruling kohanim and the Torah
scholars stood their ground, strongly accusing Him.
11 Now Herod together with his soldiers were treating Him
with contempt and mocking Him.[154] They put splendid clothing
on Him and sent Him back to Pilate. 12 And Herod and Pilate
became friends with one another from that very day, for
previously they had been enemies with one another.

Pilate's Decree

13 Now Pilate called together the ruling kohanim, the leaders,
and the people. 14 And he said to them, "You brought this Man
to me as one who incites the people to revolt. But having
examined Him in your presence, I have found no case against
this Man regarding what you accuse Him of doing. 15 Nor did
Herod, for he sent Him back to us. Indeed, He has done
nothing that is worthy of death. 16 Therefore I will scourge Him
and release Him."(17)[155]
18 But they shouted out all together, saying, "Take this fellow
away! Release to us Bar-Abba!"[156] 19 (He was someone who had
been thrown into prison for a rebellion in the city and murder.)
20 Again Pilate addressed them, wanting to release Yeshua;
21 but they kept shouting out, saying, "Execute, execute Him!"
22 And a third time he spoke to them, "Why? What evil has
this One done? I have found in Him no fault deserving of death.
Therefore, I will scourge and release Him."
23 But they were insistent, demanding with loud shouts that
He be executed. And their voices prevailed. 24 So Pilate decreed
that their demand be put into effect. 25 And He released the one

they were asking for, the one thrown in jail for insurrection and murder. But he handed over Yeshua to their will.

Executed on the Stake

26 As they led Him away, they grabbed a man, Simon of
Cyrene, coming in from the countryside. They placed on him
the cross-beam,[157] to carry behind Yeshua.
27 Now a great multitude of people was following Him,
including women who were mourning and singing dirges for
Him. 28 But Yeshua, turning to them, said, “Daughters of
Jerusalem, do not weep for Me, but for yourselves and your
children. 29 For indeed, the days are coming when they will say,
‘Blessed are barren, and the wombs that never gave birth, and
the breasts that did not feed.’

30 ‘Then they will begin to say to the montains, ‘Fall on
us!’
and to the hills, ‘Cover us!’[158]

31 “For if they do these things when the wood is green, what
will happen when it is dry?”
32 Others, two evildoers, were also led away to be put to death
with Him. 33 When they came to the place called the Skull,
there they crucified Him and the evildoers, one on His right
and the other on His left.
34 But Yeshua was saying, “Father, forgive them, for they do
not know what they are doing.” Then they cast lots, dividing up
His clothing.[159]
35 The people stood there watching. And even the leaders
were sneering at Him, saying, “He saved others; let Him save
Himself if He is the Messiah of God, the Chosen One!”[160]
36 The soldiers likewise mocked Him, coming up and bringing
Him sour wine,[161] 37 and saying, “If You are the King of the
Jews, save Yourself.”
38 Now there was also an inscription over Him:[162] THIS IS
THE KING OF THE JEWS. 39 One of the evildoers hanging there
was jeering at Him, saying, “Aren’t You the Messiah? Save
Yourself—and us!”

[40] But the other one, rebuking him, replied, “Don’t you fear God, since you are under the same sentence? [41] We’re getting what we deserve for our actions, and rightly so—but this One has done nothing wrong.” [42] And he said, “Yeshua, remember me when You come into Your kingdom.”

[43] Yeshua said to him, “Amen, I tell you, today you shall be with Me in Paradise.”

Temple Curtain Torn in Two

44 It was now about the sixth hour, and darkness fell over the
whole land until the ninth hour,[163] 45 for the sun died out. And
the curtain[164] of the Temple was torn in two.
46 And Yeshua, crying out with a loud voice, said, “Father,
‘into Your hands I entrust My spirit.’”[165] When He had said
this, He breathed His last.
47 Now when the centurion saw what had happened, he began
glorifying God, saying, “Truly this was a righteous Man.”
48 And all the crowds assembled for this spectacle, when they
saw what had happened, began to turn back, beating their
breasts. 49 But all Yeshua’s acquaintances, and the women who
were following Him from the Galilee, were standing at a
distance, watching these things.

Buried in a Rich Man’s Tomb

50 Now there was a man named Joseph, a council member, a
good and righteous man. 51 (He had not been in agreement with
the council and their action.) He was from the Judean town of
Arimathea, and he was waiting for the kingdom of God. 52 This
man went to Pilate and asked for Yeshua’s body. 53 And he took
it down, wrapped it in a linen cloth, and laid Him in a tomb[166]
cut out of the rock, where no one had ever yet been laid.
54 Now it was the Day of Preparation, and Shabbat was
approaching. 55 The women who had come with Him from the
Galilee followed, and they saw the tomb and how His body was
laid. 56 Then they returned and prepared spices and perfumes.
But on Shabbat they rested according to the commandment.

Women Visit the Garden Tomb

Luke 24 [1] Now on the first day of the week, at daybreak, the
women came to the tomb, carrying the spices they had
prepared. [2] They found the stone had been rolled away from the
tomb; [3] but when they entered, they did not find the body of the
Lord Yeshua.

[4] And while they were perplexed about this, suddenly two
men in dazzling clothes stood beside them. [5] The women were
terrified and bowed their faces to the ground, but the men said
to them, “Why do you search for the living among the dead?
[6] He is not here, but He is risen! Remember what He told you
when He was still in the Galilee, [7] saying that the Son of Man
must be delivered into the hands of sinful men, and be
executed, and on the third day rise up.”

[8] And they were reminded of His words. [9] And when they
returned from the tomb, they told all these things to the eleven
and to everyone else. [10] Now it was Miriam from Magdala,
Joanna, the Miriam of Jacob and others together with them who
were telling these things to the emissaries. [11] But these words
appeared to them as nonsense, and they would not believe
them. [12] But Peter got up and ran to the tomb. Leaning in, he
sees only the linen cloths. And he went away to his home,
marveling at what had happened.

Eyes Open in Emmaus

13 Now behold, two of them on that very day were traveling to
a village named Emmaus, a distance of about seven miles[167]
from Jerusalem. 14 They were speaking with one another about
all the things that had been happening. 15 While they were
talking and discussing, Yeshua Himself approached and began
traveling with them. 16 But their eyes were kept from
recognizing Him.

17 Then He said to them, “What are these things you are
discussing with one another as you are walking along?”

They stood still, looking gloomy. 18 Then the one named
Cleopas answered and said to Him, “Are You the only one
visiting Jerusalem who doesn’t know the things that happened
there in these days?”

19 Yeshua said to them, “What kind of things?”

And they said to Him, “The things about Yeshua from
Natzeret, who was a Prophet, powerful in deed and word
before God and all the people—20 how the ruling kohanim and
our leaders handed Him over to be sentenced to death, and
they executed Him. 21 But we were hoping that He was the One
about to redeem Israel. Besides all this, today is the third day
since these things happened.

22 “But also some women among us amazed us. Early in the
morning they were at the tomb. 23 When they didn’t find His
body, they came saying that they had also seen a vision of
angels, who said He is alive! 24 Some of those with us went to
the tomb and found it just as the women said, but they did not
see Him.”

25 Yeshua said to them, “Oh foolish ones, so slow of heart to
put your trust in all that the prophets spoke! 26 Was it not
necessary for Messiah to suffer these things and to enter into
His glory?” 27 Then beginning with Moses and all the Prophets,
He explained to them the things written about Himself in all
the Scriptures.

28 They approached the village where they were going, and
He acted as though He were going farther on. 29 But they urged
Him, saying, “Stay with us, for it is nearly evening and the day
is already gone.” So He went in to stay with them.
30 And it happened that when He was reclining at the table
with them, He took the matzah,[168] offered a bracha and,
breaking it, gave it to them. 31 Then their eyes were opened and
they recognized Him, and He disappeared from them.

Good News for the Disciples in Jerusalem

32 They said to one another, “Didn’t our heart burn within us
while He was speaking with us on the road, while He was
explaining the Scriptures to us?” 33 And they got up that very
hour and returned to Jerusalem. They found the eleven and
others with them gathered together, 34 saying, “The Lord is
risen indeed! He has appeared to Simon!” 35 Then they began
telling about the events on the road and how He became
recognized by them in the breaking of the matzah.
36 While they were speaking of these things, Yeshua Himself
stood in the midst of them and said, “Shalom Aleichem!” 37 But
they were startled and terrified, thinking they were seeing a
ghost.
38 Then He said to them, “Why are you so shaken? And why
do doubts arise in your heart? 39 Look at My hands and My feet
—it is I Myself! Touch Me and see! For a spirit doesn’t have
flesh and bones, as you see I have.” 40 And when He had said
this, He showed them His hands and His feet.
41 But while they were still in disbelief due to joy and wonder,
He said to them, “Do you have anything to eat here?”
42 They gave Him a piece of broiled fish, 43 and He took it and
ate it in their presence. 44 Then He said to them, “These are My
words which I spoke to you while I was still with you—
everything written concerning Me in the Torah of Moses and
the Prophets and the Psalms must be fulfilled.
45 Then He opened their minds to understand the Scriptures,
46 and He said to them, “So it is written, that the Messiah is to

suffer and to rise from the dead on the third day, 47 and that
repentance for the removal of sins[169] is to be proclaimed in His
name to all nations, beginning from Jerusalem.[170] 48 You are
witnesses of these things. 49 And behold, I am sending the
promise of My Father upon you; but you are to stay in the city
until you are clothed with power from on high.”

Yeshua Ascends into Heaven

50 Then Yeshua led them out as far as Bethany, and He lifted
up His hands[171] and blessed them. 51 And while blessing them,
He departed from them and was taken up into heaven. 52 After
worshiping Him, they returned to Jerusalem with great joy.
53 And they were continually in the Temple, praising God.

John

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21

The Word Becomes Flesh

John 1 1 In the beginning was the Word.[1] The Word was with
God, and the Word was God. 2 He was with God in the
beginning. 3 All things were made through Him, and apart from
Him nothing was made that has come into being. 4 In Him was
life, and the life was the light of men. 5 The light shines in the
darkness, and the darkness has not overpowered it.

6 There came a man sent from God, whose name was John.
7 He came as a witness to testify about the light, so that
through him everyone might believe. 8 He was not the light, but
he came to bear witness concerning the light. 9 The true light,
coming into the world, gives light to every man.

10 He was in the world, and the world was made through Him;
but the world did not know Him. 11 He came to His own, but His
own did not receive Him. 12 But whoever did receive Him, those
trusting in His name, to these He gave the right to become
children of God. 13 They were born not of a bloodline, nor of
human desire, nor of man's will, but of God. 14 And the Word
became flesh and tabernacled among us. We looked upon His
glory,[2] the glory of the one and only[3] from the Father, full of
grace and truth.

15 John testifies about Him. He cried out, saying, "This is He
of whom I said, 'The One who comes after me is above me,
because He existed before me.'" 16 Out of His fullness, we have
all received grace on top of grace. 17 Torah was given through
Moses; grace and truth came through Yeshua the Messiah.
18 No one has ever seen God; but the one and only God,[4] in the
Father's embrace, has made Him known.

John's Witness to Israel's Leaders

19 This is John's testimony, when the Judean leaders sent
kohanim and Levites from Jerusalem to ask him, "Who are
you?"

20 He openly admitted and did not deny; he admitted, “I am
not the Messiah.”
21 “What then? Are you Elijah?” they asked him.
“I am not,” said John.
“Are you the Prophet?”
“No,” he answered.
22 So they said to him, “Who are you? Give us an answer for
those who sent us. What do you say about yourself?”
23 He said, “I am ‘the voice of one crying in the wilderness,
“Make straight the way of ADONAI,”’[5] as the prophet Isaiah
said.”
24 Now those sent were from the Pharisees. 25 They asked him,
“If you’re not the Messiah, Elijah, or the Prophet, why then are
you immersing?”
26 “I immerse in water,” John answered. “Among you stands
One you do not know, 27 coming after me, whose sandals I’m
not worthy to untie.” 28 These things happened in Bethany
beyond the Jordan, where John was immersing.

Behold, the Lamb of God

29 The next day, John sees Yeshua coming to him and says,
“Behold, the Lamb[6] of God who takes away the sin of the
world! 30 This is the One about whom I told you, ‘He who comes
after me is above me, because He was before me.’ 31 I didn’t
know Him, but I came immersing with water so that He might
be revealed to Israel.”
32 Then John testified, “I have seen the Ruach coming down
like a dove out of heaven, and it remained on Him. 33 I did not
know Him; but the One who sent me to immerse in water said
to me, ‘The One on whom you see the Ruach coming down and
remaining, this is the One who immerses in the Ruach ha-
Kodesh.’ 34 And I have seen and testified that this is Ben-
Elohim.”[7]

Yeshua’s First Disciples

35 Again the next day, John was standing with two of his
disciples 36 and watched Yeshua walking by. He said, “Behold,
the Lamb of God!” 37 The two disciples heard him say this, and
they followed Yeshua.
38 Yeshua turned around and saw them following. He said to
them, “What are you looking for?”
They said to Him, “Rabbi” (which is translated Teacher),
“where are you staying?”
39 “Come and see,” Yeshua tells them. So they came and saw
where He was staying, and they spent that day with Him. It
was about the tenth hour.[8]
40 Andrew, the brother of Simon Peter, was one of the two
who heard John speak and followed Yeshua. 41 First he finds his
own brother Simon and tells him, “We’ve found the Messiah!”
(which is translated Anointed One).
42 Andrew brought Simon to Yeshua. Yeshua looked at him
and said, “You are Simon, son of John. You shall be called Kefa
(which is translated Peter).”

Disciples Offer Witness

43 The next day, Yeshua decided to go to the Galilee. He finds
Philip and says to him, “Follow Me!” 44 Now Philip was from
Bethsaida, the same town as Andrew and Peter.
45 Philip finds Nathanael and tells him, “We’ve found the One
that Moses in the Torah, and also the prophets, wrote about
—Yeshua of Natzeret, the son of Joseph!”
46 “Natzeret!” Nathanael answered. “Can anything good come
from there?”
Philip said to him, “Come and see.”
47 Yeshua saw Nathanael coming toward Him. He said, “Look,
a true Israelite! There’s nothing false in him.”
48 Nathanael said to Him, “How do you know me?”
Yeshua answered, “Before Philip called you, when you were
under the fig tree, I saw you.”
49 “Rabbi,” Nathanael answered, “You are Ben-Elohim! You
are the King of Israel!”[9]
50 “Because I told you that I saw you under the fig tree, you
believe?” Yeshua replied to him. “You will see greater things
than that!” 51 And He said, “Amen, amen I tell you, you will see
heaven opened and the angels of God going up and coming
down on the Son of Man!”[10]

Water to Wine

John 2 1 On the third day, there was a wedding at Cana in the
Galilee. Yeshua's mother was there, 2 and Yeshua and His
disciples were also invited to the wedding. 3 When the wine ran
out, Yeshua's mother said to Him, "They don't have any wine!"
4 Yeshua said to her, "Woman, what does this have to do with
you and Me? My hour hasn't come yet."
5 His mother said to the servants, "Do whatever He tells you."
6 Now there were six stone jars, used for the Jewish ritual of
purification, each holding two to three measures.[11] 7 Yeshua
said to them, "Fill the jars with water!" So they filled them up
to the top. 8 Then He said to them, "Take some water out, and
give it to the headwaiter." And they brought it.
9 Now the headwaiter did not know where it had come from,
but the servants who had drawn the water knew. As the
headwaiter tasted the water that had become wine, he calls the
bridegroom 10 and says to him, "Everyone brings out the good
wine first, and whenever they are drunk, then the worse. But
you've reserved the good wine until now!" 11 Yeshua did this,
the first of the signs, in Cana of the Galilee—He revealed His
glory, and His disciples believed in Him.

Yeshua Purges the Temple

12 After this Yeshua went down to Capernaum with His
mother, brothers,[12] and disciples, and they stayed there a few
days. 13 The Jewish feast of Passover was near, so Yeshua went
up to Jerusalem. 14 In the Temple, He found the merchants
selling oxen, sheep, and doves; also the moneychangers sitting
there. 15 Then He made a whip of cords and drove them all out
of the Temple, both the sheep and oxen. He dumped out the
coins of the moneychangers and overturned their tables. 16 To
those selling doves, He said, "Get these things out of here!
Stop making My Father's house a marketplace!" 17 His disciples

remembered that it is written, “Zeal for your House will consume Me!”[13]

18 The Judean leaders responded, “What sign do You show us, since You are doing these things?”

19 “Destroy this Temple,” Yeshua answered them, “and in three days I will raise it up.”

20 The Judean leaders then said to Him, “Forty-six years this Temple was being built, and You will raise it up in three days?” 21 But He was talking about the temple of His body. 22 So after He was raised from the dead, His disciples remembered that He was talking about this. Then they believed the Scripture and the word that Yeshua had spoken.

23 Now when He was in Jerusalem for the Passover, during the feast, many believed in His name, seeing the signs He was doing. 24 But Yeshua did not entrust Himself to them, because He knew all men. 25 He did not need anyone to testify about man, for He knew what was in man.

A Pharisee Comes Seeking Truth

John 3 1 Now there was a man, a Pharisee named Nicodemus, a
ruler of the Jewish people. 2 He came to Yeshua at night and
said, “Rabbi, we know that You, a teacher, have come from
God. For no one can perform these signs which You do unless
God is with Him!”
3 Yeshua answered him, “Amen, amen I tell you, unless one is
born from above,[14] he cannot see the kingdom of God.”
4 “How can a man be born when he is old?” Nicodemus said
to Him. “He cannot enter his mother’s womb a second time and
be born, can he?”
5 Yeshua answered, “Amen, amen I tell you, unless one is
born of water and spirit,[15] he cannot enter the kingdom of
God. 6 What is born of the flesh is flesh, and what is born of the
Spirit is spirit. 7 Do not be surprised that I said to you, ‘You all
must be born from above.’ 8 The wind blows where it wishes
and you hear its sound, but you do not know where it comes
from or where it goes. So it is with everyone born of the Spirit.”

The Father’s Love Revealed

9 “How can these things happen?” Nicodemus said.
10 Yeshua answered him, “You’re a teacher of Israel and you
do not understand these things? 11 Amen, amen I tell you, We
speak about what We know and testify about what We have
seen. Yet you all do not receive Our testimony! 12 If you do not
believe the earthly things I told you, how will you believe when
I tell you about heavenly things? 13 No one has gone up into
heaven except the One who came down from heaven—the Son
of Man. 14 Just as Moses lifted up the serpent in the desert,[16]
so the Son of Man must be lifted up, 15 so that whoever believes
in Him may have eternal life!
16 “For God so loved the world that He gave His one and only
Son, that whoever believes in Him shall not perish but have
eternal life. 17 God did not send the Son into the world to

condemn the world, but in order that the world might be saved through Him. 18 The one who believes in Him is not condemned; but whoever does not believe has been condemned already, because he has not put his trust in the name of the one and only Ben-Elohim.

19 “Now this is the judgment, that the light has come into the world and men loved the darkness instead of the light,[17] because their deeds were evil. 20 For everyone who does evil hates the light and does not come to the light, so that their deeds will not be exposed. 21 But whoever practices the truth comes to the light, so that it may be made known that his deeds have been accomplished in God.”

The Living Word, Source of Life

22 Afterwards, Yeshua and His disciples came to the land of Judea. There He was staying with them and immersing. 23 Now John also was immersing at Aenon near Salim, because much water was there and many were coming and being immersed; 24 for John had not yet been thrown into prison.

25 Now an argument came up between John’s disciples and a Judean concerning purification. 26 They came to John and said, “Rabbi, the One who was with you beyond the Jordan, the One you testified about—look, He is immersing, and all are coming to Him!”

27 John answered, “A man can receive nothing unless it has been given to him from heaven. 28 You yourselves testify that I said, ‘I am not the Messiah,’ but rather, ‘I am sent before Him.’ 29 The one who has the bride is the bridegroom, but the best man rejoices when he stands and hears the bridegroom’s voice. So now my joy is complete! 30 He must increase, while I must decrease.”

31 The One who comes from above is above all. The one who is from the earth is of the earth, and of the earth he speaks. The One who comes from heaven is above all. 32 And what He has seen and heard, He testifies to that; yet no one receives His

testimony. [33] Whoever receives His testimony has certified that God is true.

[34] The One whom God has sent speaks the words of God, for God gives the Ruach without limit. [35] The Father loves the Son and has given everything into His hand. [36] He who trusts in the Son has eternal life. He who does not obey the Son will not see life, but the wrath of God remains on him.

Yeshua Offers Living Water

John 4 **1** Now Yeshua knew that the Pharisees heard that He
was making and immersing more disciples than John.
2 (Although Yeshua Himself was not immersing, His disciples
were.) **3** So He left Judea and went back again to the Galilee.
4 But He needed to pass through Samaria. **5** So He comes to a
Samaritan town called Shechem, near the plot of land that
Jacob gave to his son Joseph.[18] **6** Now Jacob's well was there.
So Yeshua, exhausted from the journey, was sitting by the well.
It was midday.[19]
7 A Samaritan woman comes to draw water. "Give me a
drink," Yeshua tells her, **8** for His disciples had gone away to
the town to buy food.
9 Then the Samaritan woman tells Him, "How is it that You, a
Jew, ask me, a Samaritan woman, for a drink?" (For Jewish
people don't deal with Samaritans.)
10 Yeshua replied to her, "If you knew the gift of God, and who
it is who is saying to you, 'Give Me a drink,' you would have
asked Him, and He would have given you living water."
11 "Sir," the woman tells Him, "You don't have a bucket, and
the well is deep. Then from where do You get this living water?
12 You're not greater than our father Jacob, are You? He gave us
this well. He drank out of it himself, with his sons and his
cattle."
13 Yeshua replied to her, "Everyone who drinks from this
water will get thirsty again. **14** But whoever drinks of the water
that I will give him shall never be thirsty. The water that I give
him will become a fountain of water within him, springing up to
eternal life!"
15 "Sir," the woman tells Him, "give me this water, so I won't
get thirsty or have to come all the way here to draw water!"
16 He tells her, "Go call your husband, and then come back
here."
17 "I don't have a husband," the woman replied.

Yeshua tells her, “You’ve said it right, ‘I have no husband.’
18 For you’ve had five husbands, and the man you have now
isn’t your husband. This you’ve spoken truthfully!”
19 “Sir,” the woman tells Him, “I see that You are a prophet!
20 Our fathers worshiped on this mountain, but you all say that
the place where we must worship is in Jerusalem.”
21 Yeshua tells her, “Woman, believe Me, an hour is coming
when you will worship the Father neither on this mountain nor
in Jerusalem. 22 You worship what you do not know; we worship
what we know, for salvation is from the Jews. 23 But an hour is
coming—it is here now—when the true worshipers will worship
the Father in spirit and truth, for the Father is seeking such
people as His worshipers. 24 God is Spirit, and those who
worship Him must worship in spirit and truth.”
25 The woman tells Him, “I know that Messiah is coming (He
who is called the Anointed One.)[20] When He comes, He will
explain everything to us.”
26 Yeshua tells her, “I—the One speaking to you—I am.”

Ready for Harvest

[27] At this moment, His disciples came back. They were amazed that He was speaking with a woman. Yet no one said, “What do You want?” or “Why are You speaking with her?”
[28] So the woman left her water jar and went back to the town. She tells the people, [29] “Come see a man who told me everything I ever did! He couldn’t be the Messiah, could He?” [30] The people left the town and began coming to Him.
[31] Meanwhile, the disciples were pressing Him, “Rabbi, eat!”
[32] But He said to them, “I have food to eat that you know nothing about.”
[33] So the disciples were saying to each other, “No one brought Him food to eat, did they?”
[34] Yeshua tells them, “My food is to do the will of the One who sent Me and to accomplish His work. [35] Don’t you say, ‘Four more months, and then comes the harvest’? Look, I tell you, lift up your eyes and look at the fields! They are white and ready for harvest.
[36] “The reaper receives a reward and gathers fruit for eternal life, so that the sower and reaper may rejoice together. [37] For the saying is true, ‘One sows and another reaps.’ [38] I sent you to reap what you haven’t worked for. Others have worked hard, and you have joined in their work.”
[39] Many of the Samaritans from that town put their trust in Him because of the word of the woman testifying, “He told me everything I ever did!” [40] So when the Samaritans came to Him, they kept asking Him to stay with them. He stayed there two days, [41] and many more believed because of His word. [42] They kept telling the woman, “It’s no longer because of your words that we believe. We’ve heard for ourselves! Now we know that this really is the Savior of the world!”

Life for a Dying Son

43 After the two days, He went on from there into the Galilee.
44 Now Yeshua Himself had testified that a prophet has no
honor in his own country. 45 But when He came into the Galilee,
they welcomed Him. For they had seen all He had done at the
feast in Jerusalem, since they also had gone up to celebrate.
46 So He went again to Cana of the Galilee, where He had
turned the water into wine. Now there was a nobleman whose
son was sick in Capernaum. 47 When he heard that Yeshua had
come from Judea to the Galilee, he went to Him and begged
Him to come down and heal his son; for he was about to die.
48 Then Yeshua said to him, “Unless you all see signs and
wonders, you’ll never believe!”
49 The nobleman said to Him, “Sir, come down before my
child dies!”
50 Yeshua tells him, “Go! Your son lives!”
The man believed the word that Yeshua said to him and
started off. 51 While on his way down, his servants met him,
saying that his son was living. 52 So he asked them the hour
when the boy began to get better. They said, “The fever left
him yesterday at about the seventh hour.”[21]
53 Then the father realized that it was the same hour Yeshua
said to him, “Your son lives!” Now he himself believed, along
with his whole household. 54 Yeshua did this as the second sign,
after He had come again from Judea into the Galilee.

Healing on *Shabbat*

John 5 **1** After this there was a Jewish feast, and Yeshua went up
to Jerusalem. **2** Now in Jerusalem there is a pool by the sheep
gate, called Bethzatha in Aramaic,[22] which has five porches.
3 In these a crowd of invalids was lying around—blind, lame,
disabled.(**4**)[23]

5 Now a certain man had been an invalid there for thirty-eight
years. **6** Seeing him lying there and knowing he had been that
way a long time, Yeshua said to him, “Do you want to get well?”

7 The invalid answered Him, “Sir, I have nobody to put me
into the pool when the water is stirred up. While I’m trying to
get in, somebody else steps down before me!”

8 Yeshua tells him, “Get up! Pick up your mat and walk!”

9 Immediately, the man was healed! He took up his mat and
started walking around. Now that day was Shabbat, **10** so
Judean leaders were saying to the man who was healed, “It’s
Shabbat! It’s not permitted for you to carry your mat.”

11 But he answered them, “The man who made me well told
me, ‘Pick up your mat and walk.’”

12 They asked him, “Who is the man who told you, ‘Pick up
your mat and walk’?” **13** But the man who had been healed
didn’t know who it was, for Yeshua had slipped away into the
crowd in that place.

14 Afterwards, Yeshua finds him in the Temple. He said to
him, “Look, you’ve been healed! Stop sinning, so nothing worse
happens to you.” **15** The man left and told the Judean leaders
that it was Yeshua who had made him well.

Sent by the Father

16 Because Yeshua was doing these things on Shabbat, the
Judean leaders started persecuting Him. 17 But Yeshua said to
them, “My Father is still working, and I also am working.” 18 So
for this reason the Judean leaders kept trying even harder to
kill Him—because He was not only breaking Shabbat,[24] but
also calling God His own Father, making Himself equal with
God.

19 Therefore Yeshua answered them, “Amen, amen I tell you,
the Son cannot do anything by Himself. He can do only what
He sees the Father doing. Whatever the Father does, the Son
does likewise. 20 For the Father loves the Son and shows Him
everything He does. He will show Him even greater works than
these, so that you will be amazed. 21 For just as the Father
raises the dead and gives them life, so also the Son gives life to
whomever He wants. 22 The Father does not judge anyone, but
has handed over all judgment to the Son 23 so that all should
honor the Son, just as they honor the Father. Whoever does not
honor the Son does not honor the Father who sent Him.

24 “Amen, amen I tell you, whoever hears My word and trusts
the One who sent Me has eternal life. He does not come into
judgment, but has passed over from death into life. 25 Amen,
amen I tell you, an hour is coming and is now here, when the
dead will hear the voice of Ben-Elohim. Those who hear will
live! 26 For just as the Father has life in Himself, so also He has
granted the Son to have life in Himself. 27 Also He has given the
Son authority to judge, because He is the Son of Man.

28 “Do not be amazed at this, for an hour is coming when all
who are in their graves will hear His voice 29 and come out![25]
Those who have done good will come to a resurrection of life,
and those who have done evil will come to a resurrection of
judgment. 30 I can do nothing on My own. Just as I hear, I judge;
and My judgment is just, for I do not seek My own will, but the
will of the One who sent Me.”

The Father Testifies about the Son

31 “If I testify about Myself, My witness is not valid. 32 There is
another who testifies about Me, and I know that the testimony
He gives is true. 33 You have sent to John, and he has testified
to the truth. 34 I do not receive the testimony of man, but I say
these things so that you may be saved. 35 He was the lamp that
was burning and shining, and you wanted to rejoice for a while
in his light.

36 “But the testimony I have is greater than that from John.
The works the Father has given Me to finish—the very works I
am doing—testify about Me, that the Father has sent Me. 37 And
the Father who sent Me has testified concerning Me. You have
never heard His voice nor seen His form. 38 Nor do you have His
Word living in you, because you do not trust the One He sent.
39 You search the Scriptures because you suppose that in them
you have eternal life. It is these that testify about Me. 40 Yet you
are unwilling to come to Me so that you may have life!

41 “I do not accept glory from men. 42 But I know you, that you
do not have the love of God in yourselves. 43 I have come in My
Father’s name, and you do not receive Me. But if another
comes in his own name, you will receive him. 44 How can you
believe, when you receive glory from one another and you do
not seek the glory that comes from God alone?

45 “Do not think that I will accuse you before the Father. The
one who accuses you is Moses, in whom you have put your
hope. 46 For if you were believing Moses, you would believe Me
—because he wrote about Me. 47 But since you do not believe
his writings, how will you believe My words?”[26]

New *Manna* in the Wilderness

John 6 **1** Afterwards, Yeshua went away to the other side of the
Sea of Galilee, also known as the Sea of Tiberias. **2** A large
crowd kept following Him, because they were watching the
signs He was performing on the sick. **3** Then Yeshua went up
the mountainside and sat down there with His disciples.
4 Passover, the Jewish feast, was near.

5 Lifting up His eyes and seeing a large crowd coming to Him,
Yeshua said to Philip, "Where will we buy bread so these may
eat?" **6** Now Yeshua was saying this to test him, for He knew
what He was about to do.

7 Philip answered Him, "Two hundred denarii[27] isn't enough
to buy bread for each to get a little bit!"

8 One of His disciples, Andrew, Simon Peter's brother, said to
Him, **9** "There's a boy here who has five barley loaves and two
fish—but what's that for so many?"

10 Yeshua said, "Make the people recline." There was much
grass in the area. So the men reclined, about five thousand in
number. **11** Then Yeshua picked up the loaves. And having given
thanks, He distributed bread to everyone who was reclining.
He did the same with the fish, as much as they wanted.

12 When the people were full, Yeshua said to His disciples,
"Gather up the leftovers, so nothing is wasted." **13** So they
gathered them and filled twelve baskets with broken pieces
from the five barley loaves, which were left over by those who
had finished eating.

14 When the people saw the sign that Yeshua performed, they
began to say, "This is most certainly the Prophet who is to
come into the world!"[28] **15** Realizing that they were about to
come and seize Him by force to make Him king, Yeshua
withdrew again to the mountain, Himself alone.

The Savior on the Sea

16 Now when evening came, Yeshua's disciples went down to
the sea. 17 Getting into a boat, they set out to cross the sea
toward Capernaum. By now it had become dark, and still
Yeshua had not come to them. 18 A great wind began to blow,
stirring up the sea.
19 After they had rowed about twenty-five or thirty stadia,[29]
they catch sight of Yeshua walking on the sea, approaching the
boat. They were terrified! 20 But Yeshua says to them, "I am.
Don't be afraid."[30] 21 Then they wanted to take Him into the
boat, and right away the boat reached the shore where they
were headed.

The Bread from Heaven

22 The next day, the crowd remaining on the other side of the
sea realized that no other boat had been there except the one,
and that Yeshua hadn't gone into the boat with His disciples,
but that His disciples had gone away alone. 23 Some other boats
from Tiberias came close to the place where they had eaten the
bread after the Master had given thanks. 24 So when the crowd
realized that neither Yeshua nor His disciples were there, they
got into the boats and set off for Capernaum to find Him.
25 When they found Him on the other side of the sea, they said,
"Rabbi, when did You get here?"
26 Yeshua responded to them, "Amen, amen I tell you, you
seek Me not because you saw signs, but because you ate all the
bread and were filled. 27 Don't work for food that spoils, but for
the food that endures to eternal life, which the Son of Man will
give to you. For on Him, God the Father has put the seal of
approval."
28 Then they said to Him, "What shall we do to perform the
works of God?"
29 Yeshua answered them, "This is the work of God, to trust in
the One He sent."
30 So they said to Him, "Then what sign do You perform, so
that we may see and believe You? What work do You do? 31 Our
fathers ate the manna in the wilderness; as it is written, 'Out of
heaven He gave them bread to eat.'"[31]
32 Yeshua answered them, "Amen, amen I tell you, it isn't
Moses who has given you bread from heaven, but My Father
gives you the true bread from heaven. 33 For the bread of God is
the One coming down from heaven and giving life to the
world."
34 So they said to Him, "Sir, give us this bread from now on!"
35 Yeshua said to them, "I am the bread of life. Whoever
comes to Me will never be hungry, and whoever believes in Me
will never be thirsty. 36 But I told you that you have seen Me,
yet you do not believe. 37 Everyone the Father gives Me will

come to Me, and anyone coming to Me I will never reject. 38 For
I have come down from heaven not to do My own will but the
will of the One who sent Me.
39 “Now this is the will of the One who sent Me, that I lose not
one of all He has given Me, but raise each one on the last day.
40 For this is the will of My Father, that everyone who sees the
Son and trusts in Him may have eternal life; and I will raise
him up on the last day.”
41 Some of the Judeans[32] started to grumble about Him,
because He said, “I am the bread that came down from
heaven.” 42 They were saying, “Isn’t this Yeshua the son of
Joseph, whose father and mother we know? How can He now
say, ‘I have come down from heaven’?”
43 Yeshua answered, “Stop grumbling among yourselves! 44 No
one can come to Me unless My Father who sent Me draws him
—and I will raise him up on the last day. 45 It is written in the
Prophets, ‘They will all be taught by God.’[33] Everyone who has
listened and learned from the Father comes to Me. 46 Not that
anyone has seen the Father except the One who is from God—
He has seen the Father.
47 “Amen, amen I tell you, he who believes has eternal life. 48 I
am the bread of life. 49 Your fathers ate the manna in the
desert, yet they died. 50 This is the bread that comes down from
heaven, so that one may eat and not die. 51 I am the living
bread, which came down from heaven. If anyone eats this
bread, he will live forever. This bread is My flesh, which I will
give for the life of the world.”
52 Then the Jews began arguing with one another, “How can
this man give us His flesh to eat?”
53 So Yeshua said to them, “Amen, amen I tell you, unless you
eat the flesh of the Son of Man and drink His blood, you have
no life in yourselves. 54 He who eats My flesh and drinks My
blood has eternal life, and I will raise him up on the last day.
55 “For My flesh is real food and My blood is real drink. 56 He
who eats My flesh and drinks My blood abides in Me, and I in
him. 57 Just as the living Father sent Me and I live because of
the Father, so the one who eats of Me will also live because of

Me. [58] This is the bread that came down from heaven—not like the bread your fathers ate and then died. He who eats this bread will live forever.”

[59] He said these things while teaching at the synagogue in Capernaum.

Fallout from a Hard Teaching

60 So when many of His disciples heard this, they said, “This
is a hard teaching. Who can listen to it?”
61 But Yeshua knew His disciples were murmuring, so He said
to them, “Does this offend you? 62 Then what if you see the Son
of Man going back up to the place where He was before? 63 It is
the Spirit who gives life; the flesh is of no benefit. The words I
have spoken to you are Spirit and are life! 64 Yet some of you do
not trust.” Yeshua knew from the beginning who were the ones
who did not trust, as well as which one would betray Him.
65 Then He told them, “For this reason I’ve told you that no
one can come to Me unless it has been granted to him by the
Father.”
66 From this time, many of His disciples left and quit walking
with Him. 67 So Yeshua said to the Twelve, “You don’t want to
leave also, do you?”
68 Simon Peter answered Him, “Lord, to whom shall we go?
You have the words of eternal life! 69 We have trusted and have
come to know that you are the Holy One of God.”
70 Yeshua answered them, “Didn’t I choose you, the Twelve?
Yet one of you is the adversary!” 71 Now He was speaking of
Judah, the son of Simon of Kriot—for he, one of the Twelve, was
about to betray Him.

Anticipating Hostility at *Sukkot*

John 7 **1** After these events, Yeshua was walking about in the
Galilee. He did not want to walk in Judea, because the Judean
leaders wanted to kill Him. **2** Now the Jewish Feast of
Tabernacles[34] was near. **3** Therefore His brothers said to Him,
"Leave here and go to Judea, so Your disciples also may see the
works You are doing. **4** No one who wants to be well known
does everything in secret. If You are doing these things, show
Yourself to the world!" **5** For not even His brothers were
trusting in Him.

6 Therefore Yeshua said to them, "My time has not yet come,
but your time is always at hand. **7** The world cannot hate you,
but it hates Me because I testify that its works are evil. **8** You go
on up to the Feast. I'm not going to this feast, because My time
hasn't yet fully come." **9** After saying these things, He stayed in
the Galilee.

10 But after His brothers went to the Feast, He also went, not
openly but secretly. **11** Then the Judean leaders were searching
for Him at the Feast and kept asking, "Where is that fellow?"
12 There was a lot of murmuring about Him in the crowds. Some
were saying, "He is good." But others were saying, "Not so! He
leads the people astray." **13** Yet no one spoke openly about Him
for fear of the Judean leaders.

Teaching at the Temple

14 About halfway through the Feast, Yeshua went up to the
Temple and began teaching. 15 Then the Judean leaders were
amazed, saying, “How does this man know so much, having
never been taught?”[35]
16 Yeshua answered, “My teaching is not from Me, but from
Him who sent Me. 17 If anyone wants to do His will, he will
know whether My teaching comes from God or it is Myself
speaking. 18 Whoever speaks from himself seeks his own glory;
but He who seeks the glory of the One who sent Him, He is
true and there is no unrighteousness in Him. 19 Hasn’t Moses
given you the Torah? Yet none of you keeps it. Why are you
trying to kill Me?”
20 The crowd answered, “You have a demon! Who’s trying to
kill you?”
21 Yeshua answered, “I did one good work, and all of you are
amazed. 22 Because Moses has given you circumcision (though
it is not from Moses, but from the patriarchs), you circumcise a
man on Shabbat. 23 If a man receives circumcision on Shabbat
so that the Torah of Moses may not be broken, why are you
angry that I healed a man’s whole body on Shabbat? 24 Do not
judge by appearance, but judge righteously.”
25 Then some of the people from Jerusalem were saying, “Isn’t
this the person they’re trying to kill? 26 Look, He speaks openly
and they’re saying nothing to Him. Can it be that the leaders
know He is the Messiah? 27 But we know where this person is
from. But the Messiah, whenever He may come, no one knows
where He is from.”
28 Then, while teaching in the Temple courts, Yeshua cried
out, “You know both who I am and where I am from! I have not
come on My own, but the One who sent Me is true. You do not
know Him, 29 but I know Him because I am from Him and He
sent Me.”
30 Then they were trying to seize Him; but no one laid a hand
on Him, because His hour had not yet come. 31 Yet many from

the crowd believed in Him and were saying, “When the Messiah comes, He won’t perform more signs than this person has, will He?” 32 The Pharisees heard people in the crowd murmuring these things about Him, and the ruling kohanim and Pharisees sent guards to arrest Him.

33 Yeshua said, “I am with you only a little while longer, and then I am going to the One who sent Me. 34 You will look for Me but will not find Me. Where I am, you cannot come.”

35 The Judean leaders then said among themselves, “Where is this person about to go that we shall not find Him? He’s not going to the Diaspora to teach the Greeks, is He? 36 What did He mean by saying, ‘You will look for Me but will not find Me. Where I am, you cannot come’?”

Satisfying Spiritual Thirst

37 On the last and greatest day of the Feast, Yeshua stood up
and cried out loudly, “If anyone is thirsty, let him come to Me
and drink. **38** Whoever believes in Me, as the Scripture says,
‘out of his innermost being will flow rivers of living water.’”[36]
39 Now He said this about the Ruach, whom those who trusted
in Him were going to receive; for the Ruach[37] was not yet
given, since Yeshua was not yet glorified.

40 When they heard these words, some of the crowd said,
“This man really is the Prophet.” **41** Others were saying, “This is
the Messiah.” Still others were saying, “The Messiah doesn’t
come from the Galilee, does He? **42** Didn’t the Scripture say that
the Messiah comes from the seed of David and from
Bethlehem, David’s town?”[38] **43** So a division arose in the crowd
because of Yeshua. **44** Some wanted to capture Him, but no one
laid hands on Him.

Religious Adversaries

45 Then the guards returned to the ruling kohanim and
Pharisees, who asked them, “Why didn’t you bring Him?”
46 “Never has anyone spoken like this man,” the guards
answered.
47 The Pharisees responded, “You haven’t been led astray
also, have you? 48 Have any of the rulers or Pharisees believed
in Him? 49 No, but this mob that doesn’t know the Torah—they
are cursed!”
50 Nicodemus, the one who had come to Yeshua before and
was one of them, said to them, 51 “Our Torah doesn’t judge a
man unless it first hears from him and knows what he’s doing,
does it?”
52 They answered him, “You aren’t from the Galilee too, are
you? Search, and see that no prophet comes out of the
Galilee!”[39]
53 Then everyone went to his own house.

Mercy for a Sinful Woman

John 8 [1] But Yeshua went to the Mount of Olives. [2] At dawn, He
came again into the Temple. All the people were coming to
Him, and He sat down and began to teach them.
[3] The Torah scholars and Pharisees bring in a woman who
had been caught in adultery. After putting her in the middle,
[4] they say to Yeshua, “Teacher, this woman has been caught in
the act of committing adultery. [5] In the Torah, Moses
commanded us to stone such women. So what do You say?”
[6] Now they were saying this to trap Him, so that they would
have grounds to accuse Him.
But Yeshua knelt down and started writing in the dirt with
His finger. [7] When they kept asking Him, He stood up and said,
“The sinless one among you, let him be the first to throw a
stone at her.” [8] Then He knelt down again and continued
writing on the ground.
[9] Now when they heard, they began to leave, one by one, the
oldest ones first, until Yeshua was left alone with the woman in
the middle. [10] Straightening up, Yeshua said to her, “Woman,
where are they? Did no one condemn you?”
[11] “No one, Sir,” she said.
“Then neither do I condemn you,” Yeshua said. “Go, and sin
no more.”

The Light of the World

12 Yeshua spoke to them again, saying, “I am the light of the
world. The one who follows Me will no longer walk in darkness,
but will have the light of life.”
13 Then the Pharisees said to Him, “You are testifying about
Yourself, so Your testimony is not valid.”
14 Yeshua answered them, “Even if I testify about Myself, My
testimony is valid. For I know where I came from and where I
am going. But you don’t know where I come from or where I
am going.15 You judge according to the flesh, but I do not judge
anyone. 16 Yet even if I do judge, My judgment is true, because
it is not I alone but I with the Father who sent Me. 17 Even in
your Torah it is written that the testimony of two men is true.[40]
18 I am one witness for Myself, and the Father who sent Me
bears witness for Me.”
19 Then they said to Him, “Where is your Father?”
Yeshua answered, “You know neither Me nor My Father. If
you knew Me, you would also know My Father.” 20 He spoke
these words in the treasury while teaching in the Temple, but
no one arrested Him because His hour had not yet come.
21 Then again Yeshua spoke to them, “I am going away. You
will look for Me and die in your sin. Where I am going, you
cannot come.”
22 “He won’t kill Himself, will He?” the Judeans asked. “Is that
why He says, ‘Where I am going, you cannot come’?”
23 Yeshua said, “You are from below; I am from above. You
are of this world; I am not of this world. 24 Therefore I told you
that you will die in your sins. If you don’t believe that I am, you
will die in your sins.”
25 So they asked Him, “Who are you?”
Yeshua replied, “What have I been telling you from the
beginning? 26 I have much to say and judge about you. But the
One who sent Me is true, and I tell the world what I heard from
Him.” 27 They didn’t understand that He was talking to them
about the Father.

28 So Yeshua said, “When you have lifted up the Son of Man,
then you will know who I am. I do nothing by Myself, but speak
just what the Father has taught Me. 29 The One who sent Me is
with Me. He has not left Me alone, because I always do what is
pleasing to Him.”
30 As He was speaking these things, many people put their
trust in Him.
31 Then Yeshua said to the Judeans who had trusted Him, “If
you abide in My word, then you are truly My disciples. 32 You
will know the truth, and the truth will set you free!”
33 They answered Him, “We are Abraham’s children and have
never been slaves to anyone! How can you say, ‘You will
become free’?”
34 Yeshua answered them, “Amen, amen I tell you, everyone
who sins is a slave to sin. 35 Now the slave does not remain in
the household forever; the son abides forever. 36 So if the Son
sets you free, you will be free indeed! 37 I know you are
Abraham’s children; yet you are trying to kill Me, because My
word has no place in you. 38 I tell of what I have seen with the
Father; so also you do what you heard from the Father.”[41]
39 “Abraham is our father,” they replied to Him.
Yeshua said to them, “If you are Abraham’s children, do the
deeds of Abraham. 40 But now you are seeking to kill Me—a
Man who has told you the truth, which I heard from God. This
Abraham did not do! 41 You are doing the deeds of your father.”
They said to Him, “We were not born as illegitimate children
—we have one Father, God Himself!”
42 Yeshua said to them, “If God were your Father, you would
love Me, for from God I came and now I am here. For I have not
come on My own, but He sent Me. 43 Why don’t you understand
My speech? Because you’re not able to hear My word! 44 You
are of your father the devil, and you want to do the desires of
your father. He was a murderer from the beginning and does
not stand in the truth, because there is no truth in him.
Whenever he speaks lies he is just being himself—for he is a
liar and the father of lies.

45 “But because I speak the truth, you do not believe Me.
46 Which one of you convicts Me of sinning? If I am telling the
truth, why don’t you believe Me? 47 He who belongs to God
hears the words of God. The reason you don’t hear[42] is
because you do not belong to God.”
48 The Judean leaders responded, “Aren’t we right to say you
are a Samaritan and have a demon?”
49 Yeshua answered, “I do not have a demon! I honor My
Father, yet you dishonor Me. 50 But I do not seek My own glory;
there is One who is seeking and judging. 51 Amen, amen I tell
you, if anyone keeps My word, he will never see death.”
52 “Now we know You have a demon!” the Judean leaders said
to Him. “Abraham and the prophets died. Yet You say, ‘If
anyone keeps My word, he will never taste death.’ 53 You are
not greater than our father Abraham who died, are You? The
prophets also died! Who do You make Yourself out to be?”
54 Yeshua answered, “If I glorify Myself, My glory is nothing.
It is My Father who gives Me glory—the One of whom you say,
‘He is our God.’[43] 55 Yet you do not know Him, but I know Him.
If I say I do not know Him, I will be a liar like you. Yet I do
know Him and keep His Word. 56 Your father Abraham rejoiced
to see My day; he saw it and was thrilled.”
57 Then the Judeans said to Him, “You’re not even fifty years
old and you’ve seen Abraham?”[44]
58 Yeshua answered, “Amen, amen I tell you, before Abraham
was, I am!”
59 Then they picked up stones to throw at Him, but Yeshua hid
Himself and went out from the Temple.[45]

Bringing Light to the Blind

John 9 [1] As Yeshua was passing by, He saw a man who had been
blind since birth. [2] His disciples asked Him, “Rabbi, who
sinned, this man or his parents, that he should be born blind?”
[3] Yeshua answered, “Neither this man nor his parents sinned.
This happened so that the works of God might be brought to
light in him. [4] We must do the work of the One who sent Me, so
long as it is day! Night is coming when no one can work.
[5] While I am in the world, I am the light of the world.”
[6] Having said these things, He spat on the ground, made mud
with the saliva, and spread the mud on the blind man’s eyes.
[7] He told him, “Go, wash in the Pool of Siloam” (which is
translated Sent). So he went away, washed, and came back
seeing.
[8] Therefore his neighbors and those who had seen him as a
beggar kept saying, “Isn’t this the one who used to sit and
beg?”
[9] “This is the one!” some said.
“No, but it looks like him,” said others.
But the man himself kept saying, “I am!”
[10] So they asked him, “Then how were your eyes opened?”
[11] He answered, “The Man who is called Yeshua made mud,
rubbed it on my eyes, and said to me, ‘Go to Siloam and wash.’
So I went away and washed, and then I received my sight!”
[12] “Where is He?” they asked him.
“I don’t know,” he said.
[13] They bring to the Pharisees the man who once was blind.
[14] Now the day was Shabbat when Yeshua made the mud and
opened the man’s eyes. [15] So again the Pharisees were asking
him how he received his sight. He responded, “He put mud on
my eyes, and I washed, and I see!”
[16] So some of the Pharisees began saying, “This man isn’t
from God, because He doesn’t keep Shabbat!” But others were
saying, “How can a sinner perform such signs?” So there was a
split among them.

[17] Again they say to the blind man, “What do you say about Him, since He opened your eyes?”

And he said, “He’s a prophet.”

[18] So the Judean leaders didn’t believe that he had been blind and received his sight until they called his parents. [19] They questioned them, “Is this your son, whom you say was born blind? Then how does he see now?”

[20] Then his parents answered, “We know that this is our son and that he was born blind. [21] We don’t know how he now sees, nor do we know who opened his eyes. Ask him—he’s old enough. He will speak for himself.” [22] His parents said this because they were afraid of the Judean leaders. For the Judean leaders had already agreed that anyone who professed Yeshua to be Messiah would be thrown out of the synagogue. [23] That’s why his parents said, “He’s old enough—ask him.”

[24] So a second time they called the man who had been blind and said, “Give glory to God! We know that this man is a sinner!”

[25] The man replied, “I don’t know whether He’s a sinner. One thing I do know is that I was blind, but now I see!”

[26] So they asked him, “What did He do to you? How did He open your eyes?”

[27] “I told you already and you didn’t listen!” the man responded. “What, do you want to hear it again? You don’t want to become His disciples too, do you?”

[28] They railed at him and said, “You’re a disciple of that One, but we’re disciples of Moses! [29] We know that God has spoken to Moses; but as for this fellow, we don’t know where He is from.”

[30] The man replied to them, “That’s amazing! You don’t know where He is from, yet He opened my eyes! [31] We know that God doesn’t listen to sinners; but if anyone fears Him and does His will, He hears this one. [32] Since the beginning of the world, no one has ever heard that anyone has opened the eyes of a man born blind. [33] If this man were not from God, He couldn’t do anything.”

34 They replied to him, “You were born completely in sin, and
you’re teaching us?” And they threw him out.

Is Seeing Believing?

35 Yeshua heard that they had thrown him out. Finding him,
He said, “Do you believe in the Son of Man?”[46]
36 The man answered, “Who is He, Sir? Tell me, so that I may
believe in Him!”
37 Yeshua said, “You have seen Him—He is the One speaking
with you.”
38 He said, “Lord, I believe!” And he worshiped Him.
39 Yeshua said, “For judgment I came into this world, so that
those who don’t see may see, and the ones who do see may
become blind.”
40 Some of the Pharisees who were with Him heard Him say
this and asked, “We’re not blind too, are we?”
41 Yeshua said to them, “If you were blind, you would have no
sin. But now you say, ‘We see.’ So your sin remains.”

The Faithful Hear the Shepherd's Voice

John 10 1 "Amen, amen I tell you, he who does not enter the
sheepfold by the door, but climbs in some other way, is a thief
and a robber. 2 But he who enters through the door is the
shepherd of the sheep. 3 To him the doorkeeper opens, and the
sheep hear his voice. The shepherd calls his own sheep by
name and leads them out.
4 "When he has brought out all his own, he goes ahead of
them; and the sheep follow him because they know his voice.
5 They will never follow a stranger, but will run away from him,
for they do not know the voice of strangers." 6 Yeshua told them
this parable, but they did not understand what He was telling
them.
7 So Yeshua said again, "Amen, amen I tell you, I am the gate
for the sheep. 8 All those who came before Me are thieves and
robbers, but the sheep did not listen to them. 9 I am the gate![47]
If anyone comes in through Me, he will be saved. He will come
and go and find pasture. 10 The thief comes only to steal,
slaughter, and destroy. I have come that they might have life,
and have it abundantly!
11 "I am the Good Shepherd.[48] The Good Shepherd lays down
His life for the sheep. 12 The hired worker is not the shepherd,
and the sheep are not his own. He sees the wolf coming and
abandons the sheep and flees. Then the wolf snatches and
scatters the sheep. 13 The man is only a hired hand and does not
care about the sheep.
14 "I am the Good Shepherd. I know My own and My own
know Me, 15 just as the Father knows Me and I know the
Father. And I lay down My life for the sheep. 16 I have other
sheep that are not from this fold; those also I must lead, and
they will listen to My voice. So there shall be one flock, one
Shepherd.
17 "For this reason the Father loves Me, because I lay down
My life, so that I may take it up again. 18 No one takes it away
from Me, but I lay it down on My own. I have the authority to

lay it down, and I have the authority to take it up again. This command I received from My Father."

19 Again a division arose among the Judeans because of these words. 20 Many of them were saying, "He has a demon. He's insane! Why listen to Him?" 21 Others said, "These are not the sayings of someone who is plagued by a demon. A demon cannot open the eyes of the blind, can it?"

Some Despise the Light and Harden

22 Then came Hanukkah;[49] it was winter in Jerusalem.
23 Yeshua was walking in the Temple around Solomon's Colonnade. 24 Then the Judean leaders surrounded Him, saying, "How long will You hold us in suspense? If You are the Messiah, tell us outright!"

25 Yeshua answered them, "I told you, but you don't believe! The works I do in My Father's name testify concerning Me.
26 But you don't believe, because you are not My sheep. 27 My sheep hear My voice. I know them, and they follow Me. 28 I give them eternal life! They will never perish, and no one will snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all. And no one is able to snatch them out of the Father's hand. 30 I and the Father are one."

31 Again the Judean leaders picked up stones to stone Him.
32 Yeshua answered them, "I've shown you many good works from the Father. For which of these are you going to stone Me?"

33 The Judean leaders answered, "We aren't stoning you for a good work, but for blasphemy. Though You are a man, You make Yourself God!"

34 Yeshua answered them, "Isn't it written in your Writings,[50] 'I have said you are gods'? 35 If he called them 'gods,' to whom the Word of God came (and the Scripture cannot be broken),
36 do you say of Him, the One the Father set apart and sent into the world, 'You speak blasphemy,' because I said, 'I am Ben-Elohim'?

37 “If I don’t do the works of My Father, don’t believe Me!
38 But if I do, even if you don’t trust Me, trust the deeds. Then
you may come to know and continue to understand that the
Father is in Me, and I am in the Father.” 39 Therefore they tried
to capture Him again, but He escaped from their hand.
40 Again He went back across the Jordan to the place where
John first started immersing, and He stayed there. 41 Many
people came to Him and were saying, “John performed no sign,
but all John said about this man was true.” 42 And many trusted
in Him there.

Lazarus Is Dead

John 11 **1** Now a man named Lazarus was sick. He was from
Bethany, the village of Miriam and her sister Martha. **2** This
was the same Miriam who anointed the Master with perfume
and wiped His feet with her hair. It was her brother Lazarus
who was sick. **3** So the sisters sent a word to Yeshua, saying,
“Master, the one you love is sick!”

4 When Yeshua heard this, He said, “This sickness will not
end in death. It is for God’s glory, so that Ben-Elohim may be
glorified through it.” **5** Now Yeshua loved Martha and her sister
and Lazarus. **6** However, when He heard that Lazarus was sick,
He stayed where He was for two more days.

7 Then after this, He said to His disciples, “Let’s go up to
Judea again.”

8 “Rabbi,” the disciples say to Him, “just now the Judean
leaders were trying to stone You! And You’re going back there
again?”

9 Yeshua answered, “Aren’t there twelve hours in the day? If
a man walks in the day, he doesn’t stumble, because he sees
the light of the world. **10** But if a man should walk around at
night, he stumbles, because the light is not in him.”

11 After He said this, He tells them, “Our friend Lazarus has
fallen asleep, but I’m going there to wake him up.”

12 So the disciples said to Him, “Master, if he has fallen
asleep, he will get better.” **13** Now Yeshua had spoken about his
death, but they thought He was talking about ordinary sleep.

14 Then Yeshua told them clearly, “Lazarus is dead! **15** I’m glad
for your sake I wasn’t there, so that you may believe. Anyway,
let’s go to him!”

16 Then Thomas called the Twin[51] said to the other disciples,
“Let’s go too, so that we may die with Him!”

Comforting the Mourners

17 So when Yeshua arrived, He discovered that Lazarus had
been in the tomb already for four days. 18 Bethany was less than
two miles[52] from Jerusalem, 19 and many of the Judeans had
come to Martha and Miriam to console them about their
brother.
20 When Martha heard that Yeshua was coming, she went out
to meet Him; but Miriam sat in the house. 21 Martha said to
Yeshua, “Master, if You had been here, my brother wouldn’t
have died! 22 But I know, even now, that whatever You may ask
of God, He will give You.”
23 Yeshua said to her, “Your brother will rise again.”
24 Martha said to Him, “I know, he will rise again in the
resurrection on the last day.”
25 Yeshua said to her, “I am the resurrection and the life!
Whoever believes in Me, even if he dies, shall live. 26 And
whoever lives and believes in Me shall never die. Do you
believe this?”
27 She says to Him, “Yes, Lord, I believe that you are the
Messiah, Ben-Elohim who has come into the world.” 28 After she
said this, she left and secretly told her sister Miriam, “The
Teacher is here, and He’s calling for you.” 29 As soon as Miriam
heard, she quickly got up and was coming to Him. 30 Now
Yeshua had not yet come into the village, but was still in the
place where Martha had met Him. 31 The Judeans, who were
with Miriam in the house and comforting her, seeing how
quickly she got up and went out, followed her. They thought
she was going to the tomb to weep there.
32 So when Miriam came to where Yeshua was, she saw Him
and fell at His feet, saying to Him, “Master, if You had been
here, my brother would not have died!”
33 When Yeshua saw her weeping, and the Judeans who came
with her weeping, He was deeply troubled in spirit and Himself
agitated. 34 “Where have you laid him?” He asked.
“Come and see, Master,” they tell Him.

35 Yeshua wept. 36 So the Judeans said, “See how He loved
him!”
37 But some of them said, “Couldn’t this One, who opened the
eyes of the blind man, have also kept this man from dying?”

Yeshua’s Word Raises the Dead

38 So Yeshua, again deeply troubled within Himself, comes to
the tomb. It was a cave, and a stone was lying against it.
39 Yeshua says, “Roll away the stone!”
Martha, the dead man’s sister, said to Him, “Master, by this
time he stinks! He’s been dead for four days!”
40 Yeshua says to her, “Didn’t I tell you that if you believed,
you would see the glory of God?”
41 So they rolled away the stone. Yeshua lifted up His eyes
and said, “Father, I thank you that you have heard Me. 42 I
knew that You always hear Me; but because of this crowd
standing around I said it, so that they may believe that You sent
Me.”
43 And when He had said this, He cried out with a loud voice,
“Lazarus, come out!” 44 He who had been dead came out,
wrapped in burial clothes binding his hands and feet, with a
cloth over his face. And Yeshua tells them, “Cut him loose, and
let him go!”

Better that One Man Die

45 Therefore many of the Judeans, who had come to Miriam
and had seen what Yeshua had done, put their trust in Him.
46 But some of them went to the Pharisees and told them what
Yeshua had done.
47 So the ruling kohanim and Pharisees called a meeting of
the Sanhedrin. “What are we doing?” they asked. “This Man is
performing many signs! 48 If we let Him go on like this,
everyone will believe in Him, and the Romans will come and
take away both our holy place and our nation.”
49 But one of them, Caiaphas, who was kohen gadol that year,
said to them, “You know nothing! 50 You don’t take into account
that it is better for you that one man die for the people rather
than for the whole nation to be destroyed.”
51 Now he did not say this by himself; but as the kohen gadol
that year, he prophesied that Yeshua would die for the nation.
[53] 52 And not for the nation only, but also so that He might
gather together into one the scattered children of God.[54]
53 So from that day on, they plotted to kill Him. 54 Therefore
Yeshua no longer walked openly among the Judeans, but went
from there to the country near the wilderness, to a city called
Ephraim. He stayed there with His disciples.
55 Now the Jewish Passover was near; and many people went
up out of the regions to Jerusalem before Passover, to purify
themselves. 56 So they were searching for Yeshua, saying to one
another as they stood in the Temple, “What do you think?
Won’t He come to the feast at all?” 57 Now the ruling kohanim
and Pharisees had given orders that if anyone knew where He
was, he should report it so that they might arrest Him.

Miriam Anoints the Messiah

John 12 1 Six days before Passover, Yeshua came to Bethany,
where Lazarus was, whom Yeshua had raised from the dead.
2 So they prepared a dinner there for Yeshua. Martha was
serving, and Lazarus was one of those reclining at the table
with Him. 3 Then Miriam took a pound[55] of very expensive oil
of pure nard and anointed Yeshua's feet, and she wiped His
feet dry with her hair. Now the house was filled with the
fragrance of the oil.
4 But Judah from Kriot, one of His disciples, the one who was
about to betray Him, said, 5 "Why wasn't this oil sold for three
hundred denarii[56] and the money given to the poor?" 6 Now he
said this not because he cared about the poor, but because he
was a thief. Since he had the moneybox, he used to steal from
what was put in it.
7 Therefore Yeshua said, "Leave her alone! She set it aside for
the day of My burial. 8 You will always have the poor among
you, but you will not always have Me."
9 Now a large crowd of Judeans knew He was there and
came, not only for Yeshua but also to see Lazarus, whom He
had raised from the dead. 10 So the ruling kohanim made plans
to kill Lazarus also, 11 because on account of him many of the
Jewish people were going and putting their trust in Yeshua.

Israel's King Has Come

12 The next day, the huge crowd that had come up for the
feast heard that Yeshua was coming to Jerusalem. 13 So they
took palm branches and went out to meet Him, shouting,

> "'Hoshia-na! Baruch ha-ba b'shem ADONAI!
> Blessed is He who comes in the name of the
> LORD!'[57]
> The King of Israel!"

14 Finding a young donkey, Yeshua sat on it, as it is written,

15 “Fear not, Daughter of Zion!
Look! Your King is coming,
sitting on a donkey’s colt.”[58]

16 His disciples did not understand these things at first. But when Yeshua was glorified, then they remembered that these things were written about Him and that the crowd had done these things for Him.
17 So the crowd, which had been with Yeshua when He called Lazarus out of the tomb and raised him from the dead, kept on telling everyone about it. 18 It was also for this reason that the crowd came out to meet Him, because they heard that He had performed this sign. 19 So the Pharisees said to each other, “You see that you can’t do anything. Look, the whole world has taken off after Him!”

Fallen Seed Produces a Harvest

20 Now there were some Greeks among those who were going
up to worship at the feast. 21 These came to Philip, who was
from Bethsaida in the Galilee. “Sir,” they said, “we want to see
Yeshua.” 22 Philip comes and tells Andrew; Andrew and Philip
come and tell Yeshua.
23 Yeshua answers them, saying, “The hour has come for the
Son of Man to be glorified! 24 Amen, amen I tell you, unless a
grain of wheat falls to the earth and dies, it remains alone. But
if it dies, it produces much fruit. 25 He who loves his life will
lose it, and the one who hates his life in this world will keep it
forever. 26 If any man serves Me, he must follow Me; and where
I am, there also will My servant be. If anyone serves Me, the
Father will honor him.
27 “Now My soul is troubled. And what shall I say? ‘Father,
save Me from this hour’? But it was for this reason I came to
this hour. 28 Father, glorify Your name!”
Then a voice came out of heaven, “I have glorified it, and
again I will glorify it!”
29 Therefore the crowd that was standing there and heard it
was saying that it had thundered. Others were saying, “An
angel has spoken to Him.”
30 Yeshua responded, “This voice hasn’t come for My sake,
but for yours. 31 Now is the judgment of this world! Now the
prince of this world will be driven out! 32 And as I am lifted up
from the earth, I will draw all to Myself.” 33 He said this to show
the kind of death He was about to die.
34 The crowd answered Him, “We’ve heard from Scripture[59]
that the Messiah remains forever. How can You say, ‘The Son
of Man must be lifted up’? Who is this Son of Man?”

Choose Either the Light or the Darkness

35 Therefore Yeshua said to them, “The light is with you for a
little longer. Walk while you have the light, so that the

darkness will not overtake you. The one who walks in darkness doesn’t know where he is going. 36 While you have the light, believe in the light so that you may become sons of light.”
Yeshua spoke these things, then left and hid Himself from them.
37 But even though He had performed so many signs before them, they weren’t trusting in Him. 38 This was to fulfill the word of Isaiah the prophet, who said,

> “ADONAI, who has believed our report?
> To whom has the arm of ADONAI been revealed?”[60]

39 For this reason they could not believe, for Isaiah also said,

> 40 “He has blinded their eyes
> and hardened their hearts,
> so they might not see with their eyes
> nor understand with their hearts and turn back,
> and I would heal them.”[61]

41 Isaiah said these things because he saw His glory and spoke of Him.
42 Nevertheless many, even among the leaders, put their trust in Him. But because of the Pharisees, they were not confessing Yeshua,[62] so they would not be thrown out of the synagogue;[63] 43 for they loved the glory of men more than the glory of God.
44 Yeshua cried out, “Whoever puts trust in Me believes not in Me but in the One who sent Me! 45 And whoever beholds Me beholds the One who sent Me. 46 As light I have come into the world, so that everyone who trusts in Me should not remain in darkness.
47 “If anyone hears My words but doesn’t keep them, I do not judge him; for I came to save the world, not to judge the world. 48 The one who rejects Me and doesn’t receive My words has a judge; the word I spoke will judge him on the last day. 49 For I did not speak on My own, but the Father Himself who sent Me has commanded Me what to say and speak. 50 And I know that

His commandment is life everlasting. Therefore what I say, I say just as the Father has told Me.”

Modeling Servanthood

John 13 1 Now it was just before the feast of Passover. Yeshua
knew that His hour had come to depart from this world to the
Father. Having loved His own who were in the world, He loved
them until the end.[64]
2 While the seder meal was happening, the devil had already
put in the heart of Judah from Kriot that he should hand over
Yeshua. 3 Yeshua knew that the Father had given all things into
His hands, and that He had come from God and was returning
to God. 4 So He gets up from the meal and lays aside His outer
garment; and taking a towel, He wrapped it around His waist.
5 Then He pours water into a basin. He began to wash the
disciples' feet, drying them with the towel wrapped around
Him.
6 Then He comes to Simon Peter, who says to Him, "Master,
are You going to wash my feet?"
7 Yeshua responded, "You don't know what I am doing now,
but you will understand after these things."
8 Peter said to Him, "You shall never wash my feet!"
Yeshua answered him, "If I don't wash you, you have no part
with Me."
9 Simon Peter said to Him, "Master, then not only my feet,
but also my hands and my head!"
10 Yeshua said to him, "He who has bathed has no need to
wash, except the feet; he is completely clean. And you all are
clean, though not every one." 11 He knew who was betraying
Him; for this reason, He said, "Not all of you are clean."
12 So after He had washed their feet and put His robe back on
and reclined again, He said to them, "Do you understand what I
have done for you? 13 You call Me 'Teacher' and 'Master'—and
rightly you say, for I am. 14 So if I, your Master and Teacher,
have washed your feet, you also ought to wash each other's
feet. 15 I have given you an example—you should do for each
other what I have done for you.

16 “Amen, amen I tell you, a servant isn’t greater than his
master, and the one who is sent isn’t greater than the one who
sent him. 17 If you know these things, you are blessed if you do
them!”

Yeshua Reveals His Betrayer

18 “I am not speaking to all of you—I know whom I have
chosen. But so the Scripture may be fulfilled, ‘He who eats My
bread has lifted up his heel against Me.’[65] 19 From now on I am
telling you, before it happens, so that when it happens you may
believe that I am. 20 Amen, amen I tell you, he who receives the
one I send, receives Me; and he who receives Me, receives the
One who sent Me.”
21 After He said these things, Yeshua was agitated in spirit
and testified, “Amen, amen I tell you, one of you will betray
Me!”
22 The disciples began looking at each other, perplexed—who
was He talking about? 23 One of His disciples, whom Yeshua
loved, was reclining at His side. 24 Simon Peter nods to him and
says, “Ask Him—who is He talking about?”
25 Then he who leaned on Yeshua’s chest says to Him,
“Master, who is it?”
26 Yeshua answers, “It’s the one I will give this bit of matzah
to, after I dip it.” After dipping the matzah,[66] He takes it and
gives it to Judah from Kriot, the son of Simon. 27 And with that
bit, satan entered into him. Then Yeshua tells him, “What
you’re about to do, do quickly!”
28 But no one reclining at the table knew why Yeshua said this
to him. 29 Since Judah had the moneybox, some thought Yeshua
was telling him, “Buy what we need for the feast,” or that he
should give something to the poor. 30 So after Judah received
the bit of matzah, he left immediately. Now it was night.

Leaving a Legacy of Love

31 Then when Judah had gone out, Yeshua said, “Now the Son
of Man is glorified, and God is glorified in Him! 32 If God is
glorified in Him,[67] God will glorify Him in Himself, and will
glorify Him at once. 33 Little children, I am with you only a little
longer. You will search for Me; and just as I told the Judean
leaders, so I say to you now, ‘Where I am going, you cannot
come.’

34 “I give you a new commandment, that you love one
another. Just as I have loved you, so also you must love one
another. 35 By this all will know that you are My disciples, if you
have love for one another.”

36 “Master, where are You going?” Simon Peter said to Him.

Yeshua answered, “Where I am going, you cannot follow Me
now; but you will follow Me later.”

37 Peter said to Him, “Master, why can’t I follow You now? I’ll
lay down my life for You!”

38 Yeshua answers, “Will you lay down your life for Me?
Amen, amen I tell you, before the rooster crows, you will deny
Me three times!”

The Way to the Father's House

John 14 1 "Do not let your heart be troubled. Trust in God; trust
also in Me. 2 In My Father's house there are many dwelling
places. If it were not so, would I have told you that I am going
to prepare a place for you? 3 If I go and prepare a place for you,
I will come again and take you to Myself, so that where I am
you may also be. 4 And you know the way to where I am
going."[68]

5 Thomas said to Him, "Master, we don't know where You are
going. How can we know the way?"

6 Yeshua said to him, "I am the way, the truth, and the life!
No one comes to the Father except through Me. 7 If you have
come to know Me, you will know My Father also. From now on,
you do know Him and have seen Him."

8 Philip said to Him, "Master, show us the Father, and it is
enough for us."

9 Yeshua said to him, "Have I been with you for so long a
time, and you haven't come to know Me, Philip? He who has
seen Me has seen the Father. How can you say, 'Show us the
Father'? 10 Don't you believe that I am in the Father and the
Father is in Me? The words I say to you, I do not speak on My
own; but the Father dwelling in Me does His works. 11 Believe
Me that I am in the Father and the Father is in Me—or at least
believe because of the works themselves.

12 "Amen, amen I tell you, he who puts his trust in Me, the
works that I do he will do; and greater than these he will do,
because I am going to the Father. 13 And whatever you ask in
My name, that I will do, so that the Father may be glorified in
the Son. 14 If you ask Me[69] anything in My name, I will do it."

The Believer's Helper

15 "If you love Me, you will keep My commandments. 16 I will
ask the Father, and He will give you another Helper[70] so He
may be with you forever—17 the Spirit of truth, whom the world

cannot receive, because it does not behold Him or know Him. You know Him, because He abides with you and will be in you.
18 I will not abandon you as orphans;[71] I will come to you. 19 In a little while, the world will no longer behold Me, but you will behold Me. Because I live, you also will live!
20 “In that day, you will know that I am in My Father, you are in Me, and I am in you. 21 He who has My commandments and keeps them is the one who loves Me. He who loves Me will be loved by My Father, and I will love him and reveal Myself to him.”
22 Judah (not the one from Kriot) said to Him, “Master, what has happened, that You are about to reveal Yourself to us and not the world?”
23 Yeshua answered and said to him, “If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our dwelling with him. 24 He who does not love Me does not keep My words. And the word you hear is not Mine, but the Father’s who sent Me. 25 These things I have spoken to you while dwelling with you. 26 But the Helper, the Ruach ha-Kodesh whom the Father will send in My name, will teach you everything and remind you of everything that I said to you.
27 “Shalom I leave you, My shalom I give to you; but not as the world gives! Do not let your heart be troubled or afraid. 28 You’ve heard Me say, ‘I am going away and I am coming back to you.’ If you loved Me, you would rejoice that I am going to the Father, because the Father is greater than I. 29 I have told you now before it happens, so that when it happens you may believe!
30 “I will not talk with you much longer, for the ruler of this world is coming. He has nothing on Me. 31 But in order that the world may know that I love the Father, I do exactly as the Father commanded Me.
“Get up, let’s go from here!”

Abiding in the Vine

John 15 1 “I am the true vine, and My Father is the gardener.
2 Every branch in Me that does not bear fruit, He takes away;
and every branch that bears fruit, He trims so that it may bear
more fruit. 3 You are already clean because of the word I have
spoken to you. 4 Abide in Me, and I will abide in you. The
branch cannot itself produce fruit, unless it abides on the vine.
Likewise, you cannot produce fruit unless you abide in Me.
5 “I am the vine; you are the branches. The one who abides in
Me, and I in him, bears much fruit; for apart from Me, you can
do nothing. 6 If anyone does not abide in Me, he is thrown away
like a branch and is dried up. Such branches are picked up and
thrown into the fire and burned.
7 “If you abide in Me and My words abide in you, ask
whatever you wish, and it shall be done for you. 8 In this My
Father is glorified, that you bear much fruit and so prove to be
My disciples.”
9 “Just as the Father has loved Me, I also have loved you.
Abide in My love! 10 If you keep My commandments, you will
abide in My love, just as I have kept My Father’s
commandments and abide in His love. 11 These things I have
spoken to you so that My joy may be in you, and your joy may
be full.
12 “This is My commandment, that you love one another just
as I have loved you.[72] 13 No one has greater love than this: that
he lay down his life for his friends. 14 You are My friends if you
do what I command you.
15 “I am no longer calling you servants, for the servant does
not know what his master is doing. Now I have called you
friends, because everything I have heard from My Father I
have made known to you.
16 “You did not choose Me, but I chose you. I selected you so
that you would go and produce fruit, and your fruit would
remain. Then the Father will give you whatever you ask in My
name.

17 “These things I command you, so that you may love one
another.”

The World Hates God’s Own

18 “If the world hates you, know that it has hated Me before
you. 19 If you were of the world, the world would love you as its
own. But you are not of the world, since I have chosen you out
of the world; therefore the world hates you.
20 “Remember the word I spoke to you: ‘A servant is not
greater than his master.’[73] If they persecuted Me, they will
persecute you also. If they kept My word, they will keep yours
also.
21 “But all these things they will do to you for the sake of My
name, because they do not know the One who sent Me. 22 If I
had not come and spoken to them, they would have no sin. But
now they have no excuse for their sin.
23 “He who hates Me also hates My Father. 24 If I had not done
works among them that no one else did, they would have no
sin. But now they have seen and have hated both Me and My
Father. 25 So is fulfilled the word written in their Scripture,[74]
‘They hated Me for no reason.’[75]
26 “When the Helper comes—whom I will send to you from the
Father, the Spirit of truth who goes out from the Father—He
will testify about Me. 27 And you also testify, because you have
been with Me from the beginning.”

John 16 1 “I have spoken these things to you so that you may be
kept from stumbling. 2 They will throw you out of the
synagogues. Yes, an hour is coming when whoever kills you will
think he is offering service to God. 3 They will do these things
because they have never known the Father or Me. 4 But I have
spoken these things to you so that when their hour comes, you
may remember that I told you of them. I did not tell you these
things from the beginning, because I was with you.”

The *Ruach* Reveals Truth

5 “But now I am going to the One who sent Me, and not one of
you is asking Me, ‘Where are you going?’ 6 Because I have
spoken these things to you, grief has filled your heart. 7 But I
tell you the truth, it is to your advantage that I go away! For if I
do not go away, the Helper will not come to you; but if I go, I
will send Him to you.
8 “When He comes, He will convict the world about sin,
righteousness, and judgment: 9 concerning sin, because they do
not believe in Me; 10 concerning righteousness, because I am
going to the Father and you will no longer see Me; 11 and
concerning judgment, because the ruler of this world has been
judged.
12 “I still have much more to tell you, but you cannot handle it
just now. 13 But when the Spirit of truth comes, He will guide
you into all the truth. He will not speak on His own; but
whatever He hears, He will tell you. And He will declare to you
the things that are to come. 14 He will glorify Me, because He
will take from what is Mine and declare it to you. 15 Everything
that the Father has is Mine. For this reason I said the Ruach
will take from what is Mine and declare it to you.”

Death and Resurrection Foretold

16 “A little while, and you will no longer see Me; and again in
a little while, you will see Me.”
17 Then some of His disciples said to one another, “What does
He mean by telling us, ‘A little while, and you will no longer see
Me; and again in a little while, you will see Me’? And, ‘Because
I am going to the Father’?”
18 They kept on saying, “What’s this He’s saying, ‘A little
while’? We don’t know what He’s talking about!”
19 Yeshua knew that they wanted to question Him, so He said
to them, “Are you asking each other about this, that I said, ‘A
little while, and you will no longer see Me; and again in a little
while, you will see Me’? 20 Amen, amen I tell you, you will weep
and mourn, but the world will celebrate. You will be filled with
sorrow, but your sorrow will turn to joy!
21 “When a woman is in labor, she has pain because her hour
has come.[76] But when she gives birth to the child, she no
longer remembers the anguish, because of the joy that a
human being has been born into the world. 22 So also you have
sorrow now; but I will see you again, and your heart will
rejoice, and no one will take your joy away from you!
23 “In that day, you will ask Me nothing. Amen, amen I tell
you, whatever you ask the Father in My name, He will give you.
24 Up to now, you have not asked for anything in My name. Ask
and you will receive, so that your joy may be full.
25 “These things I have spoken to you in metaphors. An hour
is coming when I will no longer speak to you in metaphors, but
will tell you plainly about the Father. 26 In that day, you will ask
in My name—and I’m not telling you that I will ask the Father
on your behalf. 27 For the Father Himself loves you, because
you have loved Me and have believed that I came forth from
God. 28 I came forth from the Father and have come into the
world. Again I am leaving the world and going to the Father.”
29 His disciples say, “See, now You’re speaking plainly and not
in metaphors. 30 Now we know that You know everything and

have no need to be asked anything. By this we believe that You came forth from God.”

31 Yeshua answered them, “Do you now believe? 32 Look, the hour is coming—indeed has come—when you will be scattered, each to his own, and you will abandon Me. Yet I am not alone, because the Father is with Me. 33 These things I have spoken to you, so that in Me you may have shalom. In the world you will have trouble, but take heart! I have overcome the world!”

The Son Glorifies the Father

John 17 1 Yeshua spoke these things; then, lifting up His eyes to
heaven, He said, “Father, the hour has come. Glorify Your Son,
so the Son may glorify You. 2 Even as You gave Him authority
over all flesh, so may He give eternal life to all those You have
given Him. 3 And this is eternal life, that they may know You,
the only true God, and Yeshua the Messiah, the One You sent.
4 I glorified You on earth by finishing the work that You have
given Me to do. 5 Now, Father, glorify Me together with
Yourself, with the glory which I had with You before the world
came to be.”

Yeshua Prays for His Disciples

6 “I have made Your name known to the men of this world
that You gave Me. They were Yours; You gave them to Me, and
they have kept Your word. 7 Now they have come to know that
everything You have given Me is from You. 8 The words, which
You gave Me, I have given to them. They received them and
truly understood that I came from You, and they believed that
You sent Me. 9 I ask on their behalf. Not on behalf of the world
do I ask, but on behalf of those You have given Me, for they are
Yours. 10 All Mine are Yours, and Yours are Mine; and I have
been glorified in them. 11 I am no longer in the world; but they
are in the world, and I am coming to You. Holy Father, keep
them in Your name that You have given Me, so that they may
be one just as We are. 12 While I was with them, I was keeping
them in Your name that You have given Me. I guarded them,
and not one of them was lost except the son of destruction,[77]
so that the Scripture would be fulfilled.

13 “But now I am coming to You. I say these words while I am
still in the world, so that they may have My joy made full in
themselves. 14 I have given them Your word; and the world
hated them, because they are not of the world just as I am not
of the world. 15 I am not asking that You take them out of the

world, but that You keep them from the evil one. [16] They are not of the world, just as I am not of the world.

[17] “Make them holy in the truth. Your word is truth. [18] Just as You sent Me into the world, so I have sent them into the world. [19] And for their sakes I make Myself holy, so that they also may be made holy in truth.”

Interceding for All Believers

20 “I pray not on behalf of these only, but also for those who
believe in Me through their message, 21 that they all may be
one. Just as You, Father, are in Me and I am in You, so also may
they be one in Us, so the world may believe that You sent Me.
22 The glory that You have given to Me I have given to them,
that they may be one just as We are one—23 I in them and You
in Me—that they may be perfected in unity, so that the world
may know that You sent Me and loved them as You loved Me.
24 “Father, I also want those You have given Me to be with Me
where I am, so that they may see My glory—the glory You gave
Me, for You loved Me before the foundation of the world.
25 Righteous Father, the world did not know You, but I knew
You; and these knew that You sent Me. 26 I made your Name
known to them, and will continue to make it known, so that the
love with which You loved Me may be in them, and I in them.”

Betrayed and Arrested

John 18 1 When Yeshua had said these things, He went out with
His disciples across the Kidron Valley,[78] where there was a
garden, which He and His disciples entered. 2 Now Judah, who
was betraying Him, also knew the place, because Yeshua had
often met there with His disciples. 3 So Judah, having taken a
band of soldiers and some officers from the ruling kohanim and
Pharisees, comes there with lanterns, torches, and weapons.
4 Then Yeshua, knowing all the things coming upon Him, went
forward. He said to them, "Who are you looking for?"

5 "Yeshua ha-Natzrati," they answered Him.

Yeshua tells them, "I am." Now Judah, the one betraying
Him, was also standing with them. 6 So when Yeshua said to
them, "I am," they drew back and fell to the ground.

7 So again He asked them, "Who are you looking for?"

And they said, "Yeshua ha-Natzrati."

8 Yeshua answered, "I told you, I am! If you're looking for Me,
let these men go their way." 9 This was so the word would be
fulfilled that He spoke: "I did not lose one of those You have
given Me."[79]

10 Then Simon Peter, who had a sword, drew it and struck the
servant of the kohen gadol, and cut off his right ear. Now the
servant's name was Malchus. 11 So Yeshua said to Peter, "Put
the sword into the sheath! The cup the Father has given Me—
shall I never drink it?"

**Interrogated and Tried 12 Then the band of soldiers, with the captain
and the officers of the Judeans, seized *Yeshua* and tied Him up.
13 They led Him first to Annas, for he was the father-in-law of
Caiaphas, the *kohen gadol* that year. 14 Now Caiaphas was the one
who had advised the Judean leaders that it was better for one man
to die on behalf of the people.**

15 Simon Peter was following Yeshua with another disciple.
Now that disciple was known to the kohen gadol, so he went

with Yeshua into the court of the kohen gadol. 16 But Peter was left standing outside by the door. So the other disciple, who was known to the kohen gadol, went out and spoke to the doorkeeper and brought Peter in.

17 The maidservant at the door says to Peter, “Aren’t you one of this Man’s disciples too?”

He says, “No, I’m not.” 18 The servants and officers were standing around a fire they had made, because it was cold and they were warming themselves. And Peter was also with them, standing and warming himself.

19 The kohen gadol then questioned Yeshua about His disciples and His teaching. 20 “I have spoken openly to the world,” Yeshua answered him. “I always taught in the synagogues and the Temple, where all the Jewish people come together. I spoke nothing in secret. 21 Why question Me? Ask those who have heard what I spoke to them. Look, they know what I said.”

22 When He had said this, one of the officers standing nearby gave Yeshua a slap, saying, “Is that the way you answer the kohen gadol?”

23 Yeshua answered him, “If I have spoken wrongly, give evidence of the wrong; but if rightly, why hit Me?” 24 Then Annas sent Him, still tied up, to Caiaphas, the kohen gadol.

25 Now Simon Peter was standing outside and warming himself. So they said to him, “Aren’t you one of His disciples too?”

He denied it and said, “No, I’m not!”

26 One of the servants of the kohen gadol, a relative of the man whose ear Peter had cut off, said, “Didn’t I see you in the garden with Him?”

27 Again Peter denied it, and immediately a rooster crowed.

28 Then they led Yeshua from Caiaphas to the Praetorium.[80] It was early. They themselves did not enter the Praetorium, so they would not become unclean but might eat the Passover. 29 Therefore Pilate came out to them and said, “What charge do you bring against this man?”

30 They answered, “If He weren’t an evildoer, we wouldn’t
have handed Him over to you.”
31 Then Pilate said to them, “Take Him yourselves, and judge
Him by your Torah!”
The Judean leaders responded, “We are not authorized to put
anyone to death.” 32 This happened so that the word Yeshua
spoke would be fulfilled, signifying what kind of death He was
about to die.
33 So Pilate went back into the Praetorium, called for Yeshua,
and asked Him, “Are you the King of the Jews?”
34 “Are you saying this on your own,” Yeshua answered, “or
did others tell you about Me?”
35 Pilate answered, “I’m not a Jew, am I? Your own nation and
ruling kohanim handed You over to me! What have You done?”
36 Yeshua answered, “My kingdom is not of this world. If My
kingdom were of this world, then My servants would be
fighting so that I wouldn’t be handed over to the Judean
leaders. But as it is, My kingdom is not from here.”
37 So Pilate said to Him, “Are you a king, then?”
Yeshua answered, “You say that I am a king. For this reason I
was born, and for this reason I came into the world, so that I
might testify to the truth. Everyone who is of the truth hears
My voice.”
38 Pilate said to Him, “What is truth?” After he said this, he
went out again to the Judean leaders. He said to them, “I find
no case against Him. 39 But it’s your custom that I release
someone for you at Passover. So do you want me to release to
you the King of the Jews?”
40 They shouted back, “Not this One, but Bar-Abba!” Now Bar-
Abba[81] was a revolutionary.

Bound and Sentenced

John 19 [1] Then Pilate took Yeshua and had Him scourged. [2] The soldiers twisted together a crown of thorns and put it on His head, and dressed Him in a purple robe. [3] They kept coming up to Him, saying, “Hail, King of the Jews!” and slapping Him over and over.

[4] Pilate came out again. He said to them, “Look, I’m bringing Him out to you, to let you know that I find no case against Him.” [5] So Yeshua came out, wearing the crown of thorns and the purple robe. “Behold, the Man!” Pilate said to them.

[6] When the ruling kohanim and officers saw Him, they yelled out, “Execute Him! Execute Him!”[82]

Pilate said to them, “Take Him yourselves and execute Him! For I don’t find a case against Him.”

[7] The Judean leaders answered him, “We have a law,[83] and according to the Torah He must die, because He claimed to be Ben-Elohim!”

[8] When Pilate heard this word, he became even more fearful. [9] He went into the Praetorium again and said to Yeshua, “Where are You from?” But Yeshua gave him no answer. [10] So Pilate said to Him, “You aren’t speaking to me? Don’t You know that I have the authority to release You, and I have the authority to crucify You?”

[11] Yeshua answered, “You would have no authority over Me if it hadn’t been given to you from above. For this reason, the one who handed Me over to you has the greater sin.”

[12] Pilate tried to let Him go after this; but the Judean leaders cried out, saying, “If you release this Man, you are no friend of Caesar. Everyone who makes himself a king opposes Caesar!”

[13] So when Pilate heard these words, he brought Yeshua out and sat down on the judge’s seat at a place called the Stone Pavement (but in Aramaic,[84] Gabbatha). [14] It was the Day of Preparation for Passover, about the sixth hour.[85] And Pilate said to the Judean leaders, “Behold, your king!”

15 They shouted back, “Take Him away! Take Him away!
Execute Him!”
Pilate said to them, “Should I execute your king?”
The ruling kohanim answered, “We have no king but Caesar!”
16 Finally, Pilate handed Yeshua over to be crucified.

A Sacrificial Death 17 Then they took *Yeshua*. He went out, carrying His own crossbar, to the Place of a Skull, which in Aramaic[86] is called Golgotha. 18 There they crucified Him, and with Him two others, one on each side and *Yeshua* in between.

19 Pilate also wrote a sign and put it on the execution stake. It was written, “YESHUA HA-NATZRATI, THE KING OF THE JEWS.” 20 Many Judeans read this sign, because the place where Yeshua was executed was near the city; it was written in Hebrew, Latin, and Greek.
21 The ruling kohanim of the Judeans were saying to Pilate, “Don’t write, ‘The King of the Jews,’ but that He said, ‘I am King of the Jews.’”
22 “What I have written, I have written,” Pilate answered.
23 So the soldiers, when they executed Yeshua, took His outer garments and made four parts, a part for each soldier. They took His tunic also, but it was seamless, woven top to bottom in one piece. 24 So they said to one another, “Let’s not tear it, but cast lots for it to see whose it will be.” This was so the Scripture would be fulfilled, “They divided My garments among them, and for My clothing they cast lots.”[87]

So the soldiers did these things.
25 Standing near the execution stake of Yeshua were His mother, His mother’s sister, Miriam the wife of Clopas, and Miriam from Magdala. 26 Yeshua saw His mother and the disciple whom He loved standing nearby. He tells His mother, “Woman, behold, your son!” 27 Then He tells the disciple, “Behold, your mother!” From that very hour, the disciple took her into his own home.
28 After this, when Yeshua knew that all things were now completed, to fulfill the Scripture He said, “I am thirsty.”[88] 29 A

jar full of sour wine was sitting there, so they put a sponge soaked with the sour wine on a hyssop branch and brought it to His mouth. 30 When Yeshua tasted the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.

31 It was the Day of Preparation, and the next day was a festival Shabbat. So that the bodies should not remain on the execution stake during Shabbat, the Judean leaders asked Pilate to have the legs broken and to have the bodies taken away.

32 So the soldiers came and broke the legs of the first and then the other who had been executed with Yeshua. 33 Now when they came to Yeshua and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out. 35 He who has seen it has testified, and his testimony is true. He knows that he is telling the truth, so that you also may believe. 36 These things happened so that the Scripture would be fulfilled, “Not a bone of His shall be broken.”[89] 37 And again another Scripture says, “They shall look on Him whom they have pierced.”[90]

Buried in a Rich Man’s Tomb 38 **After these things, Joseph of Arimathea asked Pilate if he could take *Yeshua’s* body away. Joseph was a disciple of *Yeshua*, but secretly for fear of the Judean leaders. Pilate gave permission, so Joseph came and took the body away.**
39 **Nicodemus, who had first visited *Yeshua* at night, also came bringing a mixture of myrrh and aloes, about a hundred pounds.**[91]
40 **Then they took the body of *Yeshua* and wrapped it in linen with the spices, as is the Jewish burial custom.**

41 Now in the place where He was executed, there was a garden. In the garden was a new tomb[92] where no one had yet been buried. 42 Because it was the Jewish Day of Preparation and the tomb was nearby, they laid Yeshua there.

The Lamb of God is Resurrected

John 20 [1] Early in the morning on the first day of the week, while
it is still dark, Miriam from Magdala comes to the tomb. She
sees that the stone had been rolled away from the tomb. [2] So
she comes running to Simon Peter and the other disciple, the
one Yeshua loved. She tells them, “They’ve taken the Master
out of the tomb, and we don’t know where they’ve put Him!”
[3] Then Peter and the other disciple set out, going to the tomb.
[4] The two were running together, but the other disciple outran
Peter and arrived at the tomb first. [5] Leaning in, he sees the
linen strips lying there. But he didn’t go in.
[6] Then Simon Peter comes following him, and he entered the
tomb. He looks upon the linen strips lying there, [7] and the face
cloth that had been on His head. It was not lying with the linen
strips, but was rolled up in a place by itself. [8] So then the other
disciple, who had reached the tomb first, also entered. He saw
and believed. [9] For they did not yet understand from Scripture
that Yeshua must rise from the dead.[93] [10] So the disciples went
back to their own homes.

Yeshua Appears to Miriam

[11] But Miriam stood outside the tomb weeping. As she was
weeping, she bent down to look into the tomb. [12] She sees two
angels in white sitting, one at the head and one at the feet,
where Yeshua’s body had been lying.
[13] “Woman, why are you crying?” they say to her.
She says to them, “Because they took away my Master, and I
don’t know where they’ve put Him.” [14] After she said these
things, she turned around. And she sees Yeshua standing there.
Yet she didn’t know that it was Yeshua.
[15] Yeshua says to her, “Woman, why are you weeping? Who
are you looking for?”
Thinking He’s the gardener, she says to Him, “Sir, if You’ve
carried Him away, tell me where You’ve put Him, and I will

take Him away."

16 Yeshua says to her, "Miriam!"

Turning around, she says to Him in Aramaic,[94] "Rabboni!" (which means Teacher).

17 Yeshua says to her, "Stop clinging to Me, for I have not yet gone up to the Father. Go to My brothers and tell them, 'I am going up to My Father and your Father, to My God and your God.'"

18 Miriam from Magdala comes, announcing to the disciples, "I've seen the Lord," and what He had said to her.

Yeshua Appears to the Disciples

19 It was evening on that day, the first of the week. When the doors were locked where the disciples were, for fear of the Judean leaders, Yeshua came and stood in their midst! And He said to them, "Shalom aleichem!" 20 After He said this, He showed them His hands and His side. Then the disciples rejoiced when they saw the Lord. 21 Yeshua said to them again, "Shalom aleichem! As the Father has sent Me, I also send you."

22 And after He said this, He breathed on them. And He said to them, "Receive the Ruach ha-Kodesh! 23 If you forgive anyone's sins, they are forgiven; but if you hold back, they are held back."

24 One of the Twelve, Thomas called the Twin, was not with them when Yeshua came. 25 The other disciples were saying to him, "We've seen the Lord!"

But he replied to them, "Unless I see the nail prints in His hands, and put my finger into the mark of the nails, and put my hand in His side, I will never believe!"

26 Eight days later the disciples were again inside, and Thomas was with them. Yeshua comes, despite the locked doors. He stood in their midst and said, "Shalom aleichem!" 27 Then He said to Thomas, "Put your finger here, and look at My hands. Reach out your hand and put it into My side. Stop doubting and believe!"

28 Thomas answered and said to Him, "My Lord and my God!"

[29] Yeshua said to Him, “Because you have seen Me, you have believed? Blessed are the ones who have not seen and yet have believed!”

The Reason for Signs and Wonders

[30] Yeshua performed many other signs in the presence of the disciples, which are not written in this book. [31] But these things have been written so that you may believe that Yeshua is Mashiach Ben-Elohim, and that by believing you may have life in His name.

Fish for Breakfast with the Risen One

John 21 [1] After these things, Yeshua revealed Himself again to
the disciples at the Sea of Tiberias. Now here is how He
appeared. [2] Simon Peter, Thomas called the Twin, Nathanael of
Cana in the Galilee, the sons of Zebedee, and two of the other
disciples were together.
[3] Simon Peter said to them, “I’m going fishing.”
“We’re coming with you too,” they said. They went out and
got into the boat, and that night they caught nothing.
[4] At dawn, Yeshua stood on the beach; but the disciples didn’t
know that it was Yeshua. [5] So Yeshua said to them, “Boys, you
don’t happen to have any fish, do you?”
“No,” they answered Him.
[6] He said to them, “Throw the net off the right side of the
boat, and you’ll find some.” So they threw the net, and they
were not able to haul it in because of the great number of fish.
[7] Therefore the disciple whom Yeshua loved said to Peter,
“It’s the Lord!” When Simon Peter heard that it was the Lord,
he tied his outer garment around himself—for he was stripped
down for work—and threw himself into the sea. [8] But the other
disciples came in the boat from about two hundred cubits[95]
offshore, dragging the net full of fish.
[9] So when they got out onto the land, they saw a charcoal fire
with fish placed on it, and bread. [10] Yeshua said to them, “Bring
some of the fish you’ve just caught.” [11] Simon Peter went
aboard and hauled the net to shore. There were 153 fish, many
of them big; but the net was not broken. [12] Yeshua said to them,
“Come, have breakfast.” None of the disciples dared ask Him,
“Who are You?”—knowing it was the Lord.[13] Yeshua comes and
takes the bread and gives it to them, and likewise the fish.
[14] This was now the third time that Yeshua was revealed to the
disciples after He was raised from the dead.

Love Restores Peter

15 When they had finished breakfast, Yeshua said to Simon
Peter, “Simon, son of John, do you love Me more than these?”
“Yes, Lord,” he said to Him, “You know that I love you.”
He said to him, “Feed My lambs!”
16 He said to him again a second time, “Simon, son of John, do
you love Me?”
“Yes, Lord,” he said, “You know that I love You.”
He said to him, “Take care of My sheep!”
17 He said to him a third time, “Simon, son of John, do you
love Me?”
Peter was grieved because He said to him for a third time,
“Do you love Me?” And he said to Him, “Lord, You know
everything! You know that I love You!”
Yeshua said to him, “Feed My sheep!”[96]
18 “Amen, amen I tell you, when you were younger, you used
to dress yourself and walk wherever you wanted; but when you
grow old, you will stretch out your hands, and someone else
will dress you and carry you where you do not want to go.”
19 Now this He said to indicate by what kind of death Peter was
going to glorify God. And after this, Yeshua said to him, “Follow
Me!”
20 Peter, turning around, sees the disciple following. This was
the one whom Yeshua loved, who also had reclined against
Yeshua’s chest at the seder meal and said, “Master, who is the
one who is betraying You?” 21 Seeing him, Peter said to Yeshua,
“Lord, what about him?”
22 Yeshua said to him, “If I want him to remain until I come,
what is that to you? You follow Me!” 23 Therefore this saying
went out among the brothers and sisters, that this disciple
would not die. Yet Yeshua did not say to him that he would not
die, but, “If I want him to remain until I come, what is that to
you?”

John’s Witness

24 This is the disciple who is an eyewitness of these things and
wrote these things. We know that his testimony is true. 25 There
are also many other things that Yeshua did. If all of them were
to be written one by one, I suppose that not even the world
itself will have room for the books being written!

Acts

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22 | 23 | 24 | 25 | 26 | 27 | 28

When Will *Yeshua* Restore the Kingdom?

Acts 1 **1** I wrote the first volume, Theophilus, about all that
Yeshua began to do and teach—**2** up to the day He was taken
up, after He had given orders by the Ruach ha-Kodesh to the
emissaries He had chosen. **3** To them He showed Himself to be
alive after His suffering through many convincing proofs,
appearing to them for forty days and speaking about the
kingdom of God.

4 Now while staying with them, He commanded them not to
leave Jerusalem, but to wait for what the Father promised—
which, He said, "you heard from Me. **5** For John immersed with
water, but you will be immersed in the Ruach ha-Kodesh not
many days from now."

6 So when they gathered together, they asked Him, "Lord, are
You restoring the kingdom to Israel at this time?"

7 He said to them, "It is not your place to know the times or
seasons which the Father has placed under His own control.
8 But you will receive power when the Ruach ha-Kodesh has
come upon you; and you will be My witnesses in Jerusalem, and
through all Judah, and Samaria, and to the end of the earth."

9 After saying all this—while they were watching—He was
taken up, and a cloud received Him out of their sight. **10** While
they were staring into heaven as He went up, suddenly two
men stood with them in white clothing. **11** They said, "Men of
Galilee, why do you keep standing here staring into heaven?
This Yeshua, who was taken up from you into heaven, will come
in the same way as you saw Him go into heaven."

Appointing a New Emissary

12 Then they returned to Jerusalem from the Mount of Olives[1]
(which is near Jerusalem, a Shabbat day's journey[2]). 13 When
they had entered, they went up to the upper room where they
were staying—Peter and John and Jacob and Andrew; Philip
and Thomas, Bartholomew and Matthew; Jacob son of Alphaeus
and Simon the Zealot and Judah son of Jacob. 14 All these with
one mind were continuing together in prayer—along with the
women and Miriam, Yeshua's mother, and His brothers.
15 In those days, Peter stood up among the brothers and
sisters (the number of names all together was about a hundred
and twenty) and said, 16 "Brothers,[3] the Scripture had to be
fulfilled, which the Ruach ha-Kodesh foretold by the mouth of
David, concerning Judah—who became a guide to those who
seized Yeshua. 17 For he was counted among us and received
his share of this office." 18 (Now this man Judah bought a field
with the reward of his wickedness. Falling headfirst, he burst
open in the middle and his intestines splattered out. 19 And it
became known to all those living in Jerusalem, so in their own
language that field was called Akeldama[4]—that is, 'Field of
Blood.') 20 For it is written in the Book of Psalms,

> 'Let his dwelling place become desolate,
> and let there be no one living in it'[5]
> and 'Let another take his position.'[6]

21 "Therefore one of the men who have accompanied us all the
time that the Lord Yeshua went in and out among us
—22 beginning with His immersion by John until the day He was
taken up from us—must become a witness with us of His
resurrection."
23 So they nominated two—Joseph, called Barsabbas (also
called Justus), and Matthias. 24 And they prayed and said, "You,
O Lord, who knows the hearts of all men, show us which of
these two You have chosen 25 to take the position in this office
as emissary, from which Judah turned aside to go to his own

place.” 26 Then they cast lots for them, and the lot fell upon
Matthias; and he was added to the eleven emissaries.

The *Ruach* Fills the Disciples

Acts 2 1 When the day of Shavuot[7] had come, they were all
together in one place. 2 Suddenly there came from heaven a
sound like a mighty rushing wind, and it filled the whole house
where they were sitting. 3 And tongues like fire spreading out
appeared to them and settled on each one of them. 4 They were
all filled with the Ruach ha-Kodesh and began to speak in other
tongues as the Ruach enabled them to speak out.

5 Now Jewish people were staying in Jerusalem, devout men
from every nation under heaven. 6 And when this sound came,
the crowd gathered. They were bewildered, because each was
hearing them speaking in his own language. 7 And they were
amazed and astonished, saying, “All these who are speaking—
aren’t they Galileans? 8 How is it that we each hear our own
birth language? 9 Parthians and Medes and Elamites and those
living in Mesopotamia, Judea and Cappadocia, Pontus and Asia,
[8] 10 Phrygia and Pamphylia, Egypt and parts of Libya toward
Cyrene, and visitors from Rome 11 (both Jewish people and
proselytes), Cretans and Arabs—we hear them declaring in our
own tongues the mighty deeds of God!” 12 And they were all
amazed and perplexed, saying to each other, “What does this
mean?”

13 Others, poking fun, were saying, “They are full of sweet
new wine!”

Peter Speaks to the *Shavuot* Crowd

14 But Peter, standing with the Eleven, raised his voice and
addressed them: “Fellow Judeans and all who are staying in
Jerusalem, let this be known to you, and pay attention to my
words. 15 These men are not drunk, as you suppose—for it’s
only the third hour of the day![9] 16 But this is what was spoken
about through the prophet Joel:

17 ‘And it shall be in the last days,’ says God,

‘that I will pour out My Ruach on all flesh.
Your sons and your daughters shall prophesy,
your young men shall see visions,
and your old men shall dream dreams.
18 Even on My slaves, male and female,
I will pour out My Ruach in those days,
and they shall prophesy.
19 And I will give wonders in the sky above
and signs on the earth beneath—
blood, and fire, and smoky vapor.
20 The sun shall be turned to darkness

and the moon to blood
before the great and glorious Day of ADONAI comes.
21 And it shall be that everyone who calls
on the name of ADONAI shall be saved.'[10]

22 "Men of Israel, hear these words! Yeshua ha-Natzrati—a Man authenticated to you by God with mighty deeds and wonders and signs God performed through Him in your midst, as you yourselves know—23 this Yeshua, given over by God's predetermined plan and foreknowledge, nailed to the cross by the hand of lawless men, you killed. 24 But God raised Him up, releasing Him from the pains of death, since it was impossible for Him to be held by it. 25 For David says about Him,

'I saw ADONAI always before me,
for He is at my right hand so that I might not be shaken.
26 Therefore my heart was glad and my tongue rejoiced;
moreover, my body also will live in hope,
27 because You will not abandon my soul to Sheol
or let Your Holy One see decay.
28 You have made known to me the paths of life;
You will fill me with joy in Your presence.'[11]

29 "Brothers, I can confidently tell you that the patriarch David died and was buried—his tomb is with us to this day. 30 So because he was a prophet and knew God had sworn with an oath to him to seat one of his descendants on his throne,[12] 31 David saw beforehand and spoke of Messiah's resurrection—that He was not abandoned to Sheol, and His body did not see decay.[13]

32 "This Yeshua God raised up—we all are witnesses! 33 Therefore, being exalted to the right hand of God and receiving from the Father the promise of the Ruach ha-Kodesh, He poured out this—what you now see and hear. 34 For David did not ascend into the heavens; yet he himself says,

‘ADONAI said to my Lord,
“Sit at my right hand,
35 until I make Your enemies a footstool
for Your feet.”’[14]

36 “Therefore let the whole house of Israel know for certain
that God has made Him—this Yeshua whom you had crucified—
both Lord and Messiah!”

Teshuvah—Thousands Immersed

37 Now when they heard this, they were cut to the heart and
said to Peter and the rest of the emissaries, “Fellow brethren,
what shall we do?”
38 Peter said to them, “Repent, and let each of you be
immersed in the name of Messiah Yeshua for the removal of
your sins, and you will receive the gift of the Ruach ha-Kodesh.
39 For the promise is for you and your children, and for all who
are far away—as many as ADONAI our God calls to Himself.”
40 With many other words he warned them and kept urging
them, saying, “Save yourselves from this twisted
generation!”[15] 41 So those who received his message were
immersed, and that day about three thousand souls were
added.

New Covenant Community Begins

42 They were devoting themselves to the teaching of the
emissaries and to fellowship, to breaking bread and to prayers.
43 Fear lay upon every soul, and many wonders and signs were
happening through the emissaries. 44 And all who believed were
together, having everything in common. 45 They began selling
their property and possessions and sharing them with all, as
any had need. 46 Day by day they continued with one mind,
spending time at the Temple and breaking bread from house to
house. They were sharing meals with gladness and sincerity of
heart, 47 praising God and having favor with all the people. And
every day the Lord was adding to their number[16] those being
saved.

A Lame Beggar Walks

Acts 3 **1** Now Peter and John were going up to the Temple at the
ninth hour,[17] the time of prayer. **2** A man lame from birth was
being carried—every day they used to put him at the Temple
gate called Beautiful, so he could beg for tzedakah from those
entering the Temple. **3** When he saw Peter and John about to go
into the Temple, he began asking to receive tzedakah.
4 But Peter, along with John, looked straight at him and said,
"Look at us!" **5** So he gave them his attention, expecting to
receive something from them. **6** But Peter said, "Silver and gold
I do not have, but what I do have I give to you—in the name of
Yeshua ha-Mashiach ha-Natzrati, get up and walk!" **7** Then
grabbing him by the right hand, he raised him up; and
immediately the man's feet and ankles were made strong.
8 Jumping up, he stood and began walking; and he went with
them into the Temple, walking and leaping and praising God!
9 Now all the people saw him walking and praising God.
10 They began to realize he was the one who used to sit begging
for tzedakah at the Beautiful Gate of the Temple, and they were
filled with wonder and astonishment over what had happened
to him.

Peter Speaks at the Temple

11 While he was clinging to Peter and John, all the people
together came running toward them in the place called
Solomon's Portico. 12 But when Peter saw, he responded to the
people, "Men of Israel, why are you amazed at this? Why do
you stare at us—as if by our own power or godliness we had
made this man walk? 13 The God of Abraham and Isaac and
Jacob, the God of our fathers, has glorified His Servant[18]
Yeshua—the One you handed over and disowned before Pilate,
though he had decided to release Him. 14 But you rejected the
Holy and Righteous One and asked for a murderer to be
granted to you. 15 You killed the Author of life—the One God
raised from the dead! We are witnesses of it. 16 Now through
faith in the name of Yeshua, His name has strengthened this
man whom you see and know. Indeed, the faith through Yeshua
has given this man perfect health in front of you all.
17 "Now brothers, I know that you acted in ignorance, just as
your leaders did. 18 But what God foretold through the mouth of
all His prophets—that His Messiah was to suffer—so He has
fulfilled. 19 Repent, therefore, and return—so your sins might be
blotted out, 20 so times of relief might come from the presence
of ADONAI and He might send Yeshua, the Messiah appointed
for you. 21 Heaven must receive Him, until the time of the
restoration of all the things that God spoke about long ago
through the mouth of His holy prophets. 22 Moses said, 'ADONAI
your God will raise up for you a Prophet like me from among
your brothers. Hear and obey Him in all that He shall say to
you. 23 And it shall be that every soul that will not listen to that
Prophet shall be completely cut off from the people.'[19]
24 Indeed, all the prophets who have spoken from Samuel on
have announced these days. 25 You are the sons of the prophets
and also of the covenant that God cut with your fathers,[20]
saying to Abraham, 'In your seed shall all the families of the
earth be blessed.'[21] 26 God raised up His Servant and sent Him

first to you, to bless you all by turning each of you from your wicked ways.”

Standing Before the Sanhedrin

Acts 4 [1] As Peter and John were speaking to the people, the
kohanim and the captain of the Temple and the Sadducees
came up to them. [2] They were indignant because Peter and
John were teaching the people and announcing in Yeshua the
resurrection of the dead. [3] So they grabbed them and put them
in jail until the next day, for it was already evening. [4] But many
who heard the message believed, and the number of the men
came to about five thousand.

[5] On the next day, the rulers and elders and Torah scholars
were gathered together in Jerusalem. [6] Annas the kohen gadol
was there, and Caiaphas and John and Alexander, and all those
who were of high-priestly descent. [7] When they had placed
Peter and John in their midst, they began to inquire, “By what
power or in what name did you do this?”

[8] Then Peter, filled with the Ruach ha-Kodesh, said to them,
“Rulers and elders of the people! [9] If we are on trial today for a
mitzvah done for a sick man, as to how this fellow was healed,
[10] let it be known to all of you and to all the people of Israel,
that by the name of Yeshua ha-Mashiach ha-Natzrati—whom
you had crucified, whom God raised from the dead—this one
stands before you whole. [11] This Yeshua is ‘the stone—rejected
by you, the builders—that has become the chief cornerstone.’[22]
[12] There is salvation in no one else, for there is no other name
under heaven given to mankind by which we must be saved!”

[13] Now when they saw the boldness of Peter and John and
figured out they were laymen without training, they were
amazed. They began to realize that these men had been with
Yeshua. [14] But seeing the healed man standing with them, they
had nothing to say in response. [15] When they had ordered Peter
and John to go out of the council chamber, they began to confer
with one another, [16] saying, “What shall we do with these men?
For indeed, it’s obvious to everyone living in Jerusalem that a
remarkable miracle has happened through them, and we
cannot deny it. [17] But so it won’t spread any further among the

people, let’s warn them not to speak anymore to anyone in this name.”

18 So they called them in and ordered them not to speak or
teach at all in the name of Yeshua. 19 But Peter and John
replied, “Whether it is right in the sight of God to listen to you
rather than to God, you decide. 20 For we cannot stop speaking
about what we have seen and heard.”

21 After threatening them again, they let them go—finding no
way they could punish them on account of the people, because
they all were glorifying God for what had happened. 22 For the
man in whom this miracle of healing had happened was more
than forty years old.

Prayer for Courage

23 As soon as they were released, Peter and John went to their
own people and reported all that the ruling kohanim and elders
had said to them. 24 When they heard it, they lifted their voices
together to God and said, “O Sovereign Master, ‘You made
heaven and earth and the sea, and everything in them.’[23]
25 You said by the Ruach ha-Kodesh, through the mouth of our
father David Your servant,

‘Why did the nations rage
and the peoples plot foolish things?
26 The kings of the earth took their stand
and the rulers were gathered together
against Adonai and against His
Anointed One.’[24]

27 “For truly both Herod and Pontius Pilate, along with the
Gentiles and the peoples of Israel, were gathered together in
this city against Your holy Servant Yeshua, whom You anointed.
28 They did whatever Your hand and Your purpose
predetermined to happen. 29 And now, Lord, look at their
threats, and grant Your servants to speak Your word with
utmost courage—30 while You stretch out Your hand to heal,
and signs and wonders take place through the name of Your
holy Servant Yeshua.”
31 When they had prayed, the place where they were gathered
was shaken. And they were all filled with the Ruach ha-Kodesh
and began to speak the word of God with boldness.

Ruach-Filled Community Life

32 Now the whole group of those who believed was one in
heart and mind. No one would say anything he owned was his
own, but they had everything in common. 33 With great power
the emissaries were giving witness to the resurrection of the

Lord Yeshua, and abundant favor was upon them all. 34 No one among them was needy, for all who were owners of lands or houses would sell them and bring the proceeds 35 and set them at the feet of the emissaries. And the proceeds were distributed according to the need each one had.

36 Now Joseph, also called Barnabas by the emissaries (which is translated Son of Encouragement), was a Levite and native of Cyprus. 37 He sold a field that he owned and brought the money and laid it at the feet of the emissaries.

Ananias and Sapphira Lie to the *Ruach*

Acts 5 1 On the other hand, a man named Ananias together with
his wife, Sapphira, sold a property. 2 He kept back some of the
proceeds, with his wife's full knowledge, and brought part of it
and set it at the feet of the emissaries.
3 But Peter said, "Ananias, why has satan filled your heart to
lie to the Ruach ha-Kodesh and keep back part of the proceeds
of the land? 4 While it remained unsold, it was your own, wasn't
it? And after it was sold, wasn't it at your disposal? How did
this deed get into your heart? You haven't lied to men but to
God."
5 As soon as he heard these words, Ananias fell down and
died. Great fear came upon all who heard about it. 6 The young
men got up and wrapped him in a shroud, then carried him out
and buried him.
7 After an interval of about three hours, his wife came in, not
knowing what had happened. 8 Peter responded to her, "Tell
me if you sold the land for this much."
She said, "Yes, for that much."
9 Then Peter said to her, "How did you agree to test the
Ruach ADONAI? Look, the feet of those who buried your husband
are at the door—they will carry you out, too!"
10 Immediately she fell down at his feet and died. When the
young men came back in, they found her dead and carried her
out and buried her beside her husband. 11 And great fear came
over the whole community and all who heard these things.

Signs and Wonders, Angelic Jailbreak, and Bold Witness

12 Meanwhile, through the hands of the emissaries many signs
and wonders were happening among the people. And they were
all together in Solomon's Portico. 13 But no one else dared to
join them, though the people continued to think highly of them.
14 Yet more than ever those trusting in the Lord were added—
large numbers of men and women. 15 They even carried the sick

into the streets and laid them on stretchers and cots, so that when Peter passed by at least his shadow might fall on some of them. 16 Crowds were also gathering from the towns around Jerusalem, bringing those who were sick or tormented by unclean spirits, and they were all being healed.

17 But the kohen gadol rose up, and all those with him (that is, the sect of the Sadducees), and they were filled with jealousy. 18 They grabbed the emissaries and put them in a public jail. 19 But during the night an angel of ADONAI opened the prison doors, and leading them out he said, 20 "Go, stand in the Temple and speak to the people the whole message about this Life." 21 Now when they heard that, they entered the Temple at daybreak and began teaching.

When the kohen gadol and those with him arrived, they called together the Sanhedrin, even the council of elders of Bnei-Yisrael, and sent to the prison to have the prisoners brought in. 22 But when the officers came, they did not find them in the prison. So they returned and reported, 23 saying, "We found the prison locked with maximum security and the guards standing at the doors; but when we opened up, we found no one inside."

24 When the captain of the Temple and the ruling kohanim heard these words, they were perplexed about them, wondering where this would lead. 25 But someone came and reported to them, "The men you put in prison are standing in the Temple and teaching the people!" 26 Then the captain went off with the officers and brought the emissaries—but not with force, because they feared they might be stoned by the people.

27 When they had brought them, they placed them before the Sanhedrin. The kohen gadol questioned them, 28 saying, "We gave you strict orders not to teach in this name—and look, you have filled Jerusalem with your teaching, and you intend to bring on us the blood of this Man!"

29 Peter and the emissaries replied, "We must obey God rather than men. 30 The God of our fathers raised up Yeshua, whom you seized and had crucified.[25] 31 This One God exalted at His right hand as Leader and Savior,[26] to give repentance to

Israel and removal of sins. 32 And we are witnesses of these
events—as is the Ruach ha-Kodesh, whom God has given to
those who obey Him."
33 Now when they heard this, they became enraged and
wanted to kill them. 34 But a certain Pharisee named Gamaliel,
a teacher of the Torah respected by all the people, stood up in
the Sanhedrin and gave orders to put the men outside for a
little while. 35 Then he said to them, "Men of Israel, be careful
what you are about to do with these men. 36 For some time ago
Theudas rose up, claiming to be somebody; and a number of
men, maybe four hundred, joined up with him. He was killed,
and all who followed him were scattered and came to nothing.
37 After this fellow, Judah the Galilean rose up in the days of the
census and got people to follow him. He also perished, and all
who followed him were scattered. 38 So now I tell you, stay
away from these men and leave them alone. For if this plan or
undertaking is of men, it will come to an end; 39 but if it is of
God, you will not be able to stop them. You might even be
found fighting against God." They took his advice, 40 called in
the emissaries, flogged them, ordered them not to continue
speaking in the name of Yeshua, and let them go.
41 So they left the presence of the Sanhedrin, rejoicing that
they were considered worthy to be dishonored on account of
His name.[27] 42 And every day, in the Temple and from house to
house, they never stopped teaching and proclaiming Yeshua as
the Messiah.

Appointed for Service

Acts 6 1 Now in those days, when the disciples were multiplying,
grumbling arose[28] among the Hellenists against the Hebrews,
because their widows were being overlooked in the daily
support. 2 So the Twelve called together the whole group of the
disciples and said, “It is not right for us to neglect the word of
God in order to serve tables. 3 So, brothers, select from among
you seven reputable men, full of the Spirit and wisdom, whom
we may put in charge of this duty. 4 But we will devote
ourselves to prayer and to the service of the Word.”
5 The statement pleased the whole group; and they chose
Stephen, a man full of faith and the Ruach ha-Kodesh, and
Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a
proselyte from Antioch. 6 They placed these men before the
emissaries; and after praying, they laid hands on them.[29]
7 The word of God kept on spreading, and the number of
disciples in Jerusalem greatly multiplied; even a great number
of the kohanim were becoming obedient to the faith.

Stephen’s Testimony and Martyrdom

8 Now Stephen, full of grace and power, was doing great
wonders and signs among the people. 9 But some men from
what was called the Synagogue of the Freedmen—both
Cyrenians and Alexandrians, as well as some from Cilicia and
Asia[30]—stood up and began arguing with Stephen. 10 But they
could not withstand the wisdom and the Ruach by whom he
was speaking.
11 Then they secretly instigated men into saying, “We have
heard him speaking blasphemous words against Moses and
against God!” 12 They also incited the people, the elders, and
the Torah scholars; and they rushed at Stephen, seized him,
and led him away to the Sanhedrin. 13 They set up false
witnesses who said, “This man never stops speaking words
against this holy place and the Torah. 14 For we have heard him

saying that this Yeshua ha-Natzrati will destroy this place and change the customs that Moses handed down to us.”
15 Watching him intently, everyone who was sitting in the Sanhedrin saw that his face was like the face of an angel.

Acts 7 1 Then the kohen gadol said, “Are these things so?”

2 Stephen declared, “Brothers and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran. 3 He said to him, ‘Leave your country and your relatives, and come here to the land that I will show you.’ 4 Then he left the land of the Chaldeans and settled in Haran. From there, after his father died, God moved him to this land where you now live. 5 He gave him no inheritance in it—not even a foothold—yet He promised ‘to give it to him as a possession to him and to his descendants after him,’ even though he had no child.

6 “But God spoke in this way, that his ‘descendants would be foreigners in a land belonging to others, and they would enslave and mistreat them for four hundred years. 7 But I will judge the nation they serve as slaves,’ God said, ‘and afterward they shall come out and serve Me in this place.’[31]

8 “Then God gave Abraham the covenant of circumcision.[32] So he became the father of Isaac and circumcised him on the eighth day, and so Isaac with Jacob, and Jacob with the twelve patriarchs. 9 The patriarchs became jealous of Joseph and sold him into Egypt. Yet God was with him. 10 He rescued him out of all his troubles and granted him favor and wisdom before Pharaoh, king of Egypt, who made him governor over Egypt and all his household.

11 “Famine and great suffering came over all Egypt and Canaan, and our fathers could find no food. 12 But when Jacob heard that there was grain in Egypt, he sent our fathers there the first time. 13 On the second visit, Joseph made himself known to his brothers, and his family became known to Pharaoh. 14 So Joseph sent and called for Jacob and all his relatives—seventy-five persons. 15 Jacob went down to Egypt and died, he and our fathers. 16 They were carried to Shechem and laid in the tomb that Abraham had bought for a sum of money from the sons of Hamor in Shechem.

17 “But as the time drew near for the promise God had sworn to Abraham, the people increased and multiplied in Egypt 18 —until ‘there arose another king over Egypt who knew

nothing about Joseph.’[33] 19 Dealing with our people with cruel
cunning, this king mistreated our fathers and forced them to
abandon their infants so they would not survive.
20 “At this time Moses was born—extraordinary before God.
For three months he was nurtured in his father’s house. 21 And
when he was set outside, Pharaoh’s daughter took him and
raised him as her own son. 22 Moses was educated in all the
wisdom of the Egyptians, and he was powerful in his words and
deeds.
23 “When he was approaching forty years of age, it came into
his heart to visit his brothers, Bnei-Yisrael. 24 When he saw one
of them being treated unjustly, he went to the defense of the
oppressed man and avenged him by striking down the
Egyptian. 25 He was assuming that his brothers understood that
by his hand God was delivering them, but they did not
understand. 26 So on the next day he appeared to them as they
were fighting. He tried to reconcile them in shalom, saying,
‘Men, you are brothers. Why do you wrong one another?’
27 “But the one doing wrong to his neighbor pushed him away,
saying, ‘Who appointed you ruler and judge over us? 28 You
don’t want to kill me as you killed the Egyptian yesterday, do
you?’[34] 29 At this remark, Moses fled and became an exile in
the land of Midian, where he became the father of two sons.
30 “When forty years had passed, an angel appeared to him in
the wilderness of Mount Sinai in the flame of a burning bush.
31 When Moses saw it, he was amazed at the sight. But when he
came up to look, there came the voice of Adonai: 32 ‘I am the
God of your fathers, the God of Abraham and Isaac and
Jacob.’[35]
“Moses trembled in fear and did not dare to look. 33 But
Adonai said to him, ‘Take the sandals off your feet, for the place
where you are standing is holy ground. 34 I have surely seen the
oppression of my people in Egypt and have heard their
groaning, and I have come down to deliver them. Now come—
let Me send you to Egypt.’
35 “This Moses—whom they rejected, saying, ‘Who appointed
you as ruler and judge?’—is the one whom God sent as both

ruler and redeemer, by the hand of the angel who appeared to
him in the bush. 36 This man led them out, performing wonders
and signs in the land of Egypt, and at the Red Sea, and in the
wilderness for forty years. 37 This is the Moses who said to Bnei-
Yisrael, ‘God will raise up for you a prophet like me from
among your brothers.’[36]
38 “This is the one who was in the community in the
wilderness, with the angel who spoke to him on Mount Sinai,
and with our fathers. He received living words to pass on to us.
39 Our fathers did not want to be obedient to him, but shoved
him aside. And in their hearts they turned back to Egypt,
40 saying to Aaron, ‘Make gods for us who will go before us. For
this Moses who led us out of the land of Egypt—we have no
idea what has happened to him.’[37]
41 “And they made a calf in those days, offered a sacrifice to
the idol, and were rejoicing in the works of their hands. 42 But
God turned and gave them over to serve the host of heaven,
just as it is written in the book of the Prophets:

‘It was not to Me that you brought sacrifices and
offerings
for forty years in the wilderness, was it, O House of
Israel?
43 You also took up the tent of Moloch
and the star of your god Rephan,
the images you made to worship.
And I will deport you beyond Babylon.’[38]

44 “Our fathers had the Tent of Witness in the wilderness—
just as the One speaking to Moses had directed him to make it
according to the design he had seen. 45 Our fathers received it
in turn and brought it in with Joshua when they took possession
of the land of the nations that God drove out before our fathers.
So it remained until the days of David, 46 who found favor in
God’s sight. He asked to find a dwelling place for the God[39] of
Jacob. 47 But Solomon built a house for Him. 48 However, Elyon
does not dwell in man-made houses. As the prophet says,

49 ‘Heaven is My throne,
and the earth is the footstool of My feet.
What kind of house will you build for Me, says
ADONAI,
or what is the place of My rest?
50 Did not My Hand make all these things?’[40]

51 “O you stiff-necked people! You uncircumcised of heart and
ears! You always resist the Ruach ha-Kodesh; just as your
fathers did, you do as well. 52 Which of the prophets did your
fathers not persecute? They killed the ones who foretold the
coming of the Righteous One. Now you have become His
betrayers and murderers—53 you who received the Torah by
direction of angels and did not keep it!”
54 When they heard these things, they became enraged and
began gnashing their teeth at him. 55 But Stephen, full of the
Ruach ha-Kodesh, gazed into heaven and saw the glory of God
—and Yeshua standing at the right hand of God. 56 And he said,
“Look, I see the heavens opened and the Son of Man standing
at the right hand of God!”
57 But they covered their ears; and crying out with a loud
voice, they rushed at him with one impulse. 58 Driving him out
of the city, they began stoning him, and the witnesses laid
down their cloaks at the feet of a young man named Saul.
59 They went on stoning Stephen as he was calling out, “Lord
Yeshua, receive my spirit!” 60 Then he fell on his knees and
cried out with a loud voice, “Lord, do not hold this sin against
them!” After he said this, he died.[41]

Saul Persecutes Messiah's Community

Acts 8 [1] Now Saul was in agreement with Stephen's execution.
On that day a great persecution arose against Messiah's
community in Jerusalem, and they were all scattered
throughout the region of Judea and Samaria, except the
emissaries. [2] Some devout men buried Stephen and mourned
deeply for him.
[3] But Saul was destroying Messiah's community, entering
house after house; and dragging off men and women, he was
throwing them into prison.

The Good News Spreads to Samaria

[4] Now those who had been scattered went around
proclaiming the Word. [5] Philip went down to the main city of
Samaria and proclaimed the Messiah to them. [6] The crowds
were paying close attention to what Philip was saying—as they
both heard and saw the signs that he was doing. [7] For unclean
spirits were coming out of many who were plagued, shrieking
with a loud voice. Many paralyzed and crippled were healed
also. [8] So there was great joy in that city.
[9] Now a man named Simon had been practicing magic in the
city and astonishing the people of Samaria, saying he was
someone great. [10] They all were paying special attention to him,
saying, "This man is the power of God that is called 'Great.'"
[11] And they kept paying attention to him, because for a long
time he had astonished them with his magical arts. [12] But when
they believed Philip proclaiming the Good News about the
kingdom of God and the name of Messiah Yeshua, both men
and women were immersed. [13] Even Simon himself believed;
and after being immersed, he continued with Philip. And when
he saw signs and great miracles happening, he was continually
amazed.
[14] Now when the emissaries in Jerusalem heard that Samaria
had accepted the message of God, they sent Peter and John to

them. 15 They came down and prayed for them to receive the
Ruach ha-Kodesh. 16 For He had not yet come upon them; they
had only been immersed in the name of the Lord Yeshua.
17 Then they began laying their hands on them, and they were
receiving the Ruach ha-Kodesh.
18 Now when Simon saw that the Ruach ha-Kodesh was given
through the laying on of hands by the emissaries, he offered
them money, 19 saying, “Give this power to me, too—so that
anyone on whom I lay hands may receive the Ruach ha-
Kodesh.”
20 Peter said to him, “May your silver go to ruin, and you with
it—because you thought you could buy God’s gift with money!
[42] 21 You have no part or share in this matter, because your
heart is not right before God. 22 Therefore repent of this
wickedness of yours, and pray to the Lord that, if possible, the
intent of your heart may be pardoned. 23 For I see in you the
poison of bitterness and the bondage of unrighteousness!”
24 Simon replied, “Pray for me, so that none of what you have
said may come upon me.”
25 So when they had testified and spoken the word of the
Lord, they returned to Jerusalem, proclaiming the Good News
to many Samaritan villages.

An Ethiopian Asks about Isaiah 53

26 Now an angel of the Lord spoke to Philip, saying, “Get up,
and go south on the road going down from Jerusalem to Gaza.”
(This is a desert road.) 27 So he got up and went. And behold, an
Ethiopian eunuch—an official who was responsible for all the
treasure of Candace, queen of the Ethiopians—had traveled to
Jerusalem to worship 28 and was now returning. Sitting in his
chariot, he was reading the prophet Isaiah.
29 The Ruach said to Philip, “Go, catch up with this chariot.”
30 Philip ran up and heard him reading the prophet Isaiah and
said, “Do you understand what you are reading?”
31 “How can I,” he said, “unless someone guides me?” So he
invited Philip to come up and sit with him. 32 Now the passage

of Scripture that he was reading was this:

> “He was led as a sheep to slaughter;
> and as a lamb before its shearer is silent,
> so He opens not His Mouth.
> 33 In His humiliation justice was denied Him.
> Who shall recount His generation?
> For His life is taken away from the earth.”[43]

34 The eunuch replied to Philip, “Please tell me, who is the
prophet talking about—himself or someone else?” 35 Then Philip
opened his mouth, and beginning with this Scripture he
proclaimed the Good News about Yeshua.
36 Now as they were going down the road, they came to some
water. The eunuch said, “Look, water! What’s to prevent me
from being immersed?”
37 [44] 38 He ordered the chariot to stop. They both got down
into the water, Philip and the eunuch, and Philip immersed
him. 39 When they came up out of the water, the Ruach ADONAI
snatched Philip away.[45] The eunuch saw no more of him, for he
went on his way, rejoicing.
40 But Philip found himself at Azotus. And as he passed
through, he kept proclaiming the Good News to all the towns
until he came to Caesarea.

Saul Turns from Murder to Messiah

Acts 9 1 Now Saul, still breathing out threats and murder
against the Lord’s disciples, went to the kohen gadol. 2 He
requested letters of introduction from him to the synagogues in
Damascus, so that if he found any men or women belonging to
the Way, he might bring them as prisoners to Jerusalem.
3 As he was traveling, approaching Damascus, suddenly a
light from heaven flashed around him. 4 Falling to the ground,
he heard a voice saying to him, “Saul, Saul, why are you
persecuting Me?”
5 “Who are You, Lord?” Saul said.
“I am Yeshua—whom you are persecuting.[46] 6 But get up and
go into the city, and you will be told what you must do.”[47]
7 The men travelling with him stood speechless, hearing the
voice but seeing no one.[48] 8 Saul got up from the ground—but
opening his eyes, he could see nothing. They led him by the
hand and brought him into Damascus. 9 For three days he could
not see, and he did not eat or drink.
10 Now there was a disciple named Ananias in Damascus. The
Lord said to him, “Ananias.”
He said, “Here I am, Lord.”
11 The Lord said to him, “Get up and go to the street named
Straight, and ask in the house of Judah for someone from
Tarsus named Saul. For look, he is praying; 12 and in a vision he
has seen a man named Ananias coming in and laying his hands
on him, so that he might regain his sight.”
13 But Ananias answered, “Lord, I have heard from many
about this man—how much harm he has done to your kedoshim
in Jerusalem. 14 And here he has authority from the ruling
kohanim to tie up all who call on Your name.”
15 But the Lord said to him, “Go, for he is a choice instrument
to carry My name before nations and kings and Bnei-Yisrael.
16 For I will show him how much he must suffer for My name’s
sake.”

17 So Ananias left and entered into the house. Laying hands
on Saul, he said, “Brother Saul, the Lord—Yeshua, the One who
appeared to you on the road by which you were coming—has
sent me, so that you might regain your sight and be filled with
the Ruach ha-Kodesh.”
18 Immediately, something like scales fell from Saul’s eyes,
and he regained his sight. Then he got up and was immersed;
19 and when he had taken food, he was strengthened. Now for
several days, he was with the disciples in Damascus.
20 Immediately he began proclaiming Yeshua in the synagogues,
saying, “He is Ben-Elohim.”
21 All those hearing him were amazed. They were saying,
“Isn’t this the one who made havoc in Jerusalem for all those
who call on this name? And hasn’t he come here to bring them
as prisoners before the ruling kohanim?” 22 But Saul kept
growing stronger, and he was confounding the Jewish people
living in Damascus by proving that Yeshua is the Messiah.
23 When many days had passed, these Jewish people plotted to
kill him—24 but their plot became known to Saul. They were
watching the gates day and night, to kill him. 25 But the
disciples took Saul by night and let him down over the wall,
lowering him in a basket.
26 When Saul arrived in Jerusalem, he made attempts to join
up with the disciples—but they were all afraid of him, not
believing that he was a disciple. 27 But Barnabas took him in
and brought him to the emissaries. He described to them how
Saul had seen the Lord on the road and the Lord had spoken to
him, and how he had spoken boldly in the name of Yeshua.
28 So Saul was with them, going in and out in Jerusalem,
speaking boldly in the name of the Lord. 29 He was speaking
and arguing with the Hellenists, but they were trying to kill
him. 30 When the brothers found out, they brought him down to
Caesarea and sent him off to Tarsus.
31 So Messiah’s community throughout all Judea and Galilee
and Samaria had shalom and was built up. Walking in the fear
of the Lord and in the comfort of the Ruach ha-Kodesh, it kept
multiplying.

Signs and Wonders Follow Peter

32 Peter went here and there among them all. He came down
as well to the kedoshim living in Lydda. 33 There he found a
man named Aeneas, who had been bedridden for eight years—
he was paralyzed. 34 Peter said to him, “Aeneas, Messiah
Yeshua heals you. Get up and pack up your bed.” Immediately,
he got up! 35 All who lived in Lydda and the Plain of Sharon saw
him, and they turned to the Lord.

36 In Joppa, there was a disciple named Tabitha (which
translates as Dorcas). She was full of mitzvot and tzedakah,
which she continually did. 37 In those days, she became ill and
died. When they had washed her for burial, they placed her in
an upstairs room. 38 Since Lydda was near Joppa, the disciples
—hearing that Peter was there—sent two men to him, begging
him, “Please come to us without delay!”

39 So Peter got up and went with them. When he arrived, they
took him to the upstairs room. All the widows were crying,
showing all the tunics and other clothing Dorcas had made
while she was with them. 40 But Peter sent them all outside, and
he got down on his knees and prayed. Then, turning to the
body, he said “Tabitha, get up!” She opened her eyes, and
when she saw Peter, she sat up. 41 He gave her his hand and
raised her up. Then he called the kedoshim and widows and
presented her alive.[49]

42 It became known throughout Joppa, and many came to
believe in the Lord. 43 So it happened that Peter stayed on in
Joppa for several days with Simon, a tanner.[50]

The Centurion's Vision

Acts 10 ¹ Now in Caesarea there was a man named Cornelius, a
centurion of what was called the Italian Cohort. ² He was a
devout man, revering God with all his household. He gave
tzedakah generously to the people and prayed to God
continually. ³ About the ninth hour of the day,[51] he saw clearly
in a vision an angel of God coming and saying to him,
"Cornelius!"

⁴ He stared at him in terror and said, "What is it, Lord?"

The angel said to him, "Your prayers and tzedakah have gone
up as a memorial offering before God. ⁵ Now send men to Joppa
and call for Simon, also named Peter. ⁶ He is being entertained
as a guest by Simon the tanner, whose house is beside the sea."

⁷ When the angel speaking to him had left, he called two of
his servants and a soldier from among those attached to his
command. ⁸ After he explained everything to them, he sent
them to Joppa.

Peter's Vision

⁹ The next day, as the soldiers were traveling and
approaching the city, Peter went up to the rooftop to pray, at
about the sixth hour.[52] ¹⁰ Now he became very hungry and
wanted to eat; but while they were preparing something, he fell
into a trance. ¹¹ He saw the heavens opened, and something[53]
like a great sheet coming down, lowered by its four corners to
the earth. ¹² In it were all sorts of four-footed animals and
reptiles and birds of the air.

¹³ A voice came to him, "Get up, Peter. Kill and eat."

¹⁴ But Peter said, "Certainly not, Lord! For never have I eaten
anything unholy or unclean."[54]

¹⁵ Again a voice came to him, a second time: "What God has
made clean, you must not consider unholy." ¹⁶ This happened
three times, and the sheet was immediately taken up to
heaven.

[17] Now while Peter was puzzling about what the vision he had
seen might mean, behold, the men sent by Cornelius found
Simon’s house and appeared before the gate. [18] They called out
and began to ask whether Simon, also called Peter, was staying
in this place as a guest.
[19] Now while Peter was mulling over the vision, the Ruach
said to him, “Look here, three men are looking for you. [20] But
get up, go downstairs, and go with them without hesitating,
because I Myself have sent them.”
[21] Going down to the men, Peter said, “Here, I’m the one
you’re looking for. What is the reason for your coming?”
[22] And they said, “Cornelius, a centurion, a righteous and
God-fearing man well-spoken of by all the Jewish people, was
directed by a holy angel to summon you to his house and to
hear a message from you.”
[23] So Peter invited them in to be his guests. The next day he
got up and went with them, and some of the brothers from
Joppa accompanied him.

Peter Goes to Cornelius

24 The following day he entered Caesarea. Cornelius was
waiting for them and had called together his relatives and close
friends. 25 As Peter entered, Cornelius met him and fell down at
his feet and worshiped him.
26 But Peter pulled him up, saying, “Stand up! I too am just a
man.”
27 Talking with him, Peter went inside and found many people
gathered. 28 He said to them, “You yourselves know that it is
not permitted for a Jewish man to associate with a non-Jew or
to visit him. Yet God has shown me that I should call no one
unholy or unclean. 29 So I came without objection when I was
sent for. I ask, then, what is the reason why you sent for me?”
30 Cornelius declared, “Four days ago at this hour, I was
praying minchah[55] in my house. Suddenly, a man stood in front
of me in shining clothes. 31 He says, ‘Cornelius, your prayer has
been heard and your tzedakah remembered before God.
32 Therefore send to Joppa and ask for Simon, who is also called
Peter. He is staying in the house of Simon the tanner, by the
sea.’ 33 So I sent for you immediately, and you have been kind
enough to come. Now then, we are all here before God to hear
all that you have been commanded by the Lord.”
34 Then Peter opened his mouth and said, “I truly understand
that God is not one to show favoritism,[56] 35 but in every nation
the one who fears Him and does what is right is acceptable to
Him. 36 You know the message He sent to Bnei-Yisrael,
proclaiming shalom through Messiah Yeshua—He is Lord of all.
37 You know the message that has spread throughout all Judea,
beginning from Galilee after the immersion that John
proclaimed. 38 You know how God anointed Yeshua of Natzeret
with the Ruach ha-Kodesh and power—how He went about
doing good and healing all who were oppressed by the devil,
because God was with Him. 39 We are witnesses to all He did,
both in the Judean countryside and in Jerusalem. They put Him
to death by hanging Him on a tree, 40 but God raised Him up on

the third day and caused Him to be visible—[41] not to all the people, but to us, witnesses who were chosen beforehand by God. We ate and drank with Him after He rose from the dead. [42] And He commanded us to proclaim to the people and to testify that He is the One ordained by God as Judge of the living and the dead. [43] All the prophets testify about Him—that everyone who puts his trust in Him receives forgiveness of sins through His name."

The *Ruach* Falls on the Gentiles

[44] While Peter was still speaking these words, the Ruach ha-Kodesh fell on all those hearing the message. [45] All the circumcised believers who came with Peter were astonished, because the gift of the Ruach ha-Kodesh had been poured out even on the Gentiles. [46] For they were hearing them speaking in tongues and magnifying God.

Then Peter answered, [47] "Can anyone refuse water for these to be immersed, who have received the Ruach ha-Kodesh just as we did?" [48] So he commanded them to be immersed in the name of Messiah Yeshua. Then they asked him to stay for a few days.

Peter's Report to Jerusalem

Acts 11 [1] Now the emissaries and brothers throughout Judea
heard that the Gentiles also had received the word of God. [2] But
when Peter went up to Jerusalem, those of the circumcision
took issue with him, [3] saying, "You went to uncircumcised men
and ate with them!"

[4] So Peter began explaining to them point by point, saying,
[5] "I was in the city of Joppa praying, and in a trance I saw a
vision—something like a great sheet coming down, being
lowered from heaven by its four corners, and it came right to
me. [6] I looked inside, considering it carefully, and saw four-
footed creatures of the earth, wild animals, reptiles, and birds
of the air. [7] I also heard a voice saying, 'Get up, Peter. Kill and
eat.'

[8] "But I said, 'Certainly not, Lord! For never has anything
unholy or unclean entered my mouth.' [9] But a voice from
heaven answered a second time, 'What God has made clean,
you must not consider unholy.' [10] This happened three times,
and then everything was pulled up to heaven.

[11] "At that very moment, three men arrived at the house
where we were, sent to me from Caesarea. [12] The Ruach told
me to go with them without hesitating. These six brothers also
went with me, and we entered the man's house. [13] He reported
to us how he had seen an angel standing in his house and
saying, 'Send to Joppa and bring Simon called Peter. [14] He will
speak words to you by which you will be saved—you and all
your household.'

[15] "As I began to speak, the Ruach ha-Kodesh fell on them,
just as on us at the beginning. [16] And I remembered the word of
the Lord, how He used to say, 'John immersed with water, but
you will be immersed in the Ruach ha-Kodesh.' [17] Therefore if
God gave them the same gift as also to us after we put our trust
in the Lord Messiah Yeshua, who was I to stand in God's way?"

[18] When they heard this they became quiet, and they glorified
God, saying, "Then even to the Gentiles God has granted

repentance leading to life!”

Discipling in Diaspora

19 Now those scattered because of the persecution that
happened in connection with Stephen traveled as far as
Phoenicia and Cyprus and Antioch, telling the message only to
Judeans. 20 However, there were some of them, men of Cyprus
and Cyrene, who came to Antioch and began speaking to the
Hellenists also, proclaiming the Lord Yeshua. 21 The hand of the
Lord was with them, and a great number who believed turned
to the Lord.

22 News about these things reached the ears of the
community in Jerusalem, and they sent Barnabas to Antioch.
23 When he arrived and saw the grace of God, he was thrilled.
He encouraged them all to remain true to the Lord with
heartfelt devotion. 24 For Barnabas was a good man, full of the
Ruach ha-Kodesh and faith. And a large number was added to
the Lord.

25 Then Barnabas left for Tarsus to look for Saul, 26 and when
he had found him, he brought him to Antioch. For a whole year
they met together with Messiah's community and taught a
large number. Now it was in Antioch that the disciples were
first called "Christianoi."[57]

27 Now in these days prophets came down from Jerusalem to
Antioch. 28 One of them, named Agabus, stood up and predicted
through the Ruach that there was going to be a great famine
over all the world. (This took place during the reign of
Claudius.) 29 So the disciples decided to send relief to those
brothers and sisters living in Judea, each according to his
ability. 30 This they did, sending it to the elders by the hand of
Barnabas and Saul.

Persecution and Deliverance

Acts 12 1 Now at that time Herod the king seized some from
Messiah's community to do them harm. 2 He had Jacob, John's
brother, put to death with the sword. 3 Seeing it pleased the
Judean leaders, he proceeded to capture Peter as well. This
was during the Days of Matzah. 4 After seizing him, he put him
in prison, handing him over to four squads with four soldiers
each to guard him. He was intending to bring him before the
people after Passover. 5 So Peter was kept in prison, but prayer
for him was being offered fervently to God by Messiah's
community.

6 Now that very night when Herod was about to bring him
out, Peter was sleeping—bound with two chains between two
soldiers, while guards before the gate were keeping watch over
the prison. 7 Suddenly an angel of the Lord appeared, and a
light shone in the cell. He poked Peter on the side and woke
him up, saying, "Get up! Quick!" And the chains fell off his
hands. 8 Then the angel said to him, "Get dressed and put on
your sandals," and he did so. Then he tells him, "Put on your
cloak and follow me." 9 Peter went out and kept following him—
he didn't know that what was happening with the angel was
real, but thought he was seeing a vision. 10 After they passed a
first guard and a second, they came to the iron gate leading
into the city. It opened for them by itself. They went out and
walked along a narrow street. Suddenly the angel left him.

11 When Peter came to himself, he said, "Now I know for real
that the Lord has sent His angel[58] and delivered me from the
hand of Herod and from all that the Judean people were
expecting." 12 When he realized this, he went to the house of
Miriam, the mother of John (also called Mark), where many
were assembled together and praying. 13 When he knocked on
the door of the entrance gate, a maid named Rhoda came to
answer. 14 Although she recognized Peter's voice, out of joy she
did not open the gate but ran in and announced that Peter was
standing in front of the gate. 15 They said to her, "You're crazy!"

But she kept insisting it was so. But they were saying, “It is his angel.”

16 But Peter kept on knocking. When they opened the gate,
they saw him and were amazed! 17 But he motioned with his
hand for them to be silent, and he explained to them how the
Lord had brought him out of the prison. He said, “Go tell these
things to Jacob and the brothers.” Then he left and went to
another place.

18 When day came, there was no small commotion among the
soldiers as to what had become of Peter. 19 After Herod made a
search for him and did not find him, he interrogated the guards
and commanded that they be led away to execution. Then he
went down from Judea and stayed in Caesarea.

Herod Gets His Due

20 Now it happened that Herod was furious with the people of
Tyre and Sidon. So they came to him, united. Having won over
Blastus, the king's personal aide, they began asking for peace—
because their country was supplied with food from the king's
country.
21 On an appointed day, Herod donned his royal robes and,
taking his seat upon the throne, began to make a speech to
them. 22 The people were shouting, "The voice of a god and not
a human!" 23 Immediately, an angel of the Lord struck him
down—because he did not give God the glory. And he was
eaten by worms and died.
24 But the word of God kept on growing and multiplying.
25 And Barnabas and Saul returned to Jerusalem when they had
fulfilled their service, taking along John (who was also called
Mark).

Sent Out from Antioch

Acts 13 **1** Now in the Antioch community, there were prophets
and teachers: Barnabas, Simeon called Niger, Lucius the
Cyrenian, Manaen (brought up since childhood with Herod the
Tetrarch), and Saul. **2** While they were serving the Lord and
fasting, the Ruach ha-Kodesh said, “Set apart for me Barnabas
and Saul for the work to which I have called them.” **3** Then after
fasting, praying, and laying hands on them, they sent them off.
4 So, sent out by the Ruach ha-Kodesh, they went down to
Seleucia, and from there they sailed to Cyprus. **5** When they
arrived at Salamis, they began to proclaim the word of God in
the Jewish synagogues. They also had John[59] as a helper.
6 When they had gone throughout the whole island as far as
Paphos, they found a man who was a magician—a Jewish false
prophet, whose name was Bar-Yeshua. **7** He was with the
proconsul, Sergius Paulus, an intelligent man. This man
summoned Barnabas and Saul and sought to hear the word of
God. **8** But Elymas the magician (for so his name is translated)
was opposing them, seeking to turn the proconsul away from
the faith. **9** But Saul, who is also Paul, filled with the Ruach ha-
Kodesh, fixed his gaze on him **10** and said, “O you, full of all
deceit and trickery, son of the devil, enemy of all righteousness
—will you not stop making crooked the straight paths of the
Lord?[60] **11** Now, behold, the hand of the Lord is upon you,[61]
and you shall be blind and not see the sun for awhile.”
Immediately, cloudiness and darkness fell upon him, and he
went about seeking people to lead him by the hand. **12** When he
saw what had happened, the proconsul believed, because he
was astonished at the teaching about the Lord.

Paul’s Message in Diaspora Synagogues

13 Setting sail from Paphos, Paul’s company came to Perga in
Pamphylia. John left them and returned to Jerusalem. **14** But
they passed on from Perga and came to Antioch of Pisidia.

Entering the synagogue on the Shabbat, they sat down. 15 After
the reading of the Torah and the Prophets, the synagogue
leaders sent to them, saying, “Brothers, if you have any word of
encouragement for the people, speak.”
16 So Paul, standing up and motioning with his hand, said,
“Men of Israel and God-fearers, listen. 17 The God of this people
Israel chose our fathers and made the people great during their
stay in the land of Egypt,[62] and with an outstretched arm He
led them out of there. 18 For about forty years He put up with
them in the wilderness.[63] 19 And when He had destroyed seven
nations in the land of Canaan, He gave their land as an
inheritance[64]—20 all of this took about 450 years. After that, he
gave them judges until Samuel the prophet. 21 Then they asked
for a king, and God gave them Saul, son of Kish, of the tribe of
Benjamin, for forty years. 22 After removing him, He raised up
David to be their king. He also testified about him and said, ‘I
have found David, the son of Jesse, a man after My heart, who
will do My will.’[65]
23 “From this man’s seed, in keeping with His promise, God
brought to Israel a Savior[66]—Yeshua. 24 Before His coming,
John had proclaimed an immersion of repentance to all the
people of Israel. 25 As John was completing his service, he said,
‘What do you suppose me to be? I am not He. But behold, One
is coming after me, whose sandal I’m not worthy to untie.’
26 “Brothers, sons of the family of Abraham and those among
you who are God-fearers, it is to us the message of this
salvation has been sent. 27 For those who live in Jerusalem and
their rulers—not recognizing Him or the sayings of the
Prophets that are read every Shabbat—fulfilled these words by
condemning Him. 28 Though they found no charge worthy of a
death sentence, they asked Pilate to have Him executed.
29 When they had carried out all that had been written about
Him, they took Him down from the tree and laid Him in a tomb.
30 But God raised Him from the dead! 31 For many days He
appeared to those who had come up from the Galilee to
Jerusalem, who are now His witnesses to the people.

32 “And we proclaim to you Good News—the promise to the
fathers has arrived! 33 For God has fulfilled this promise to the
children—to us—by raising up Yeshua, as it is also written in
the second psalm:

‘You are My Son.
Today I have become Your Father.’[67]

34 “But since He raised Him up from the dead, never to return
to decay, He has spoken in this way, ‘I will give you the holy
and sure mercies of David.’[68] 35 Therefore He also says in
another psalm, ‘You will not permit Your Holy One to see
decay.’[69] 36 For after David had served God’s purpose in his
own generation, he went to sleep and was laid with his fathers
and saw decay. 37 But the One whom God raised up did not see
decay.
38 “Therefore, let it be known to you, brothers, that through
this One is proclaimed to you the removal of sins, including all
those from which you could not be set right by the Torah of
Moses. 39 Through this One everyone who keeps trusting is
made righteous.
40 “Be careful, then, so that what is said in the Prophets may
not come upon you:

41 ‘Look, you scoffers,
be amazed and vanish away.
For I am doing a work in your days—
a work you will never believe,
even if someone tells it to you in detail.’[70]”

42 As Paul and Barnabas were going out, the people kept
begging them to speak these things to them the next Shabbat.
43 When the synagogue meeting broke up, many of the Jewish
people and God-fearing inquirers followed Paul and Barnabas,
who were speaking with them and trying to persuade them to
continue in the grace of God.

44 The following Shabbat, almost the entire city came
together to hear the word of the Lord. 45 When the Jewish
leaders saw the crowds, they were filled with jealousy and tried
to contradict what Paul was saying by reviling him. 46 Both Paul
and Barnabas spoke out boldly and said, “It was necessary for
the word of God to be spoken to you first. Since you reject it
and judge yourselves unfit for eternal life—behold, we turn to
the Gentiles.

47 For so the Lord has commanded us,
‘I have placed you as a light to the nations,
so that you may bring salvation to the end of the
earth.’[71]”
48 When the Gentiles heard this, they were thrilled and
glorified the word of the Lord; and as many as had been
inscribed for eternal life believed.[72]
49 Now the word of the Lord spread throughout the whole
region. 50 But the Jewish leaders incited the God-fearing women
of high standing and the leading men of the city. They stirred
up persecution against Paul and Barnabas, and they drove
them out of their district. 51 But Paul and Barnabas shook the
dust off their feet against them,[73] and they went on to
Iconium. 52 And the disciples were filled with joy and the Ruach
ha-Kodesh.

Mixed Crowds Believe Amidst Persecution

Acts 14 **1** Now in Iconium, the same thing happened—they
entered as usual into the Jewish synagogue and spoke in such a
way that a large number of Jewish and Greek people believed.
2 But the Jewish people who would not believe stirred up the
Gentiles and poisoned their minds against the brothers.
3 So they stayed there a considerable time, speaking boldly in
the Lord—who was testifying to the message of His grace,
granting signs and wonders to come about by their hands. **4** But
the population of the city split; some were with the Jewish
leaders and some were with the emissaries. **5** Now it happened
that an attempt was made by both the Gentiles and Jewish
people, along with their rulers, to abuse and stone them. **6** But
they found out about it and fled to the Lycaonian cities of
Lystra and Derbe and the surrounding countryside. **7** There
they proclaimed the Good News.
8 Now a man was sitting in Lystra without strength in his
feet, lame from birth, who had never walked. **9** This man heard
Paul speaking. When Paul looked intently at him and saw that
he had faith to be healed, **10** he said with a loud voice, “Stand
right up! On your feet!” And the man leaped up and began to
walk around!
11 Now the crowd, seeing what Paul had done, lifted up their
voices, saying in Lycaonian, “The gods have become like men
and come down to us!” **12** And they began calling Barnabas
“Zeus” and Paul “Hermes” (because he was the main speaker).
13 The priest of Zeus, whose temple was before the front gate
of the city, brought bulls and garlands; he wanted to offer a
sacrifice with the people. **14** But when the emissaries Barnabas
and Paul heard of it, they tore their clothes and rushed out
among the crowd, crying out **15** and saying, “Men, why are you
doing these things? We too are human, just like you! We
proclaim the Good News to you, telling you to turn from these
worthless things to the living God, who made the heaven and
the earth and the sea and all that is in them.[74] **16** In past

generations He allowed all the nations to go their own ways.[75]
17 Yet He did not leave Himself without a witness—He did good
by giving you rain from heaven and fruitful seasons, filling your
hearts with joy and gladness.”[76] 18 Even saying these things,
they barely restrained the crowd from sacrificing to them.
19 But Jewish people came from Antioch and Iconium; and
after they won the crowd over and stoned Paul, they were
dragging him out of the city, supposing him to be dead. 20 But
while the disciples surrounded him, he got up and went back
into the city. On the next day he left with Barnabas for Derbe.
21 After proclaiming the Good News to that city and making
many disciples, they returned to Lystra and to Iconium and to
Antioch. 22 They were strengthening the souls of the disciples,
encouraging them to persevere in faith, and saying, “It is
through many persecutions that we must enter the kingdom of
God.” 23 When they had handpicked elders for them in every
community, and prayed with fasting, they placed them in the
care of the Lord—in whom they had put their trust.
24 Then they passed through Pisidia and came to Pamphyllia.
25 After speaking the message in Perga, they went down to
Attalia. 26 From there they sailed back to Antioch (where they
had been entrusted to the gracious care of God for the work
now completed). 27 When they arrived and gathered together
Messiah’s community, they began to report all that God had
done in helping them and that He had opened a door of faith to
the Gentiles. 28 And they stayed quite awhile with the disciples.

Jerusalem Council Rules on Circumcision

Acts 15 [1] Now some men coming down from Judea were teaching
the brothers, “Unless you are circumcised according to the
custom of Moses, you cannot be saved.” [2] When Paul and
Barnabas had a big argument and debate with them, the
brothers appointed Paul and Barnabas with some others from
among them to go up to Jerusalem to the emissaries and elders
about this issue.
[3] So they were sent on their way by the Antioch community.
They were passing through both Phoenicia and Samaria,
describing in detail the conversion of the Gentiles, and they
were bringing great joy to all the brothers and sisters. [4] When
they arrived in Jerusalem, they were welcomed by the
community and the emissaries and the elders. They reported all
that God had done in helping them.
[5] But some belonging to the party of the Pharisees who had
believed stood up, saying, “It is necessary to circumcise them
and to command them to keep the Torah of Moses.”
[6] The emissaries and elders were gathered together to
examine this issue. [7] After much debate, Peter stood up and
said to them, “Brothers, you know that in the early days God
chose from among you, that by my mouth the Gentiles should
hear the message of the Good News and believe. [8] And God,
who knows the heart, testified to them by giving them the
Ruach ha-Kodesh—just as He also did for us. [9] He made no
distinction between us and them, purifying their hearts through
faith. [10] Why then do you put God to the test by putting a yoke
on the neck of the disciples—which neither our fathers nor we
have been able to bear? [11] But instead, we believe that we are
saved through the grace of the Lord Yeshua, in the same way
as they are.”
[12] Then the whole group became silent and were listening to
Barnabas and Paul as they were describing in detail all the
signs and wonders God had done through them among the
Gentiles. [13] After they finished speaking, Jacob answered,

“Brothers, listen to me. 14 Simon has described how God first
showed His concern by taking from the Gentiles a people for
His Name. 15 The words of the Prophets agree, as it is written:

16 ‘After this I will return
and rebuild the fallen tabernacle of David.

I will rebuild its ruins
and I will restore it,
17 so that the rest of humanity may seek the Lord—
namely all the Gentiles who are called by My name—
says Adonai,
who makes these things[77] 18 known from of old.'[78]

19 Therefore, I judge not to trouble those from among the Gentiles who are turning to God—20 but to write to them to abstain from the contamination of idols, and from sexual immorality, and from what is strangled, and from blood.[79] 21 For Moses from ancient generations has had in every city those who proclaim him, since he is read in all the synagogues every Shabbat."

Letter to Diaspora Communities

22 Then it seemed good to the emissaries and elders, with the
whole community, to choose men from among themselves to
send to Antioch with Paul and Barnabas. They sent Judah (also
called Barsabbas) and Silas, leading men among the brethren,
23 and this letter along with them:

> "The emissaries and the elders, your brothers,
> To the Gentile brothers of Antioch, Syria,
> and Cilicia:
> Greetings!

24 Since we have heard that some from among us have
troubled you with words disturbing to your souls,[80] although
we gave them no such authorization, 25 it seemed good to us,
having come to one accord, to select men to send to you with
our beloved Barnabas and Paul—26 men who have risked their
lives for the name of our Lord Yeshua the Messiah. 27 We
therefore have sent to you Judah and Silas, who themselves will
report to you the same things by word of mouth. 28 It seemed
good to the Ruach ha-Kodesh and to us not to place on you any
greater burden than these essentials: 29 that you abstain from
things offered to idols, from blood, from things strangled, and
from sexual immorality. By keeping away from these things,
you will do well.
Shalom!"

30 So when they were sent off, they went down to Antioch;
and when they had gathered the whole group together, they
delivered the letter. 31 The people read it and rejoiced over its
encouragement. 32 Judah and Silas, prophets themselves,
encouraged the brothers and sisters with a long message and
strengthened them.
33 After spending some time there, they were sent off with
shalom by the brothers and sisters to those who had sent them.

34 [81] 35 But Paul and Barnabas remained in Antioch, teaching
and proclaiming the word of the Lord with many others.

New Teams Strengthen Communities

[36] After some days Paul said to Barnabas, “Let’s return and
visit the brothers and sisters in every city where we have
proclaimed the word of the Lord, to see how they are.”
[37] Barnabas was planning to take along John, called Mark. [38] But
Paul was insisting that they shouldn’t take him along—the one
who had deserted them in Pamphylia, not accompanying them
in the work. [39] A sharp disagreement took place, so that they
split off from one another. Barnabas took Mark with him and
sailed away to Cyprus. [40] But Paul selected Silas and went out,
being entrusted by the brothers and sisters to the gracious
care of the Lord. [41] He went through Syria and Cilicia,
strengthening the communities.

Acts 16 [1] Now Paul came to Derbe and Lystra. There was a
disciple there named Timothy, son of a woman who was a
Jewish believer and a Greek father, [2] who was well-spoken of by
the brothers at Lystra and Iconium. [3] Paul wanted this man to
accompany him, and he took him and circumcised him for the
sake of the Jewish people in those places—for they all knew
that his father was Greek.

[4] As they were traveling through the cities, they were
handing down the rulings that had been decided upon by the
emissaries and elders in Jerusalem, for them to keep. [5] So
Messiah's communities were strengthened in the faith and kept
increasing daily in number.

Going West to Macedonia

6 They went through the region of Phrygia and Galatia,
having been forbidden by the Ruach ha-Kodesh to speak the
word in Asia.[82] 7 When they came to Mysia, they were trying to
proceed into Bithynia, but the Ruach of Yeshua would not allow
them. 8 So they passed by Mysia and went down to Troas.
9 Now a vision appeared to Paul in the night. A man from
Macedonia was standing and pleading with him, saying, “Come
over to Macedonia and help us!” 10 As soon as he had seen the
vision, immediately we tried to go to Macedonia, concluding
that God had called us to proclaim the Good News to them.
11 So we put out to sea from Troas and made a straight course
for Samothrace, the next day on to Neapolis, 12 and from there
to Philippi—which is a leading city of the district of Macedonia
as well as a Roman colony. We stayed in this city for several
days.
13 On Yom Shabbat, we went outside the gate to the river,
where we expected a place of prayer to be. We sat down and
began speaking with the women who had gathered. 14 A woman
named Lydia—a seller of purple cloth from the city of Thyatira,
a God-fearer—was listening. The Lord opened her heart to
respond to what Paul was saying.
15 When she was immersed, along with her household, she
urged us, saying, “If you have judged me to be faithful to the
Lord, come and stay at my house.” And she insisted.[83]
16 It so happened that as we were going to prayer, we met a
slave girl who had a spirit of divination, who was bringing her
masters much profit from her fortune-telling.[84] 17 Following
after Paul and us, she kept shouting, saying, “These men are
servants of El Elyon, who are proclaiming to you the way of
salvation.” 18 She kept doing this for many days. But Paul was
irritated and turned and said to the spirit, “I command you in
the name of Messiah Yeshua to come out of her!” And it came
out of her that very moment.

19 But when her masters saw that the hope of profit was gone,
they grabbed Paul and Silas and dragged them into the
marketplace before the authorities. 20 And when they brought
them to the chief authorities, they said, “These men are
throwing our city into an uproar! Being Jewish, 21 they advocate
customs which are not permitted for us to accept or practice,[85]
being Romans.”
22 Then the crowd joined in the attack on them. So the chief
authorities ripped their clothes off them and commanded them
to be beaten with rods. 23 After inflicting many blows on them,
they threw them into prison, ordering the jailer to guard them
securely. 24 Having received this charge, he threw them into the
inner prison and fastened their feet in the stocks.[86]

Salvation for a Jailer’s Household

25 But about midnight, Paul and Silas were praying and
singing hymns to God, and the prisoners were listening to
them. 26 Suddenly there was such a great earthquake that the
foundations of the prison were shaken. Immediately all the
doors were unlocked, and everyone’s chains came loose.
27 When the jailer woke up and saw the prison doors opened,
he drew his sword and was about to kill himself, supposing the
prisoners had escaped. 28 But Paul cried out with a loud voice,
saying, “Don’t harm yourself! We’re all here!”
29 The jailer called for lights and rushed in; and trembling
with fear, he fell down before Paul and Silas. 30 After he
brought them out, he said, “Sirs, what must I do to be saved?”
31 They said, “Put your trust in the Lord Yeshua[87] and you
will be saved—you and your household!”
32 Then they spoke the word of the Lord to him, along with
everyone in his household. 33 He took them that very hour and
washed their wounds, and at once he was immersed—he and
all his household. 34 The jailer brought them to his house and
set food before them, and he was overjoyed that he with his
entire household had put their trust in God.

35 When day came, the chief authorities sent their police
officers, saying, “Release those men.”
36 But the jailer reported these words to Paul, saying, “The
chief authorities have sent orders to release you. So come out
now, and go in shalom.”
37 But Paul said to the officers, “They have beaten us publicly
without a trial—men who are Roman citizens—and have thrown
us into prison. And now they are sending us away secretly? No!
Let them come themselves and lead us out!”
38 The police officers reported these words to the chief
authorities. They became afraid when they heard they were
Romans, 39 so they came and apologized to them. After they
escorted them out, they kept begging them to leave the city.
40 When Paul and Silas went out of the prison, they visited
Lydia’s house. And when they saw the brothers, they
encouraged them and then departed.

Synagogue Responses Vary

Acts 17 [1] After passing through Amphipolis and Apollonia, they
came to Thessalonica, where there was a Jewish synagogue.
[2] As was his custom, Paul went to the Jewish people; and for
three Shabbatot, he debated the Scriptures with them. [3] He
opened them and gave evidence that Messiah had to suffer and
rise from the dead, saying, “This Yeshua, whom I declare to
you, is the Messiah.” [4] Some of them were convinced and
became attached to Paul and Silas, as were a large number of
the God-fearing Greeks and no small number of the leading
women.

[5] But some of the Jewish people became jealous. Taking some
wicked fellows of the marketplace and gathering a crowd, they
stirred the city into an uproar. They attacked Jason’s house,
trying to bring Paul and Silas out to the mob. [6] When they did
not find them, they instead began dragging Jason and some of
the brethren before the city officials, shouting, “These men
who have upset the world have come here too, [7] and Jason has
welcomed them! They are all acting against the decrees of
Caesar, saying there is another king, Yeshua.” [8] Hearing these
things, the crowd and the city officials were confused. [9] But
after receiving bail from Jason and the rest, they released
them.

[10] As soon as it was night, the brothers sent Paul and Silas to
Berea. Upon arrival, they made their way to the Jewish
synagogue. [11] Now these were more noble-minded than those in
Thessalonica, because they received the message with
goodwill, searching the Scriptures each day to see whether
these things were true. [12] Therefore many of them believed, as
well as quite a few prominent Greek women and men.

[13] But when the Jewish people of Thessalonica learned that
the word of God had been proclaimed by Paul in Berea, they
came there too, agitating and inciting the people. [14] Then the
brothers immediately sent Paul away to the sea, but Silas and
Timothy remained there. [15] Those escorting Paul brought him

as far as Athens. After receiving an order for Silas and Timothy to come to him as soon as possible, they left.

An Unknown God in Athens

16 Now while Paul was waiting for them in Athens, his spirit
was aroused within him when he saw that the city was full of
idols. 17 So he was debating in the synagogue with the Jewish
people and the God-fearers, as well as in the marketplace every
day with all who happened to be there. 18 Also some of the
Epicurean and Stoic philosophers were conversing with him.
Some were saying, “What’s this babbler trying to say?” while
others, “He seems to be a proclaimer of foreign deities”—
because he was proclaiming the Good News of Yeshua and the
resurrection. 19 So they took Paul to the Aereopagus, saying,
“May we know what this new teaching is that you are talking
about? 20 For you are bringing some strange things to our ears,
so we want to know what these things mean.” 21 Now all the
Athenians and foreigners visiting there used to pass their time
doing nothing but telling or hearing something new.

22 So Paul stood in the middle of the Aereopagus and said,
“Men of Athens, I see that in all ways you are very religious.
23 For while I was passing through and observing the objects of
your worship, I even found an altar with this inscription: ‘To an
Unknown God.’ Therefore what you worship without knowing,
this I proclaim to you. 24 The God who made the world and all
things in it, since He is Lord of heaven and earth,[88] does not
live in temples made by hands.[89] 25 Nor is He served by human
hands, as if He needed anything,[90] since He Himself gives to
everyone life and breath and all things.[91] 26 From one He made
every nation of men to live on the face of the earth, having set
appointed times and the boundaries of their territory.[92] 27 They
were to search for Him, and perhaps grope around for Him and
find Him. Yet He is not far from each one of us,[93] 28 for ‘In Him
we live and move and have our being.’

As some of your own poets have said, ‘For we also are His
offspring.’[94] 29 Since we are His offspring, we ought not to
suppose the Deity is like gold or silver or stone, an engraved
image of human art and imagination.[95] 30 Although God

overlooked the periods of ignorance, now He commands
everyone everywhere to repent. 31 For He has set a day on
which He will judge the world in righteousness, through a Man
whom He has appointed.[96] He has brought forth evidence of
this to all men, by raising Him from the dead.” 32 Now when
they heard about the resurrection of the dead, some began
scoffing. But others said, “We will hear from you again about
this.” 33 So Paul left from their midst. 34 But some men joined
with him and believed—among them Dionysius (a member of
the council of the Aereopagus), a woman named Damaris, and
others with them.

Many Respond in Corinth

Acts 18 1 After these things, Paul left Athens and went to
Corinth. 2 There he found a Jewish man named Aquila—a native
of Pontus having recently come from Italy with his wife
Priscilla, because Claudius had commanded all Jewish people
to leave Rome. Paul went to see them; 3 and because he was of
the same trade, he stayed with them and began working, for by
trade they were tent-makers. 4 And he was debating every
Shabbat in the synagogue, trying to persuade both Jewish and
Greek people.

5 Now when Silas and Timothy arrived from Macedonia, Paul
became occupied with the message, urgently testifying to the
Jewish people that Yeshua is the Messiah. 6 But when they
resisted and reviled him, he shook out his garments[97] and said,
"Your blood be upon your own heads—I am clean![98] From now
on, I will go to the Gentiles."

7 After leaving there, Paul went into the house of a man
named Titius Justus, a God-fearer whose house was next door
to the synagogue. 8 Crispus, the synagogue leader, put his faith
in the Lord, along with his whole household. And many of the
Corinthians, upon hearing, were believing and being immersed.

9 Now the Lord said to Paul through a vision in the night, "Do
not be afraid, but speak and do not be silent! 10 For I am with
you and no one shall attack you to harm you—many people in
this city are for Me." 11 So he stayed a year and six months,
teaching the word of God among them.

12 But while Gallio was proconsul of Achaia, the Jewish
leaders made a united attack against Paul and brought him
before the judgment seat, 13 saying, "This man persuades men
to worship God contrary to the Torah."

14 But when Paul was about to open his mouth, Gallio said to
the Jewish people, "If it were a matter of wrongdoing or a
vicious crime, there would be a reason to put up with you, O
Jews. 15 But since it is issues about words, names, and your own
law, see to it yourselves. I do not wish to be a judge of these."

16 And he drove them from the judgment seat. 17 Then they all
grabbed Sosthenes, the synagogue leader, and began beating
him in front of the judgment seat. But Gallio paid no attention
to these things.

Sailing East to Revisit Communities

18 Paul, having stayed many more days, said farewell to the
brothers and set sail to Syria, and with him were Priscilla and
Aquila. At Cenchrea Paul had his hair cut off, for he was
keeping a vow. 19 When they arrived at Ephesus, Paul left
Priscilla and Aquila there. But he himself went into the
synagogue and debated with the Jewish people. 20 When they
asked him to stay longer, he declined, 21 instead taking leave of
them while saying, “God willing, I’ll return to you again.”

He set sail from Ephesus. 22 After landing at Caesarea, he
went up and greeted Messiah’s community; then he went down
to Antioch. 23 After spending some time there, he departed and
went one place after another throughout the region of Galatia
and Phrygia, strengthening all the disciples.

Discipling New Leaders

[24] Now a Jewish man named Apollos, a native of Alexandria,
came to Ephesus. He was a learned man, well versed in the
Scriptures. [25] He had been instructed in the way of the Lord.
With a fervent spirit, he was speaking and teaching accurately
the facts about Yeshua—while only being acquainted with the
immersion of John. [26] This man began speaking out boldly in the
synagogue. But when Priscilla and Aquila heard him, they took
him aside and explained the way of God more accurately.
[27] When Apollos wanted to cross over to Achaia, the brothers
encouraged him and wrote to the disciples to welcome him.
Upon arrival, he greatly helped those who by grace had
believed. [28] For he powerfully refuted the Jewish people in
public, demonstrating through the Scriptures that the Messiah
was Yeshua.

Acts 19 1 While Apollos was at Corinth, Paul traveled through the
upper region and came to Ephesus. He found some disciples
2 and said to them, “Did you receive the Ruach ha-Kodesh when
you believed?”

They replied to him, “No, we’ve never even heard that there
is a Ruach ha-Kodesh.

3 He said, “Into what were you immersed?”

They said, “Into John’s immersion.”

4 Paul said, “John immersed with an immersion of repentance,
telling the people that they should believe in the One coming
after him—that is, in Yeshua.”

5 When they heard this, they were immersed in the name of
the Lord Yeshua. 6 And when Paul laid hands upon them, the
Ruach ha-Kodesh came upon them, and they began speaking in
tongues and prophesying. 7 In all, there were about twelve
men.

God’s Power Displayed in Ephesus

8 Paul went into the synagogue and for three months spoke
boldly, debating and persuading them about the kingdom of
God. 9 But when they were hardening and refusing to believe,
speaking evil of the Way before the whole group, he withdrew
from them, taking the disciples with him, debating daily in the
hall of Tyrannus. 10 This continued for two years, so that all the
residents of Asia[99] heard the word of the Lord—Jewish as well
as Greek people.

11 God was doing extraordinary miracles by Paul’s hands, 12 so
that even handkerchiefs and aprons that touched his skin were
brought to the sick, and the diseases left them and the evil
spirits went out of them.

13 But some traveling Jewish exorcists also tried to invoke the
name of the Lord Yeshua, saying, “I charge you by the Yeshua
whom Paul preaches.” 14 Seven sons of a Jewish ruling kohen
named Sceva were doing this. 15 But the evil spirit answered
them, “I know Yeshua and I know about Paul, but who are
you?”

16 Then the man with the evil spirit sprang at them, subduing
and overpowering all of them, so that they fled out of that
house naked and wounded. 17 This became known to all who
lived in Ephesus, both Jewish and Greek people. Fear fell upon
them all, and the name of the Lord Yeshua was being
magnified.
18 Many also of those who had believed came confessing and
recounting their practices. 19 And many of those who practiced
magic arts brought their books together in a heap, burning
them before everyone. They totaled the value of the books and
found it to be about fifty thousand pieces of silver. 20 So the
word of the Lord was growing in power and prevailing.

Idol-Makers Start a Riot

21 Now after these things were accomplished, Paul resolved in
the Ruach to go to Jerusalem after passing through Macedonia
and Achaia, saying, “After I have been there, I must also see
Rome.” 22 So after sending two who were assisting him,
Timothy and Erastus, he himself stayed in Asia for a while.
23 Around that time, there arose no small uproar concerning
the Way. 24 For a man named Demetrius—a silversmith, a
maker of silver shrines of Artemis—was providing no small
amount of business to the craftsmen. 25 He gathered these
together, along with those of related occupations, and he said,
“Men, you know that our wealth is from this business. 26 You
see and hear that not only in Ephesus but also throughout all
Asia, Paul has persuaded and perverted a considerable crowd,
saying that handmade gods are not gods at all.[100] 27 Not only is
there a danger that this trade of ours might come into
disrepute, but also that the temple of the great goddess
Artemis might be considered as nothing. She whom all Asia and
the world worships might even be thrown down from her
majesty.”
28 When they heard, they were filled with fury and began
shouting, “Great is Artemis of the Ephesians!” 29 The city was
filled with confusion. They rushed into the theater, dragging

with them Gaius and Aristarchus, Macedonians who were travel companions of Paul. 30 Paul was wishing to enter among the crowd, but the disciples would not let him. 31 Some of the chiefs of Asia,[101] being his friends, sent to him and begged him not to surrender himself in the theater.

32 Now some cried out one thing, some another, for the assembly was in confusion. Most did not know why they had come together. 33 Some of the crowd solicited Alexander, whom the Jewish people put forward. Alexander motioned with his hand. He wished to offer a defense to the crowd. 34 But recognizing that he was Jewish, for about two hours they all with one voice cried out, “Great is Artemis of the Ephesians!”

35 After the town clerk quieted the crowd, he said, “Men of Ephesus, what man is there who doesn’t know that the city of the Ephesians is temple keeper of the great Artemis and of her image fallen from heaven? 36 Since these things are undeniable, you must be calm and do nothing reckless. 37 For you have brought these men here who are neither sacrilegious nor revilers of our goddess. 38 If Demetrius and the craftsmen with him have a complaint against anyone, the courts are open and there are proconsuls. Let them accuse them. 39 But if you seek anything further, it will be settled in the lawful assembly. 40 For we are in danger of being charged with rioting today, there being no reason which we are able to give to justify this mob.” Upon saying this, he dismissed the assembly.

Escaping Death

Acts 20 **1** After the uproar ended, Paul sent for the disciples; and
when he had encouraged them and said farewell, he departed
to go to Macedonia. **2** When he had passed through these parts
and given them a great word of encouragement, he came to
Greece, **3** where he spent three months. When a plot was
formed against him by the Jewish leaders as he was about to
sail to Syria, he decided to return via Macedonia. **4** Sopater of
Berea, son of Pyrrhus, accompanied him; as well as Aristarchus
and Secundus of Thessalonica; Gaius of Derbe, and Timothy;
Tychicus and Trophimus of Asia.[102] **5** These went on ahead and
were waiting for us at Troas. **6** But we sailed from Philippi after
the Days of Matzah. In five days we came to them in Troas,
where we stayed for seven days.

7 Now on the first day of the week, we gathered to break
bread. Paul was talking with them, intending to leave the next
day, so he prolonged his speech till midnight. **8** There were
many lamps in the upper chamber where we were meeting.
9 Now a young man named Eutychus was sitting in a
windowsill, sinking into a deep sleep as Paul kept on talking.
Overcome by sleep, he fell from the third story and was picked
up—dead.

10 But Paul went down, fell on him and threw his arms around
him. He said, “Don’t be upset, for his life is within him.”[103]

11 After he went back up and broke the bread and ate, he
talked with them a long while until daybreak and then left. **12** So
they took the boy away alive, greatly relieved.

Prophetic Warnings

13 But we went on ahead to the ship and set sail for Assos,
intending to take Paul aboard there—for so he had arranged,
intending himself to travel there by land. 14 When he met us at
Assos, we took him on board and went to Mitylene. 15 Sailing
from there, we arrived the next day opposite Chios; the next
day we crossed over to Samos, and the day after that we came
to Miletus. 16 For Paul had decided to sail past Ephesus so that
he might not spend much time in Asia, because he was
hurrying to be in Jerusalem, if possible, by the day of Shavuot.
17 From Miletus, dispatching someone to Ephesus, he called
for the elders of the community. 18 When they came to him, he
said to them, “You yourselves know how I behaved among you
all the time from the first day I set foot in Asia, 19 serving the
Lord with all humility and tears and trials which fell upon me
through the plots of the Jewish leaders. 20 I did not shrink back
from proclaiming to you anything that was profitable, teaching
you publicly as well as from house to house, 21 testifying to both
Jewish and Greek people repentance to God and trust in our
Lord Yeshua.
22 “And now, look, bound by the Ruach, I am going to
Jerusalem—not knowing what will happen to me there,
23 except that the Ruach ha-Kodesh bears witness to me from
city to city, saying that bondage and afflictions await me.
24 However, I don’t consider my life of any value, except that I
might finish my course and the office I received from the Lord
Yeshua, to declare the Good News of the grace of God.
25 “Now, look! I know that none of you, among whom I have
gone proclaiming the kingdom, will ever see my face again.
26 Therefore, I testify to you this day that I am innocent of the
blood of all. 27 For I did not shrink back from declaring to you
the whole purpose of God.
28 “Take care of yourselves and all the flock of which the
Ruach ha-Kodesh has made you overseers, to shepherd the
community of God—which He obtained with the blood of His

own.[104] 29 I know that after my departure, savage wolves will
come in among you, not sparing the flock.[105] 30 Even from
among yourselves will arise men speaking perversions, to draw
the disciples away after themselves. 31 Therefore be alert,
remembering that night and day for three years I did not stop
warning you with tears.

32 “Now I commit you to God and the word of His grace,
which is strong to build you up and to give you the inheritance
among all who have been made holy. 33 I coveted no one’s silver
or gold or clothing. 34 You yourselves know that these hands of
mine have provided for my own needs as well as for those with
me. 35 In all things I have shown you an object lesson—that by
hard work one must help the weak, remembering the words of
the Lord Yeshua, that He Himself said, ‘It is more blessed to
give than to receive.’”[106]

36 When he had said these things, he knelt down and prayed
with them all. 37 They all began weeping and falling upon Paul’s
neck and kissing him, 38 grieving most of all over the statement
he made that they would never see his face again. Then they
accompanied him to the ship.

Going to Jerusalem Despite Warnings

Acts 21 [1] After tearing ourselves away from them and setting
sail, we set a straight course to Cos, the next day to Rhodes,
and from there to Patara. [2] Finding a ship crossing to
Phoenicia, we went aboard and set sail. [3] When we came in
sight of Cyprus, passing it by on the left, we kept sailing to
Syria and landed at Tyre—for there the ship was to unload the
cargo. [4] We looked up the disciples and stayed there seven
days. They kept telling Paul through the Ruach not to set foot
in Jerusalem.

[5] When our days there were over, we departed and went on
our journey. They all, with wives and children, accompanied us
until we were outside the city. After kneeling down on the
shore and praying, [6] we said farewell to one another. Then we
boarded the ship, and they returned home.

[7] When we had finished the trip from Tyre, we arrived at
Ptolemais. We greeted the brothers and sisters and stayed with
them for one day. [8] On the next day, we departed and came to
Caesarea. We entered the home of Philip, the proclaimer of
Good News, who was one of the seven, and we stayed with him.
[9] Now this man had four virgin daughters who prophesied.

[10] While we stayed there for a number of days, a prophet
named Agabus came down from Judea. [11] He came to us, took
Paul's belt, tied his own hands and feet, and said, "The Ruach
ha-Kodesh says this: 'In this way shall the Jewish people in
Jerusalem bind the man who owns this belt and deliver him into
the hands of the Gentiles.'"

[12] When we heard these things, both we and the local people
urged Paul not to go up to Jerusalem. [13] Then Paul responded,
"What are you doing, weeping and breaking my heart? For I am
ready not only to be bound but to die for the name of the Lord
Yeshua!"

[14] Since he would not be persuaded, we fell silent, saying
only, "May the Lord's will be done."

15 After these days, we packed and started going up to
Jerusalem. 16 Some of the disciples from Caesarea also went
with us, bringing us to Mnason of Cyprus—one of the early
disciples by whom we might be hosted.

Advice from Jacob and the Elders

17 When we arrived in Jerusalem, the brothers and sisters
welcomed us gladly. 18 On the next day, Paul went in with us to
Jacob; all the elders were present. 19 After greeting them, he
reported to them in detail what God had done among the
Gentiles through his service. 20 And when they heard, they
began glorifying God.

They said, “You see, brother, how many myriads there are
among the Jewish people who have believed—and they are all
zealous for the Torah. 21 They have been told about you—that
you teach all the Jewish people among the Gentiles to forsake
Moses, telling them not to circumcise their children or to walk
according to the customs. 22 What’s to be done then? No doubt
they will hear that you have come.

23 “So do what we tell you. We have four men who have a vow
on themselves.[107] 24 Take them, and purify yourself[108] along
with them and pay their expenses, so that they may shave their
heads. That way, all will realize there is nothing to the things
they have been told about you, but that you yourself walk in an
orderly manner, keeping the Torah.

25 “As for Gentiles who have believed, however, we have
written by letter what we decided—for them to abstain from
what is offered to idols, and from blood, and from what is
strangled, and from immorality.”

26 The next day Paul took the men, purifying himself along
with them. He went into the Temple, announcing when the
days of purification would be completed and the sacrifice would
be offered for each one of them.

Trouble at the Temple

27 When the seven days were about to be completed, the
Jewish leaders from Asia[109] saw Paul in the Temple and began
stirring up the whole crowd. They grabbed him, 28 shouting,
“Men of Israel, help! This is the man who is teaching all men
everywhere against our people and the Torah and this place.
Besides, he has even brought Greeks into the Temple and
defiled[110] this holy place!”
29 For they had previously seen Trophimus the Ephesian in
the city with him, and they assumed that Paul had brought him
into the Temple. 30 The whole city was stirred up, and the
people rushed together. They grabbed Paul and dragged him
out of the Temple, and the gates were shut at once.
31 As they were trying to kill him, news came to the
commander of the cohort that all Jerusalem was in chaos.
32 Immediately he took soldiers and centurions and rushed
down to them. Upon seeing the commander and the soldiers,
they stopped beating Paul. 33 Then the commander came up,
arrested Paul, ordered him to be bound with two chains, and
began investigating what he had done. 34 Some in the crowd
shouted one thing, and some another. As he could not
determine the facts because of the uproar, he ordered him to
be brought into headquarters.
35 When he came to the steps, he had to be carried by the
soldiers because of the violence of the crowd. 36 For the
multitude of people that followed kept shouting, “Away with
him!”
37 As Paul was about to be brought into the headquarters, he
said to the commander, “Can I say something to you?”
The commander said, “You know Greek? 38 Then you’re not
the Egyptian who stirred up a rebellion some time ago—and led
four thousand men of the Assassins out into the desert?”
39 Paul said, “I am a Jewish man from Tarsus in Cilicia, a
citizen of no insignificant city. I beg you, let me speak to the
people.”

40 When the commander had given him permission, Paul stood on the steps and motioned to the people with his hand. When there was a great hush, he spoke to them in Aramaic,[111] saying:

Paul's Testimony on the Temple Stairs

Acts 22 [1] "Brothers and fathers, listen to my defense which I now present to you." [2] When they heard that Paul was addressing them in Aramaic, they became even more quiet. Then he said, [3] "I am a Jewish man, born in Tarsus of Cilicia but brought up in this city at the feet of Gamaliel, trained strictly according to the Torah of our fathers, being zealous for God just as all of you are today. [4] I persecuted this Way to the death, arresting both men and women and throwing them in prisons—[5] as the kohen gadol and all the council of elders can testify about me. I also received letters from them to the brothers, and I went to Damascus to bring back to Jerusalem even those who were there in chains—to be punished.

[6] "But it happened that as I was traveling and drawing near to Damascus, about noon a great light from heaven suddenly flashed all around me. [7] I fell to the ground and heard a voice saying to me, 'Saul, Saul, why do you persecute Me?'

[8] "I answered, 'Who are you, Lord?'

"He said to me, 'I am Yeshua ha-Natzrati, whom you are persecuting.'

[9] "Now those who were with me saw the light, but did not understand the voice of the One who was speaking to me. [10] So I said, 'What shall I do, Lord?'

"And the Lord said to me, 'Get up, and go to Damascus. There you will be told all that you have been appointed to do.'

[11] "But since I could not see because of the brilliance of that light, I was led by the hand by those who were with me and came into Damascus. [12] Then a certain Ananias—a devout man according to the Torah, well spoken of by all the Jewish people living there—[13] came to me. Standing before me, he said to me, 'Brother Saul, look up!' In that very moment, I looked and saw him!

[14] "And he said, 'The God of our fathers handpicked you to know His will—to see the Righteous One and to hear an utterance from His mouth. [15] For you will be a witness for Him

to all people of what you have seen and heard. 16 Now why are
you waiting? Get up and be immersed, and wash away your
sins, calling on His Name.’
17 “It happened that when I returned to Jerusalem and was
praying in the Temple, I fell into a trance; 18 and I saw Him
saying to me, ‘Hurry! Get out of Jerusalem quickly, because
they will not accept your witness about Me.’
19 “And I said, ‘Lord, they themselves know that in one
synagogue after another, I was imprisoning and beating those
trusting in You. 20 Even when the blood of Your witness Stephen
was spilled, I too was standing by and approving, and guarding
the clothing of those who were killing him.’
21 “And he said to me, ‘Go! For I will send you far away to the
Gentiles.’”
22 Up to this statement they listened to him. Then they raised
their voices, saying, “Away from the earth with this fellow! For
he’s not fit to live!”

The Romans Intervene

23 As they were crying out and flinging off their cloaks and
throwing dust into the air,[112] 24 the commander ordered Paul to
be brought into headquarters. He said Paul should be examined
by lashing, so that he might find out why they were shouting
against him so. 25 But when they stretched him out with straps,
Paul said to the centurion standing there, “Is it legal for you to
scourge a man who is a Roman citizen without due process?”
26 Now when the centurion heard this, he went to the
commander and reported it, saying, “What are you going to do?
For this man is Roman.”
27 The commander came and said to him, “Tell me, are you
Roman?”
And he said, “Yes.”
28 The commander answered, “I bought this citizenship for a
large sum.”
Paul said, “But I was born so.”
29 Therefore, those who were about to interrogate him
instantly drew back from him. And the commander also was
afraid when he found out that Paul was a Roman and that he
had bound him.

Delivered to the Council

30 But on the next day, desiring to know exactly why Paul had
been accused by the Judeans, he released him and commanded
the ruling kohanim and all the Sanhedrin to meet together. And
he brought Paul and set him before them.

Acts 23 [1] Paul, looking intently at the Sanhedrin, said, “Brothers,
I have lived my life in all good conscience for God up to this
day.” [2] But the kohen gadol Ananias ordered those standing by
him to strike him on the mouth.
[3] Then Paul said to him, “God is going to strike you on the
mouth, you whitewashed wall! Do you sit judging me according
to the Torah, and yet in violation of the Torah you order me to
be struck?”[113]
[4] Those standing nearby said, “Do you insult God’s kohen
gadol?”
[5] Paul said, “I didn’t know, brothers, that he is the kohen
gadol. For it has been written, ‘You shall not speak evil of a
ruler of your people.’”[114]
[6] But recognizing that one group was Sadducees and the
other Pharisees, Paul began crying out in the Sanhedrin,
“Brothers, I am a Pharisee, a son of Pharisees! I am on trial
because of the hope of the resurrection of the dead!”
[7] When he said this, a dispute broke out between the
Pharisees and Sadducees, and the assembly was divided. [8] For
the Sadducees say there is no resurrection or angel or spirit,
but the Pharisees affirm them all. [9] Then there was a great
uproar. Some of the Torah scholars of the Pharisees’ party
stood up and protested sharply, “We find nothing wrong with
this man! What if a spirit or angel has spoken to him?”
[10] As a big dispute was developing, the commander was afraid
that Paul would be torn to pieces by them. So he ordered the
soldiers to go down and take him by force from among them
and to bring him into headquarters.
[11] The following night the Lord stood beside Paul and said,
“Take courage! For just as you have testified about Me in
Jerusalem, so you must also testify in Rome!”

Conspiracy to Kill Paul

12 When it was day, the Judean leaders formed a conspiracy.
They bound themselves by an oath not to eat or drink until they
had killed Paul. 13 There were more than forty who formed this
plot. 14 They went to the ruling kohanim and elders and said,
“We have bound ourselves with a solemn oath to taste nothing
until we have killed Paul. 15 So now you and the Sanhedrin
serve notice to the commander to bring him down to you—like
you are about to investigate his case more thoroughly. But we
are ready to kill him before he comes near.”
16 But the son of Paul’s sister heard of their ambush. He went
into the headquarters and told Paul. 17 Paul called one of the
centurions and said, “Take this young man to the commander,
for he has a message for him.”
18 So the centurion took him and led him to the commander
and said, “The prisoner Paul called me and asked me to bring
this young man to you, as he has something to say to you.”
19 The commander took him by the hand, stepped aside, and
began asking him privately, “What is it that you have to report
to me?”
20 And he said, “The Judean leaders have agreed to ask you to
bring Paul down to the Sanhedrin tomorrow—as if they are
about to investigate more thoroughly about him. 21 But do not
give in to them, for more than forty of them have bound
themselves by an oath not to eat or drink until they have killed
him. Even now, they are ready and waiting for your consent.”
22 So the commander dismissed the young man, charging him,
“Tell no one that you have informed me about these things.”

Escorted to Caesarea

23 Calling two of his centurions, he said, “At the third hour of
the night,[115] prepare two hundred soldiers, along with seventy
horsemen and two hundred spearmen, to proceed as far as
Caesarea. 24 Also provide mounts for Paul to ride, so that he
might be brought safely to Felix the governor.”
25 He wrote a letter to this effect:
26 “Claudius Lysias,
To the Most Excellent Governor Felix:
Greetings!
27 This man was seized by the Judean leaders and was about
to be killed by them, when I came on the scene with the
soldiers and rescued him, having learned that he is a Roman
citizen. 28 Desiring to know the charge of which they were
accusing him, I brought him down to their Sanhedrin. 29 I found
that he was accused concerning issues of their law, but
charged with nothing worthy of death or imprisonment. 30 When
I was informed that there was a plot against the man, I sent
him to you immediately, also ordering his accusers to state
before you what they have against him.”
31 So the soldiers, in keeping with their orders, took Paul and
brought him by night to Antipatris. 32 On the next day, they
returned to headquarters, leaving the horsemen to go on with
him. 33 When they came to Caesarea and delivered the letter to
the governor, they also presented Paul before him. 34 Upon
reading the letter, the governor asked what province he was
from. When he learned that Paul was from Cilicia, 35 he said, “I
will give you a hearing when your accusers have arrived also.”
Then he gave orders for Paul to be guarded in Herod’s
Praetorium.

Defense Before Governor Felix

Acts 24 **1** After five days, the kohen gadol Ananias came down
with some of the elders and an attorney named Tertullus. They
brought formal charges against Paul before the governor.
2 When Paul was called in, Tertullus began to accuse him,
saying, “We are enjoying much peace through you, and reforms
are introduced for this nation because of your foresight. **3** We
acknowledge this, most excellent Felix, in every way and every
place with all gratitude.

4 “But in order that I may not weary you any longer, I beg you
in your kindness to hear us briefly. **5** For we have found this
man to be a pest, stirring up riots among all the Jewish people
throughout the world, and a ringleader of the sect of the
Natzratim. **6** He even tried to defile the Temple, but we seized
him.[116] **8** By examining him yourself, you will be able to learn
from him all these things about which we accuse him.”

9 The Judean leaders also joined in the attack, affirming that
these things were true. **10** When the governor nodded for him to
speak, Paul responded: “Knowing that you have been judge
over this nation for many years, I gladly make my own defense.
11 As you can verify, it is no more than twelve days since I went
up to Jerusalem to worship. **12** They did not find me arguing
with anyone or inciting a riot—not in the Temple or in the
synagogues or anywhere else in the city. **13** Nor can they prove
to you the charges they now bring against me.

14 “But this I confess to you, that according to the Way (which
they call a sect), I worship the God of our fathers,[117] believing
everything written in the Torah and the Prophets. **15** In God I
have a hope—which these men also wait for—that there will
surely be a resurrection of both the righteous and the
unrighteous.[118]

16 “Therefore I do my best always to have a clear conscience
before both God and men. **17** Now after several years, I came to
bring tzedakah to my country for the poor and to present
offerings. **18** As I was doing this, they found me in the Temple,

having been purified—without any crowd or uproar. [19] But there were some Jewish people from Asia, who ought to be here before you to press charges if they have anything against me. [20] Or let these men themselves tell what wrongdoing they found when I stood before the Sanhedrin—[21] except for this one cry I shouted out while standing among them: ‘It is about the resurrection of the dead that today I am on trial before you.’”

In Prison for Two Years

22 But Felix, having a rather extensive knowledge of the Way,
put them off, saying, “When Lysias the commander comes
down, I will rule on your case.” 23 Then he gave the centurion
orders for Paul to be kept in custody and yet have some
freedom, and not to prevent any of his friends from attending
to his needs.

24 Now some days later Felix came with his wife Drusilla, who
was Jewish. He sent for Paul and listened to him speak about
faith in Messiah Yeshua. 25 But as he was arguing about
righteousness, self-control, and the coming judgment, Felix
became afraid and said, “Go away for now! When I find time, I
will summon you.”

26 At the same time too, he was hoping that money would be
given to him by Paul; so he sent for him frequently and would
talk with him. 27 But after two years had passed, Felix was
succeeded by Porcius Festus; and wishing to do the Judean
leaders a favor, Felix left Paul in prison.

Appeal to Caesar

Acts 25 [1] Three days after Festus arrived in the province, he
went up to Jerusalem from Caesarea. [2] There the ruling
kohanim and the leading Judeans brought charges against
Paul. They were urging him, [3] asking a favor—to have Paul sent
to Jerusalem, planning an ambush to kill him on the road.
[4] Festus then answered that Paul was being guarded at
Caesarea, and that he himself was about to go there shortly.
[5] "So then," he said, "let the prominent men among you go
down with me; and if there is any wrong in the man, let them
accuse him."
[6] After spending not more than eight to ten days with them,
he went down to Caesarea. The next day, he sat on the
judgment seat and ordered Paul to be brought in. [7] When he
arrived, the Judeans who had come down from Jerusalem stood
around him, bringing against him many serious charges which
they could not prove.
[8] Paul said in his defense, "I have committed no offense
against the Torah of the Jewish people, or against the Temple,
or against Caesar."
[9] But Festus, wanting to do the Jewish leaders a favor, said to
Paul, "Are you willing to go up to Jerusalem to be tried before
me?"
[10] But Paul said, "I am standing before Caesar's judgment
seat, where I ought to be tried. I have done no wrong to the
Judeans, as you very well know. [11] If then I am in the wrong and
have committed anything worthy of death, I do not seek to
escape death. But if there is nothing to their charges, no one
can turn me over to them. I appeal to Caesar!"
[12] Then when Festus had consulted with the council, he
responded, "You have appealed to Caesar—to Caesar you shall
go!"

Festus Seeks Agrippa's Counsel

[13] Now after several days had passed, King Agrippa and Bernice arrived at Caesarea to pay their respects to Festus.
[14] While they were staying there several days, Festus laid Paul's case before the king, saying, "There is a man left behind as a prisoner by Felix. [15] When I was in Jerusalem, the ruling kohanim and elders of the Judeans brought charges against him, asking for a judgment against him. [16] I answered them that it is not Roman practice to turn over anyone before the accused meets his accusers face to face and has an opportunity to make his defense concerning the charges. [17] So when they came together here, I did not delay, but on the next day sat on the judgment seat and ordered the man to be brought in. [18] When the accusers stood up, they were not bringing a charge of what crimes I suspected. [19] Instead, they had certain issues with him about their own religion and about a certain Yeshua, who had died, whom Paul claimed to be alive.
[20] "Since I was at a loss as to how to investigate these matters, I asked whether he was willing to go to Jerusalem to be tried there in regard to them. [21] But when Paul appealed to be held in custody for the decision of His Majesty the Emperor, I ordered him to be held until I could send him to Caesar."
[22] Then Agrippa said to Festus, "I would like to hear the man myself."
"Tomorrow," he said, "you shall hear him."
[23] So on the next day, Agrippa and Bernice came with great pageantry. They entered the audience hall with the commanders and the most prominent men of the city. Then at the order of Festus, Paul was brought in.
[24] Festus said, "King Agrippa and all present with us, you see this man about whom the whole Judean population petitioned me, both in Jerusalem and here, shouting out that he ought not live any longer. [25] But I found that he had done nothing deserving of death; and when he himself appealed to His Majesty the Emperor, I decided to send him. [26] Yet I have nothing specific to write to my lord about him. Therefore I have brought him before you—and especially before you, King Agrippa—so that after the investigation has taken place, I

might have something to write. [27] For it seems illogical to me when sending a prisoner, not to report also the charges against him.”

Defense Before King Agrippa

Acts 26 [1] Agrippa said to Paul, “It is permitted for you to speak
for yourself.”
Then Paul stretched out his hand and began his defense.
[2] “Concerning all I am accused of by the Judean leaders, I
consider myself fortunate, King Agrippa, that it is before you
that I am about to make my defense today—[3] since you are
especially knowledgeable about all Jewish customs and issues.
Therefore I beg you to listen patiently to me.
[4] “Now all the Jewish people have known my manner of life
ever since my youth, starting from the beginning in my own
nation and also in Jerusalem. [5] They have known about me for a
long time—if they were willing to testify—that according to the
strictest sect of our religion, I lived as a Pharisee.
[6] “Yet now I stand here being judged for the hope in the
promise made by God to our fathers. [7] It is the promise that our
twelve tribes hope to attain, as they earnestly worship night
and day. And for this hope I am accused by Jewish people, O
King! [8] Why is it judged incredible by any of you that God raises
the dead?
[9] “In fact, I myself thought it was necessary to do many things
in opposition to the name of Yeshua ha-Natzrati. [10] And that is
what I did in Jerusalem. Not only did I lock up many of the
kedoshim in prisons by the authority I received from the ruling
kohanim, but I cast my vote against them when they were
being condemned to death. [11] I tried to cause them to
blaspheme by punishing them often in the synagogues. In
furious rage against them, I persecuted them even in foreign
cities.
[12] “While journeying to Damascus with the authority and
commission of the ruling kohanim, [13] at midday, O King, I saw
on the road a light from heaven, brighter than the sun, shining
around me and those traveling with me. [14] When we had all
fallen to the ground, I heard a voice saying to me in Aramaic,

‘Saul, Saul, why are you persecuting Me? It is hard for you to kick against goads!’

15 “Then I said, ‘Who are you, Lord?’

“And the Lord said, ‘I am Yeshua—whom you are persecuting. 16 But get up, and stand on your feet.[119] For I have appeared to you for this purpose—to appoint you as a servant and witness to the things you have seen as well as to the things I will yet reveal to you. 17 I will rescue you[120] from your own people, and from the Gentiles to whom I am sending you, 18 to open their eyes—so they may turn from darkness to light[121] and from the power of satan to God, that they may receive release from sins as well as a place among those who are made holy through trusting in Me.’

19 “Therefore, O King Agrippa, I was not disobedient to the heavenly vision. 20 Rather, I kept declaring—first to those in Damascus, and then Jerusalem and throughout all the region of Judea, and also the Gentiles—that they should repent and turn to God, performing deeds consistent with that repentance.

21 “For this reason some Judeans seized me in the Temple and tried to put me to death. 22 Since I have had God’s help, to this day I have stood here testifying to both small and great. I am saying nothing but what the Prophets and Moses said was going to happen—23 that the Messiah was to suffer and that, being first to rise from the dead, He would proclaim light both to our people and to the nations.[122]”

24 As Paul was thus making his defense, Festus says with a loud voice, “You’re crazy, Paul! Your great learning is driving you insane!”

25 But Paul declares, “I am not insane, most noble Festus! Rather I am speaking the sober truth. 26 For the king knows about these things, and I speak freely to him, since I am convinced that none of these things escape his notice—for this was not done in a corner. 27 King Agrippa, do you believe the Prophets? I know that you do believe!”

28 Agrippa said to Paul, “In a short time you are trying to persuade me to be Messianic!”[123]

[29] And Paul said, “Whether short or long, I would pray to God
that not only you, but also all who hear me today would be such
as I am—except for these chains!”
[30] Then the king stood up, as well as the governor, Bernice,
and those sitting with them. [31] When they had gone away, they
began talking among themselves, saying, “This man is doing
nothing deserving of death or chains.”
[32] Then Agrippa said to Festus, “This man could have been set
free, if he had not appealed to Caesar.”

Sailing for Rome

Acts 27 [1] When it was decided that we should sail for Italy, they
handed Paul and some other prisoners over to a centurion
named Julius, of the Augustan Cohort. [2] So we boarded a ship
from Adramyttium, which was about to sail to the ports along
the coast of Asia, and we set out to sea—accompanied by
Aristarchus, a Macedonian from Thessalonica.
[3] The next day we set down at Sidon. Julius, treating Paul
kindly, let him go to his friends to receive care. [4] Setting out to
sea from there, we sailed under the shelter of Cyprus, because
the winds were against us. [5] When we had sailed across the
open sea along the coast of Cilicia and Pamphylia, we came
down to Myra in Lysia. [6] There the centurion found a ship from
Alexandria sailing for Italy and put us on board.
[7] Sailing slowly for a number of days, with difficulty we made
it to Cnidus. As the wind did not allow us to go further, we
sailed under the shelter of Crete, off Salmone. [8] Coasting along
it with difficulty, we came to a place called Fair Havens, near
the city of Lasea.
[9] Since considerable time had passed and the voyage was
already dangerous because the Fast[124] had already gone by,
Paul kept warning them, [10] telling them, “Men, I can see that
the voyage is about to end in disaster and great loss—not only
of the cargo and the ship, but also of our lives!”
[11] But the centurion was persuaded more by the pilot and the
captain of the ship than by what was said by Paul. [12] And
because the harbor was unsuitable for wintering, the majority
reached a decision to set out to sea from there—if somehow
they might reach Phoenix, a harbor of Crete facing northeast
and southeast, and spend the winter there.

Storm and Shipwreck

13 When the south wind blew gently, supposing they had
obtained their purpose, they raised the anchor and started
coasting along the shore by Crete. 14 But before long, a
hurricane-force wind called “the Northeaster” swept down
from the island. 15 When the ship was caught and could not face
into the wind, we gave way to it and were driven along. 16 As we
ran under the shelter of a small island called Cauda, we were
barely able to get control of the dinghy. 17 When the crew had
hoisted it up, they made use of ropes to undergird the ship.
Then fearing they might run aground on the Syrtis,[125] they let
down the anchor and so were driven along. 18 But as we were
violently battered by the storm, the next day they began
throwing cargo overboard. 19 On the third day, they threw out
the ship’s gear with their own hands. 20 With neither sun nor
stars appearing for many days, and no small storm pressing on
us, all hope of our survival was vanishing.

21 As they had long been without food, Paul stood up in their
midst and said, “Men, you should have listened to me and not
sailed from Crete, to avoid this disaster and loss. 22 Yet now I
urge you to take heart, for there will be no loss of life among
you—but only of the ship. 23 For this very night, there came to
me an angel of the God to whom I belong and whom I serve.
24 He said, ‘Do not fear, Paul. You must stand before Caesar;
and indeed, God has granted you all who are sailing with you.’
25 So take heart, men, for I trust God that it will be exactly as I
have been told. 26 But we must run aground on some island.”

27 Now when the fourteenth night had come, as we were
drifting across the Adriatic Sea, about midnight the sailors
began to sense that they were nearing some land. 28 So they
took soundings and found the water was twenty fathoms deep.
[126] A bit farther along, they took another sounding and found it
was fifteen fathoms deep. 29 Fearing that we might run aground
on the rocks, they threw out four anchors from the stern. They
were longing for day to come.

[30] Now the sailors were trying to escape from the ship and
had lowered the dinghy into the sea, pretending they were
going to put out anchors from the bow. [31] Paul said to the
centurion and the soldiers, “Unless these men remain on the
ship, you cannot be saved!”
[32] Then the soldiers cut away the ropes of the dinghy and let
it drift away. [33] As day was about to dawn, Paul urged them all
to take some food, saying, “Today is the fourteenth day that
you have kept waiting and going without food, having taken
nothing. [34] Therefore, I urge you to take some food—for this is
for your survival, since not one of you will lose a hair from his
head.”
[35] And when he had said these things, he took bread, gave
thanks to God before them all, broke it, and began to eat.
[36] Then all were encouraged and took some food themselves.
[37] (In all we were 276 persons on the ship.)
[38] When they had eaten enough, they began to lighten the
ship, throwing the wheat into the sea. [39] Then when daylight
came, they did not recognize the land; but they noticed a bay
with a beach, where they planned to run the ship aground if
they could. [40] So they cut off the anchors and left them in the
sea, while loosening the ropes of the rudders at the same time.
Then, hoisting the forward sail to the wind, they made for the
beach. [41] But they struck a sandbar between the seas and ran
the ship aground. The bow stuck fast and remained immovable,
and the stern began to break up by the pounding of the waves.
[42] The plan of the soldiers was to kill the prisoners, so that
none of them would escape by swimming away. [43] But the
centurion, wanting to save Paul, kept them from carrying out
their plan. He ordered those able to swim to throw themselves
overboard first and get to land—[44] and the rest to get there on
boards and pieces of the ship. And in this way all were brought
safely to land.

From Malta to Rome

Acts 28 1 Once safely ashore, we learned that the island was
called Malta. 2 The natives showed us unusual kindness.
Because it had started raining and it was cold, they kindled a
fire and welcomed us all.
3 But when Paul had gathered a bundle of brushwood and
placed it on the fire, a viper came out because of the heat and
fastened on his hand. 4 When the natives saw the snake
hanging from his hand, they began saying to one another, “No
doubt this man is a murderer! Though he has been saved from
the sea, Justice[127] has not allowed him to live.”
5 However, Paul shook the snake off into the fire and suffered
no harm. 6 They were expecting him to swell up or suddenly fall
down dead—but after they waited a long time and saw no harm
come to him, they changed their minds and began to say he
was a god.
7 Now in the vicinity around that place were lands belonging
to the most prominent man of the island, named Publius. He
welcomed us and hosted us warmly for three days. 8 It so
happened that the father of Publius was lying in bed sick with a
fever and dysentery. Paul visited him and, when he had prayed
and laid hands on him, he healed him. 9 After this happened,
the rest of the sick on the island started coming and getting
healed. 10 They also heaped honors on us; and when we sailed,
they put on board all the supplies we needed.
11 After three months, we set sail in a ship from Alexandria
that had wintered at the island, with the Twin Brothers[128] as
its figurehead. 12 Setting down at Syracuse, we stayed there
three days. 13 From there we got underway[129] and reached
Rhegium; and a day later a south wind came up, and on the
second day we came to Puteoli. 14 There we found some
brothers and sisters, and we were invited to stay with them for
seven days. And in this way we came to Rome.
15 Now the brothers there, when they heard about us, came
as far as the Forum of Appius and the Three Taverns to meet

us. When Paul saw them, he gave thanks to God and took courage. 16 When we entered Rome, Paul was permitted to remain in his own quarters, with a soldier guarding him.

Paul Keeps Spreading the Good News

17 It happened that after three days, Paul called together those who were the prominent Jewish leaders. When they had gathered he said to them, “Brothers, although I had done nothing against our people or the customs of our fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans. 18 When they examined me, they wanted to release me because there was no basis for the death penalty. 19 But when the Judean leaders protested, I was forced to appeal to Caesar —not that I had any charge to bring against my own nation. 20 For this reason, therefore, I have requested to see you and to speak with you—since it is for the hope of Israel that I am bearing this chain.”

21 They said to him, “We have received no letters from Judea about you, and none of the brothers coming here has reported or spoken any evil about you. 22 But we think it appropriate to hear from you about what you think. For indeed, it is known to us that regarding this sect, it is spoken against everywhere.”

23 They set a day to meet Paul and came to him at his quarters in large numbers. From morning until evening he was explaining everything to them, testifying about the kingdom of God and trying to persuade them about Yeshua from both the Torah of Moses and the Prophets. 24 Some were convinced by what he said, while others refused to believe. 25 So when they disagreed among themselves, they began leaving after Paul had said one last statement: “The Ruach ha-Kodesh rightly spoke through Isaiah the prophet to your fathers, 26 saying,

> ‘Go to this people and say,
> “You will keep on hearing but will never
> understand;
> you will keep looking, but will never see.

27 For the heart of this people has become dull,
their ears can barely hear,
and they have shut their eyes.
Otherwise they might see with their eyes,
hear with their ears,
and understand with their hearts.
Then they would turn back,
and I would heal them.”’[130]

28 Therefore let it be known to you that this salvation of God has been sent to the Gentiles, and they will listen!” 29 [131]
30 Paul remained two whole years in his own rented quarters and continued to welcome all who came to him—31 proclaiming the kingdom of God and teaching about the Lord Yeshua the Messiah with all boldness and without hindrance.

Messianic Writings

Letters & Revelation

Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
Hebrews
Jacob (James)
1 Peter
2 Peter
1 John
2 John
3 John
Judah (Jude)

Revelation

Romans

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16

Introducing Paul and His Message

Romans 1 [1] Paul, a slave of Messiah Yeshua, called to be an
emissary and set apart for the Good News of God, [2] which He
announced beforehand through His prophets in the Holy
Scriptures.
[3] Concerning His Son,

He came into being

from the seed of David
according to the flesh.
4 He was appointed
Ben-Elohim

in power
according to the Ruach of holiness,
by the resurrection from the dead.
He is Messiah Yeshua our Lord.
5 Through Him we have received grace and the office of
emissary, to bring about obedience of faith among all the
nations on behalf of His name. 6 And you also are called to
Yeshua the Messiah.
7 To all those in Rome, loved by God, called to be kedoshim:
Grace to you and shalom from God our Father and the Lord
Yeshua the Messiah!

Eager to Visit

8 First, I thank my God through Messiah Yeshua for all of you,
because your faithfulness is made known throughout the whole
world. 9 For God is my witness, whom I serve with my spirit in
the Good News of His Son. How unceasingly I make mention of
you, 10 always pleading in my prayers, if somehow by God's will
now at last I will be granted a good journey to come to you.
11 For I long to see you, so I may share with you some spiritual
gift to strengthen you. 12 That is to say, we would be
encouraged together by one another's faithfulness—both yours
and mine.
13 I do not want you to be unaware, brothers and sisters,[1]
that many times I planned to come to you (though I was
prevented until now)—so I might have some fruit among you
also, just as I have among the rest of the nations. 14 I have an
obligation to both Greeks and barbarians, to both the wise and
the foolish. 15 So I am eager to proclaim the Good News also to
you who are in Rome.

The Righteous Shall Live by Faith

16 For I am not ashamed of the Good News, for it is the power
of God for salvation to everyone who trusts—to the Jew first
and also to the Greek. 17 In it the righteousness of God is
revealed, from trust to trust.[2] As it is written, "But the
righteous shall live by emunah."[3]

Yet All Are Guilty

18 For the wrath of God is revealed from heaven against all
ungodliness and unrighteousness of men. In unrighteousness
they suppress the truth, 19 because what can be known about
God is plain to them—for God has shown it to them. 20 His
invisible attributes—His eternal power and His divine nature—
have been clearly seen ever since the creation of the world,
being understood through the things that have been made.[4] So
people are without excuse—21 for even though they knew God,
they did not glorify Him as God or give Him thanks. Instead,
their thinking became futile, and their senseless hearts were
made dark.[5] 22 Claiming to be wise, they became fools. 23 They
exchanged the glory of the immortal God for an image in the
form of mortal man and birds and four-footed beasts and
creeping things.[6]

24 Therefore God gave them over in the evil desires of their
hearts to impurity, to dishonor their bodies with one another.
25 They traded the truth of God for a lie and worshiped and
served the creation rather than the Creator, who is blessed
forever. Amen. 26 For this reason God gave them up to shameful
passions. Even their women exchanged natural relations for
what is against nature. 27 Likewise the men abandoned natural
relations with women and were burning with passion toward
one another—men committing shameful acts with other men[7]
and receiving in themselves the due penalty for their error.

28 And just as they did not see fit to recognize God, God gave
them over to a depraved mind, to do what is not fitting. 29 They
became filled with all unrighteousness, wickedness, greed, evil.
They are full of envy, murder, strife, deceit, malice. They are
gossips, 30 slanderers, God-haters, insolent, haughty, boastful,
inventors of evil, disobedient to parents. 31 They are foolish,
faithless, heartless, ruthless. 32 Though they know God’s
righteous decree—that those who practice such things deserve
death—they not only do them but also approve of others who
practice the same.

God’s Judgment on Unrighteousness

Romans 2 1 Therefore you are without excuse, O man—every one
of you who is judging. For by whatever you judge another, you
condemn yourself. For you who judge practice the same things.
[8] 2 We know that God’s judgment on those who practice such
things is based on truth. 3 But you, O man—judging those
practicing such things yet doing the same—do you suppose that
you will escape the judgment of God? 4 Or do you belittle the
riches of His kindness and tolerance and patience—not
realizing that God’s kindness leads you to repentance?

5 But by your hard and unrepentant heart, you are storing up
wrath for yourself on the day of wrath, when God’s righteous
judgment is revealed.[9] 6 He will pay back each person
according to his deeds.[10] 7 To those who by perseverance in
doing good are seeking glory, honor, and immortality—eternal
life. 8 But to those who are self-seeking and do not obey the
truth, but obey unrighteousness—wrath and fury. 9 There will
be trouble and hardship for every human soul that does evil—to
the Jew first and also to the Greek. 10 But there will be glory,
honor, and shalom to everyone who does good—to the Jew first
and also to the Greek. 11 For there is no partiality with God.[11]

12 For all who have sinned outside of Torah will also perish
outside of Torah, and all who have sinned according to Torah
will be judged by Torah. 13 For it is not the hearers of Torah
who are righteous before God; rather, it is the doers of Torah
who will be justified. 14 For when Gentiles, who do not have the
Torah, do by nature the things of the Torah, they are a law to
themselves even though they do not have the Torah. 15 They
show that the work of the Torah is written in their hearts, their
conscience bearing witness and their thoughts switching
between accusing or defending them 16 on the day when God
judges the secrets of men according to my Good News through
Messiah Yeshua.

Jewish People Fall Short Too [17] But if you call yourself Jewish and rely upon the *Torah* and boast in God [18] and know His will and determine what matters because you are instructed from the *Torah* —[19] and you are sure that you are a guide to the blind, a light to those who are in darkness, [20] a corrector of the foolish, a teacher of the immature, having in the *Torah* the embodiment of knowledge and the truth— [21] you then who teach another, do you not teach yourself?

You who preach not to steal, do you steal?

[22] You who say not to commit adultery, do you commit adultery?

You who detest idols, do you rob temples?

[23] You who take pride in the Torah, through your violation of the Torah, do you dishonor God?

[24] For as it is written, “the name of God is slandered among the nations because of you.”[12]

[25] Circumcision is indeed worthwhile if you keep the Torah; but if you break the Torah, your circumcision has become uncircumcision.[13] [26] Therefore, if the uncircumcised keeps the righteous decrees of the Torah, will not his uncircumcision be counted as circumcision?[14] [27] Indeed, the one not circumcised physically who fulfills the Torah will judge you[15] who—even with the written code[16] and circumcision—break the Torah. [28] For one is not a Jew who is one outwardly, nor is circumcision something visible in the flesh. [29] Rather, the Jew is one inwardly, and circumcision is of the heart—in Spirit not in letter. His praise is not from men, but from God.[17]

No One Is Acceptable

Romans 3 [1] Then what is the advantage of being Jewish? Or what
is the benefit of circumcision? [2] Much in every way. First of all,
they were entrusted with the sayings of God. [3] So what if some
did not trust? Will their lack of faith nullify God's faithfulness?
[4] May it never be! Let God be true even if every man is a liar, as
it is written,

> "that You may be righteous in Your words
> and prevail when You are judged."[18]

[5] But if our unrighteousness demonstrates the righteousness
of God, what shall we say? God is not unrighteous to inflict
wrath, is He? (I am speaking in human terms.) [6] May it never
be! For otherwise, how will God judge the world? [7] But if by my
lie the truth of God abounds to His glory, why am I still judged
as a sinner? [8] And why not say, "Let us do evil, so that good
may come"—just as we are being slandered and as some claim
that we say. Their condemnation is deserved!
[9] What then? Are we better than they? No, not at all.[19] For
we have already made the case that all—both Jewish and Greek
people—are under sin. [10] As it is written,

> "There is no one righteous—no, not one.
> [11] There is no one who understands,
> no one who seeks after God.
> [12] All have turned aside;
> together they have become worthless.
> There is no one who does good—no, not even one!
> [13] Their throat is an open grave;
> with their tongues they keep deceiving.
> The poison of vipers is under their lips.
> [14] Their mouth is full of cursing and bitterness.
> [15] Their feet are swift to shed blood.

16 Ruin and misery are in their paths,
17 and the way of shalom they have not known.
18 There is no fear of God before their eyes.”[20]

19 Now we know that whatever the Torah says, it says to those within the Torah, so that every mouth may be shut and the whole world may become accountable to God. 20 For no human, on the basis of Torah observance, will be set right in His sight[21]—for through the Torah comes awareness of sin.

How God Accepts Us

21 But now God’s righteousness apart from the Torah has
been revealed, to which the Torah and the Prophets bear
witness—22 namely, the righteousness of God through putting
trust in Messiah Yeshua,[22] to all who keep on trusting. For
there is no distinction, 23 for all have sinned and fall short of the
glory of God. 24 They are set right as a gift of His grace, through
the redemption that is in Messiah Yeshua.[23] 25 God set forth
Yeshua as an atonement,[24] through faith in His blood, to show
His righteousness in passing over sins already committed.
26 Through God’s forbearance, He demonstrates His
righteousness at the present time—that He Himself is just and
also the justifier of the one who puts his trust in Yeshua.[25]

27 Where, then, is boasting? It is excluded. By what principle?
Of works? No, but by the principle of faith.[26] 28 For we consider
a person to be set right apart from Torah observance. 29 Is God
the God of the Jewish people only? Is He not also the God of the
Gentiles? Yes, of the Gentiles also. 30 Since God is One, He will
set right the circumcised by faith and the uncircumcised
through faith. 31 Do we then nullify the Torah through
faithfulness? May it never be! On the contrary, we uphold the
Torah.

Abraham Set Right by Faith

Romans 4 [1] What then shall we say that Abraham, our forefather
according to the flesh, has found? [2] For if Abraham was set
right by works, he has something to boast about—but not
before God. [3] For what does the Scripture say? “Abraham
believed God, and it was credited to him as righteousness.”[27]
[4] Now to the one who works, the pay is not credited as a gift,
but as what is due. [5] But to the one who does not work, but
trusts in Him who justifies the ungodly, his trust is credited as
righteousness—[6] just as David also speaks of the blessing on
the man to whom God credits righteousness apart from works:
[7] “Blessed are those whose lawless deeds are forgiven and
whose sins are covered.
[8] Blessed is the man whose sin ADONAI will never count
against him.”[28]

[9] Is this blessing then only on the circumcised, or also on the
uncircumcised? For we say, “trust was credited to Abraham as
righteousness.”[29]
[10] In what state then was it credited? While circumcised, or
uncircumcised? Not while circumcised, but while
uncircumcised! [11] And he received the sign of circumcision as a
seal of the righteousness of the trust he had while he was
uncircumcised, so he might be the father of all who are trusting
while uncircumcised—that righteousness might be credited to
them as well. [12] Also he is the father of the circumcised, to
those not only circumcised but also walking in the footsteps of
the trust of our father Abraham before his circumcision.[30]

Trusting in the Promise

13 For the promise to Abraham or to his seed—to become heir
of the world—was not through law, but through the
righteousness based on trust. 14 For if those who are of the
Torah are heirs, trust has become empty and the promise is
made ineffective. 15 For the Torah brings about wrath; but
where there is no law, neither is there a violation.

16 For this reason it depends on trust, so that the promise
according to grace might be guaranteed to all the offspring—
not only to those of the Torah but also to those of the faith of
Abraham. He is the father of us all 17 (as it is written, “I have
made you a father of many nations”[31]). He is our father in the
sight of God in whom he trusted, who gives life to the dead and
calls into existence that which does not exist. 18 In hope beyond
hope, he trusted that he would become the father of many
nations according to what was spoken—“So shall your
descendants be.”[32] 19 And without becoming weak in faith, he
considered his own body—as good as dead, since he was
already a hundred years old—and the deadness of Sarah’s
womb. 20 Yet he did not waver in unbelief concerning the
promise of God. Rather, he was strengthened in faith, giving
glory to God. 21 He was fully convinced that what God has
promised, He also is able to do.[33] 22 That is why “it was
credited to him as righteousness.”[34]

23 Now not only for his sake was it written that it was credited
to him, 24 but for our sake as well. It is credited to us as those
who trust in Him who raised Yeshua our Lord from the dead.
25 He was handed over for our transgressions and raised up for
the sake of setting us right.[35]

Shalom with God through Messiah

Romans 5 **1** Therefore, having been made righteous by trusting,
we have shalom with God through our Lord Yeshua the
Messiah.[36] **2** Through Him we also have gained access by faith
into this grace in which we stand and boast in the hope of
God’s glory. **3** And not only that, but we also boast in suffering—
knowing that suffering produces perseverance; **4** and
perseverance, character; and character, hope. **5** And hope does
not disappoint, because God’s love has been poured into our
hearts through the Ruach ha-Kodesh who was given to us.
6 For while we were still helpless, at the right time Messiah
died for the ungodly. **7** For rarely will anyone die for a righteous
man—though perhaps for a good man someone might even
dare to die. **8** But God demonstrates His own love toward us, in
that while we were yet sinners, Messiah died for us. **9** How
much more then, having now been set right by His blood, shall
we be saved from God’s wrath through Him. **10** For if, while we
were yet enemies, we were reconciled to God through the
death of His Son, how much more, having been reconciled,
shall we be saved by His life. **11** And not only that, but we also
boast in God through our Lord Yeshua the Messiah, through
whom we have now received reconciliation.

Yet Sin Reigns through Death

12 So then, just as sin came into the world through one man
and death through sin, in the same way death spread to all men
because all sinned. 13 For up until the Torah, sin was in the
world; but sin does not count as sin when there is no law.
14 Nevertheless death reigned from Adam until Moses, even
over those who had not sinned in a manner similar to the
violation of Adam, who is a pattern of the One to come.

15 But the gracious gift is not like the transgression. For if
many died because of the transgression of one man, how much
more did the grace of God overflow to many through the gift of
one Man—Yeshua the Messiah. 16 Moreover, the gift is not like
what happened through the one who sinned. For on the one
hand, the judgment from one violation resulted in
condemnation; but on the other hand, the gracious gift
following many transgressions resulted in justification.[37] 17 For
if by the one man's transgression, death reigned through the
one,[38] how much more shall those who receive the overflow of
grace and the gift of righteousness reign in life through the
One, Messiah Yeshua.

18 So then, through the transgression of one, condemnation
came to all men; likewise, through the righteousness of one
came righteousness of life to all men. 19 For just as through the
disobedience of one man, many were made sinners, so also
through the obedience of one man, many will be set right
forever.[39]

20 Now the Torah came in so that transgression might
increase. But where sin increased, grace overflowed even more
—21 so that just as sin reigned in death, so also grace might
reign through righteousness, to eternal life through Messiah
Yeshua our Lord.

Who Is Your Master?

Romans 6 [1] What shall we say then? Are we to continue in sin so
that grace may abound? [2] May it never be! How can we who
died to sin still live in it? [3] Or do you not know that all of us who
were immersed into Messiah Yeshua were immersed into His
death? [4] Therefore we were buried together with Him through
immersion into death—in order that just as Messiah was raised
from the dead by the glory of the Father, so we too might walk
in newness of life.

[5] For if we have become joined together in the likeness of His
death, certainly we also will be joined together in His
resurrection—[6] knowing our old man was crucified with Him so
that the sinful body might be done away with, so we no longer
serve sin. [7] For he who has died is set free from sin.

[8] Now if we have died with Messiah, we believe that we shall
also live with Him. [9] We know that Messiah, having been raised
from the dead, no longer dies; death no longer is master over
Him. [10] For the death He died, He died to sin once for all; but
the life He lives, He lives to God. [11] So also continually count
yourselves both dead to sin and alive to God in Messiah
Yeshua.

[12] Therefore do not let sin rule in your mortal body so that you
obey its desires. [13] And do not keep yielding your body parts to
sin as tools of wickedness; but yield yourselves to God as those
alive from the dead, and your body parts as tools of
righteousness to God. [14] For sin shall not be master over you,
for you are not under law but under grace.

[15] What then? Shall we sin because we are not under law but
under grace? May it never be! [16] Do you not know that to
whatever you yield yourselves as slaves for obedience, you are
slaves to what you obey—whether to sin resulting in death, or
to obedience resulting in righteousness? [17] But thanks be to
God that though you were slaves of sin, you wholeheartedly
obeyed the form of teaching under which you were placed;

18 and after you were set free from sin, you became enslaved to
righteousness.
19 I speak in human terms because of the weakness of your
flesh. For just as you yielded your body parts as slaves to
uncleanness and lawlessness, leading to more lawlessness, so
now yield your body parts as slaves to righteousness, resulting
in holiness. 20 For when you were slaves of sin, you were free
with regard to righteousness. 21 So then, what outcome did you
have that you are now ashamed of? For the end of those things
is death. 22 But now, having been set free from sin and having
become enslaved to God, you have your fruit resulting in
holiness. And the outcome is eternal life. 23 For sin's payment[40]
is death, but God's gracious gift is eternal life in Messiah
Yeshua our Lord.

Two Laws at War

Romans 7 **1** Or do you not know, brothers and sisters (for I speak
to those who know law), that the law is master over a person as
long as he lives? **2** For the married woman is bound by law to
her husband while he lives; but if the husband dies, she is
released from the law concerning the husband. **3** So then, if she
is joined to another man while her husband is living, she will be
called an adulteress. But if her husband dies, she is free from
the law—so she is not an adulteress, though she is joined to
another man.

4 Therefore, my brothers and sisters, you also were made
dead to the Torah through the body of Messiah, so that you
might be joined to another—the One who was raised from the
dead—in order that we might bear fruit for God. **5** For when we
were in the flesh, the sinful passions that came through the
Torah were working in our body parts to bear fruit for death.
6 But now we have been released from the law, having died to
what confined us, so that we serve in the new way of the Ruach
and not in the old way of the letter.

7 What shall we say then? Is the Torah sin? May it never be!
On the contrary, I would not have known sin except through
the Torah. For I would not have known about coveting if the
Torah had not said, "You shall not covet."[41] **8** But sin, taking an
opportunity, worked in me through the commandment all kinds
of coveting. For apart from the Torah, sin is dead.

9 Once I was alive apart from the Torah; but when the
commandment came, sin came to life **10** and I died. The
commandment meant for life was found to cause death.[42]
11 Sin, taking an opportunity through the commandment,
deceived me and through it killed me.[43] **12** So then, the Torah is
holy, and the commandment is holy and righteous and good.

13 Therefore did that which is good become death to me? May
it never be! Rather it was sin working death in me—through
that which is good—so that sin might be shown to be sin, and
that through the commandment sin might become utterly

sinful. 14 For we know that the Torah is spiritual; but I am of the
flesh, sold to sin. 15 For I do not understand what I am doing—
for what I do not want, this I practice; but what I hate, this I
do. 16 But if I do what I do not want to do, then I agree with the
Torah—that it is good.
17 So now it is no longer I doing it, but sin dwelling in me.
18 For I know that nothing good dwells in me—that is, in my
flesh. For to will is present in me, but to do the good is not.
19 For the good that I want, I do not do; but the evil that I do not
want, this I practice. 20 But if I do what I do not want, it is no
longer I doing it, but sin that dwells in me.
21 So I find the principle—that evil is present in me, the one
who wants to do good. 22 For I delight in the Torah of God with
respect to the inner man, 23 but I see a different law in my body
parts, battling against the law of my mind and bringing me into
bondage under the law of sin which is in my body parts.
24 Miserable man that I am! Who will rescue me from this body
of death? 25 Thanks be to God—it is through Messiah Yeshua
our Lord![44] So then, with my mind I myself serve the Torah of
God; but with my flesh, I serve the law of sin.

Life in the Spirit

Romans 8 1 Therefore, there is now no condemnation for those
who are in Messiah Yeshua. 2 For the law of the Spirit of life in
Messiah Yeshua has set you free from the law of sin and death.
3 For what was impossible for the Torah—since it was
weakened on account of the flesh—God has done. Sending His
own Son in the likeness of sinful flesh and as a sin offering, He
condemned sin in the flesh—4 so that the requirement of the
Torah might be fulfilled in us, who do not walk according to the
flesh but according to the Ruach.

5 For those who live according to the flesh set their minds on
the things of the flesh, but those who live according to the
Ruach set their minds on the things of the Ruach. 6 For the
mindset of the flesh is death, but the mindset of the Ruach is
life and shalom. 7 For the mindset of the flesh is hostile toward
God, for it does not submit itself to the law of God—for it
cannot. 8 So those who are in the flesh cannot please God.

9 However, you are not in the flesh but in the Ruach—if
indeed the Ruach Elohim dwells in you. Now if anyone does not
have the Ruach of Messiah, he does not belong to Him. 10 But if
Messiah is in you, though the body is dead because of sin, yet
the Spirit is alive because of righteousness. 11 And if the Ruach
of the One who raised Yeshua from the dead dwells in you, the
One who raised Messiah Yeshua from the dead will also give
life to your mortal bodies through His Ruach who dwells in you.

12 So then, brothers and sisters, we do not owe anything to
the flesh, to live according to the flesh. 13 For if you live
according to the flesh, you must die; but if by the Ruach you
put to death the deeds of the body, you shall live. 14 For all who
are led by the Ruach Elohim, these are sons of God. 15 For you
did not receive the spirit of slavery to fall again into fear;
rather, you received the Spirit of adoption, by whom we cry,
“Abba! Father!” 16 The Ruach Himself bears witness with our
spirit that we are children of God.[45] 17 And if children, also

heirs—heirs of God and joint-heirs with Messiah—if indeed we suffer with Him so that we may also be glorified with Him.

The Coming Glory

18 For I consider the sufferings of this present time not
worthy to be compared with the coming glory to be revealed to
us. 19 For the creation eagerly awaits the revelation of the sons
of God. 20 For the creation was subjected to futility[46]—not
willingly but because of the One who subjected it[47]—in hope
21 that the creation itself also will be set free from bondage to
decay into the glorious freedom of the children of God. 22 For
we know that the whole creation groans together and suffers
birth pains until now—23 and not only creation, but even
ourselves. We ourselves, who have the firstfruits[48] of the
Ruach, groan inwardly as we eagerly wait for adoption—the
redemption of our body.

24 For in hope we were saved. But hope that is seen is not
hope. For who hopes for what he sees? 25 But if we hope for
what we do not see, then we eagerly wait for it with
perseverance. 26 In the same way, the Ruach helps in our
weakness. For we do not know how to pray as we should, but
the Ruach Himself intercedes for us with groans too deep for
words. 27 And He who searches the hearts[49] knows the mind of
the Ruach, because He intercedes for the kedoshim according
to the will of God.

28 Now we know that all things work together for good for
those who love God, who are called according to His purpose.
29 For those whom He foreknew He also predestined to be
conformed to the image of His Son, so that He might be the
firstborn among many brothers and sisters. 30 And those whom
He predestined, He also called; and those whom He called, He
also justified; and those whom He justified, He also glorified.

31 What then shall we say in view of these things? If God is for
us, who can be against us?[50] 32 He who did not spare His own
Son but gave Him up for us all, how shall He not also with Him
freely give us all things? 33 Who shall bring a charge against
God’s elect? It is God who justifies.[51] 34 Who is the one who
condemns? It is Messiah,[52] who died, and moreover was

raised,[53] and is now at the right hand of God and who also intercedes for us. 35 Who shall separate us from the love of Messiah? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 As it is written,

> “For Your sake we are being put to death all day long;
> we are counted as sheep for the slaughter.”[54]

37 But in all these things we are more than conquerors through Him who loved us. 38 For I am convinced that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, 39 nor height nor depth, nor any other created thing will be able to separate us from the love of God that is in Messiah Yeshua our Lord.

The Role of Israel

Romans 9 1 I tell the truth in Messiah—I do not lie, my conscience
assuring me in the Ruach ha-Kodesh—2 that my sorrow is great
and the anguish in my heart unending. 3 For I would pray that I
myself were cursed, banished from Messiah for the sake of my
people—my own flesh and blood,[55] 4 who are Israelites. To
them belong the adoption[56] and the glory[57] and the covenants
and the giving of the Torah[58] and the Temple service[59] and
the promises. 5 To them belong the patriarchs—and from them,
according to the flesh, the Messiah, who is over all, God,
blessed forever. Amen.

6 But it is not as though the word of God has failed. For not
all those who are descended from Israel are Israel, 7 nor are
they all children because they are Abraham's seed; rather,
"Your seed shall be called through Isaac."[60] 8 That is, it is not
the children of the flesh who are children of God; rather, the
children of the promise are counted as seed. 9 For the word of
promise is this: "At this time I will come, and Sarah shall have
a son."[61] 10 And not only this, but also Rebecca having twins,
from one act with our father Isaac. 11 Yet before the sons were
even born and had not done anything good or bad—so that
God's purpose and choice might stand not because of works
but because of Him who calls—12 it was said to her, "The older
shall serve the younger."[62] 13 As it is written, "Jacob I loved,
but Esau I hated."[63]

14 What shall we say then? There is no injustice with God, is
there? May it never be! 15 For to Moses He says,

"I will have mercy on whom I have mercy,
and I will have compassion on whom I have compassion."[64]

16 So then it does not depend on the one who wills or the one
who strives, but on God who shows mercy. 17 For the Scripture
says to Pharaoh, "For this very purpose I raised you up—to
demonstrate My power in you, so My name might be
proclaimed in all the earth."[65] 18 So then He has mercy on
whom He wills, and He hardens whom He wills.

19 You will say to me then, “Why does He still find fault? For
who has resisted His will?” 20 But who in the world are you, O
man, who talks back to God? Will what is formed say to the one
who formed it, “Why did you make me like this?”[66] 21 Does the
potter have no right over the clay, to make from the same lump
one vessel for honor and another for common use? 22 Now what
if God, willing to demonstrate His wrath and to make His
power known, endured with much patience vessels of wrath
designed for destruction? 23 And what if He did so to make
known the riches of His glory on vessels of mercy, which He
prepared beforehand for glory?
24 Even us He called—not only from the Jewish people, but
also from the Gentiles—25 as He says also in Hosea,

“I will call those who were not My people,
‘My people,’
and her who was not loved,
‘Beloved.’
26 And it shall be that in the place where it was said to
them,
‘You are not My people,’
there they shall be called sons of the living God.”[67]

27 Isaiah cries out concerning Israel,

“Though the number of B’nei-Israel be as the sand of
the sea,
only the remnant shall be saved.
28 For ADONAI will carry out His word upon the earth,
bringing it to an end and finishing quickly.”[68]

29 And just as Isaiah foretold,
“Unless ADONAI-Tzva’ot had left us seed,
we would have become like Sodom and
resembled Gomorrah.”[69]

[30] What shall we say then? That Gentiles, who did not pursue
righteousness, attained righteousness—that is, a righteousness
of faith. [31] But Israel, who pursued a Torah of righteousness,
did not reach the Torah. [32] Why? Because they pursued it not by
faith, but as if it were from works. They stumbled over the
stone of stumbling, [33] just as it is written,

“Behold, I lay in Zion

a stone of stumbling
and a rock of offense,

and whoever believes in Him
shall not be put to shame.”[70]

Misdirected Zeal

Romans 10 1 Brothers and sisters, my heart's desire and my
prayer to God for Israel is for their salvation. 2 For I testify
about them that they have zeal for God—but not based on
knowledge. 3 For being ignorant of God's righteousness and
seeking to establish their own, they did not submit themselves
to the righteousness of God. 4 For Messiah is the goal[71] of the
Torah as a means to righteousness for everyone who keeps
trusting.
5 For Moses writes about the righteousness that is based on
Torah, "The man who does these things shall live by them."[72]
6 But the righteousness based on faith speaks in this way:

"Do not say in your heart,[73]
'Who will go up into heaven?'[74]
(that is, to bring Messiah down),
7 or, 'Who will go down into the abyss?'[75]
(that is, to bring Messiah up from the dead)."
8 But what does it say?

"The word is near you,
in your mouth and in your heart"[76]
—that is, the word of faith
that we are proclaiming:
9 For if you confess with your mouth
that Yeshua is Lord,

and believe in your heart
that God raised Him from the dead,
you will be saved.
10 For with the heart it is believed for righteousness,
and with the mouth it is confessed for salvation.

11 For the Scripture says, “Whoever trusts in Him will not be put to shame.”[77] 12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all—richly generous to all who call on Him. 13 For “Everyone who calls upon the name of ADONAI shall be saved.”[78]
14 How then shall they call on the One in whom they have not trusted? And how shall they trust in the One they have not heard of? And how shall they hear without someone proclaiming? 15 And how shall they proclaim unless they are sent? As it is written, “How beautiful are the feet of those who proclaim good news of good things!”[79] 16 But not all heeded the Good News. For Isaiah says, “ADONAI, who has believed our report?”[80] 17 So faith comes from hearing, and hearing by the word of Messiah.
18 But I say, have they never heard? Indeed they have, for

“Their voice has gone out into all the earth,
and their words to the ends of the world.”[81]

19 But I say, did Israel not understand? First Moses says,
“I will provoke you to jealousy
by those who are not a nation,
with a nation empty of understanding
I will vex you.”[82]
20 And Isaiah is so bold as to say,
“I was found by those who did not seek Me;
I became visible to those who did not ask for Me.”[83]
21 But about Israel He says,
“All day long I stretched forth My hands

to a disobedient and contrary people.”[84]

Israel Not Rejected

Romans 11 1 I say then, God has not rejected His people, has He?[85] May it never be! For I too am an Israelite, of the seed of
Abraham, of the tribe of Benjamin. 2 God has not rejected His
people whom He knew beforehand.[86] Or do you not know what
the Scripture says about Elijah, how he pleads with God
against Israel? 3 "ADONAI, they have killed your prophets, they
have destroyed your altars; I alone am left, and they are
seeking my life."[87] 4 But what is the divine response to him? "I
have kept for Myself seven thousand men who have not bowed
the knee to Baal."[88] 5 So in the same way also at this present
time there has come to be a remnant[89] according to God's
gracious choice. 6 But if it is by grace, it is no longer by works;
otherwise grace would no longer be grace.

7 What then? What Israel is seeking, it has not obtained; but
the elect obtained it, and the rest were hardened—8 just as it is
written,

> "God gave them a spirit of stupor,
> eyes not to see and ears not to hear,
> until this very day."[90]

9 And David says,

> "Let their table become a snare and a trap,
> a stumbling block and a retribution for them.
> 10 Let their eyes be darkened so they do not see,
> and bend their back continually."[91]

11 I say then, they did not stumble so as to fall, did they?[92]
May it never be! But by their false step salvation has come to
the Gentiles, to provoke Israel to jealousy.[93] 12 Now if their
transgression leads to riches for the world, and their loss
riches for the Gentiles, then how much more their fullness!
13 But I am speaking to you who are Gentiles. Insofar as I am an
emissary to the Gentiles, I spotlight my ministry 14 if somehow I

might provoke to jealousy my own flesh and blood[94] and save some of them. 15 For if their rejection leads to the reconciliation of the world, what will their acceptance be but life from the dead?

16 If the firstfruit is holy, so is the whole batch of dough;[95] and if the root is holy, so are the branches. 17 But if some of the branches were broken off and you—being a wild olive—were grafted in among them and became a partaker of the root of the olive tree with its richness,[96] 18 do not boast against the branches. But if you do boast, it is not you who support the root but the root supports you. 19 You will say then, “Branches were broken off so that I might be grafted in.” 20 True enough. They were broken off because of unbelief, and you stand by faith. Do not be arrogant, but fear—21 for if God did not spare the natural branches, neither will He spare you. 22 Notice then the kindness and severity of God:

severity toward those who fell;
but God’s kindness toward you,
if you continue in His kindness;
otherwise you too will be cut off!

23 And they also,
if they do not continue in their unbelief,
will be grafted in;
for God is able to graft them in again.

24 For if you were cut out of that which by nature is a wild olive tree, and grafted contrary to nature into a cultivated olive tree, how much more will these natural branches be grafted into their own olive tree?

The Mystery Revealed!

25 For I do not want you, brothers and sisters, to be ignorant of this mystery—lest you be wise in your own eyes[97]—that a partial hardening has come upon Israel until the fullness of the Gentiles has come in;[98] 26 and in this way[99] all Israel will be saved, as it is written,

“The Deliverer shall come out of Zion.
He shall turn away ungodliness from Jacob.
27 And this is My covenant with them,[100]
when I take away their sins.”[101]

28 Concerning the Good News, they are hostile for your sake;
but concerning chosenness, they are loved on account of the
fathers[102]—29 for the gifts and the calling of God are
irrevocable.[103] 30 For just as you once were disobedient to God
but now have been shown mercy because of their disobedience,
31 in like manner these also have now been disobedient with the
result that, because of the mercy shown to you, they also may
receive mercy. 32 For God has shut up all in disobedience, so
that He might show mercy to all.

33 O the depth of the riches,
both of the wisdom and knowledge of God!

How unsearchable are His judgments
and how incomprehensible His ways!
34 For “who has known the mind of Adonai,
or who has been His counselor?”[104]
35 Or “who has first given to Him,
that it shall be repaid to him?”[105]

36 For from Him and through Him and to Him are all things.
To Him be the glory forever! Amen.

Be Dead to Self

Romans 12 **1** I urge you therefore, brothers and sisters, by the
mercies of God, to present your bodies as a living sacrifice—
holy, acceptable to God—which is your spiritual service. **2** Do
not be conformed to this world but be transformed by the
renewing of your mind, so that you may discern what is the will
of God—what is good and acceptable and perfect.

3 For through the grace given me, I say to everyone among
you not to think more highly of yourself than you ought to think
—but to use sound judgment, as God has assigned to each
person a measure of faith. **4** For just as we have many parts in
one body—and all the parts do not have the same function—**5** so
we, who are many, are one body in Messiah and everyone parts
of one another. **6** We have gifts that differ according to the
grace that was given to us—if prophecy, in proportion to our
faith; **7** if service, in our serving; or the one who teaches, in his
teaching; **8** or the one who exhorts, in his exhortation; the one
who gives, in generosity; the one who leads, with diligence; the
one who shows mercy, with cheerfulness.

9 Let love be without hypocrisy—detesting what is evil,
holding fast to the good. **10** Be tenderly devoted to one another
in brotherly love; outdo one another in giving honor. **11** Do not
be lagging in zeal; be fervent in spirit. Keep serving the Lord,
12 rejoicing in hope, enduring in distress, persisting in prayer,
13 contributing to the needs of the kedoshim, extending
hospitality.

14 Bless those who persecute you—bless and do not curse.
15 Rejoice with those who rejoice; weep with those who weep.
[106] **16** Live in harmony with one another; do not be proud, but
associate with the lowly. Do not be wise in your own eyes.[107]
17 Repay no one evil for evil;[108] give thought to what is good in
the eyes of all people. **18** If possible, so far as it depends on you,
live in shalom with all people. **19** Never take your own revenge,
loved ones, but give room for God's wrath—for it is written,
"Vengeance is Mine; I will repay,"[109] says ADONAI. **20** Rather, "If

your enemy is hungry, feed him; if he is thirsty, give him a drink. For by doing so you will heap coals of fire upon his head.”[110] **21** Do not be overcome by evil, but overcome evil with good.

Respecting Authority

Romans 13 **1** Let every person submit himself to the governing
authorities. For there is no authority except from God, and
those that exist are put in place by God.[111] **2** So whoever
opposes the authority has resisted God's direction, and those
who have resisted will bring judgment on themselves. **3** For
leaders cause no fear for good behavior, but for bad. Now if
you do not want to fear the authority, do what is good and you
will get his approval—**4** for he is God's servant to you for your
good. But if you do evil, be afraid—for he does not carry the
sword for no reason; for he is God's servant, an avenger who
inflicts punishment on the evildoer. **5** Therefore it is necessary
to be in submission—not only because of punishment but also
because of conscience. **6** For this reason you also pay taxes, for
the authorities are God's servants, attending diligently to this
very thing. **7** Pay to everyone what is due them—tribute to
whom tribute is due; tax to whom tax is due; respect to whom
respect is due; honor to whom honor is due.

8 Owe no one anything except to love one another, for the one
who loves another has fulfilled the Torah. **9** For the
commandments—"You shall not commit adultery, you shall not
murder, you shall not steal, you shall not covet,"[112] and any
other commandment—are summed up in this word: "You shall
love your neighbor as yourself."[113] **10** Love does no harm to a
neighbor; therefore love is the fullness of the Torah.

11 Besides this, you know the time—that it is already the hour
for you to awaken from sleep; for now our salvation is nearer
than when we first came to trust. **12** The night is almost gone
and the day is near, so let us put off the works of darkness and
put on the armor of light. **13** Let us walk properly as in the day—
not in carousing and drunkenness, not in sexual promiscuity
and sensuality, not in strife and envy. **14** Instead, put on the
Lord Messiah Yeshua, and stop making provision for the flesh—
for its cravings.

Unity in Community

Romans 14 1 Now accept the one who is weak in faith, but not for
the purpose of disputes about opinions. 2 One person has faith
to eat anything, but the weak eats only vegetables. 3 Don't let
the one who eats disparage the one who does not eat, and don't
let the one who does not eat judge the one who eats, for God
has accepted him. 4 Who are you to judge another's servant?
Before his own master he stands or falls. Yes, he shall stand,
for the Lord is able to make him stand.
5 One person esteems one day over another while another
judges every day alike. Let each be fully convinced in his own
mind. 6 The one who observes that day does so to the Lord. The
one who eats, eats to the Lord, for he gives thanks to God; and
the one who abstains, abstains to the Lord, and he gives thanks
to God. 7 For none of us lives for himself, and none dies for
himself. 8 For if we live, we live for the Lord; and if we die, we
die for the Lord. So whether we live or die, we belong to the
Lord. 9 For this reason Messiah died and lived again, so that He
might be Lord of both the dead and the living.
10 But you, why do you judge your brother?[114] Or you too,
why do you look down on your brother? For we all will stand
before the judgment seat of God.[115] 11 For it is written,

> "As I live, says ADONAI,
> every knee shall bow to Me,
> and every tongue shall give praise to God."[116]

12 So then each one of us shall give account of himself to God.
13 Therefore let us not judge one another from now on, but
rather decide this—not to put a stumbling block or a trap in the
way of a brother. 14 I know, and am persuaded in the Lord
Yeshua, that nothing is unholy in itself; but it is unholy for the
one who considers it unholy.[117] 15 For if your brother is grieved
on account of food, you are no longer walking according to
love. Do not destroy by your food the one for whom Messiah

died. 16 Therefore do not let what is good for you be spoken of
as evil—17 for the kingdom of God is not about eating and
drinking, but righteousness and shalom and joy in the Ruach
ha-Kodesh. 18 For the one who serves Messiah in this manner is
pleasing to God and approved by men.

19 So then let us pursue what makes for shalom and for the
building up of one another.[118] 20 Stop tearing down the work of
God for the sake of food. Indeed all things are clean, but wrong
for the man who by eating causes stumbling. 21 It is good not to
eat meat or drink wine or do anything by which your brother
stumbles. 22 The faith you have, keep it to yourself before God.
How fortunate is the one who does not condemn himself for
what he approves. 23 But the one who has doubts is condemned
if he eats, because it is not of faith. And whatever is not of faith
is sin.

Romans 15 1 Now we who are strong ought to bear the
weaknesses of the powerless and not just please ourselves.
2 Let each of us please his neighbor for his good, for building
him up. 3 For even Messiah did not please Himself, but as it is
written, “The insults of those who insulted You have fallen on
Me.”[119] 4 For whatever was written before was written for our
instruction, so that through patience and the encouragement of
the Scriptures we might have hope.[120] 5 Now may the God of
patience and encouragement grant you to be like-minded with
one another in the manner of Messiah Yeshua, 6 so that
together with one voice you may glorify the God and Father of
our Lord Yeshua the Messiah.

Salvation for Gentiles Too

7 Therefore accept one another just as Messiah also accepted
you, to the glory of God. 8 For I declare that Messiah has
become a servant to the circumcised for the sake of God's
truth, in order to confirm the promises given to the patriarchs
9 and for the Gentiles to glorify God for His mercy. As it is
written,

> "For this reason I will give You praise among the
> Gentiles,
> and I will sing to Your name."[121]

10 And again it says,
"Rejoice, O Gentiles, with His people."[122]

11 And again,

> "Praise ADONAI all you Gentiles,
> and let all the peoples praise Him."[123]

12 And again, Isaiah says,

> "There shall be a shoot of Jesse;
> and the One who arises to rule the Gentiles,
> in Him shall the Gentiles hope."[124]

13 Now may the God of hope fill you with all joy and shalom in
trusting, so you may overflow with hope in the power of the
Ruach ha-Kodesh.
14 Now I myself am convinced about you, my brothers and
sisters, that you also are full of goodness, filled with all
knowledge and also able to counsel one another. 15 But I have
written rather boldly to you on some points as a reminder—
because of the grace given to me by God 16 to be a servant of
Messiah Yeshua to the Gentiles, in priestly service to the Good

News of God—so that the offering up of the Gentiles might be pleasing,[125] made holy by the Ruach ha-Kodesh.
17 So in Messiah Yeshua, I have reason to boast before God.
18 For I will not dare to speak of anything except what Messiah
accomplished through me, to bring about the obedience of the
Gentiles by word and deed, 19 in the power of signs and
wonders, in the power of the Spirit of God. So from Jerusalem
and around even to Illyricum, I have fully proclaimed the Good
News of Messiah. 20 In this way I make it my aim to proclaim
the Good News not where Messiah was already named, lest I
build on another person's foundation, 21 but as it is written,

> "Those who have never been told shall see,
> and those who have not heard shall
> understand."[126]

Going to the Ends of the Earth

22 For this reason I was often hindered from coming to you.
23 But now with no place in these regions, and since I have had
a desire for many years to come to you, 24 I hope to see you
while traveling through when I go to Spain—and to be helped
on my journey there by you, if first I may enjoy your company
for a bit.
25 But now I am going to Jerusalem, bringing aid to the
kedoshim. 26 For Macedonia and Achaia were pleased to make
some contribution for the poor among the believers in
Jerusalem. 27 Yes, they were pleased to do so, and they are
under obligation to them. For if the Gentiles have shared in
their spiritual blessings, they also ought to serve them in
material blessings. 28 So when I have finished delivering the
collection safely to them, I will head for Spain by way of you.
29 Now I know that when I come to you, I will come in the
fullness of the blessing of Messiah.
30 Now I urge you, brethren, through our Lord Yeshua the
Messiah and through the love of the Ruach, to press on
together with me—with prayers to God on my behalf. 31 Pray

that I might be rescued from the unbelieving Judeans, and that my service for Jerusalem might be acceptable to the kedoshim.
32 Then, God willing, I may come to you in joy, and together with you find rest.
33 Now may the God of shalom be with you all. Amen.

Welcome the Apostolic Team

Romans 16 1 Now I recommend to you our sister Phoebe—who is
a servant-leader of Messiah's community at Cenchrea—2 so you
may receive her in the Lord, in a way worthy of kedoshim, and
help her in whatever matter she may need from you. For she
herself has become a patroness of many, including me as well.
3 Greet Prisca[127] and Aquila, my fellow workers in Messiah
Yeshua, 4 who risked their own necks for my life. Not only I give
them thanks, but also all of Messiah's communities among the
Gentiles. 5 Greet also the community that meets in their house.
Greet Epaenetus whom I dearly love, who is the first fruit in
Asia[128] for Messiah.
6 Greet Miriam, who has worked hard for you.
7 Greet Andronicus and Junia, my kin and fellow prisoners
who are well known[129] among the emissaries. They were in
Messiah before me.
8 Greet Ampliatus, whom I dearly love in the Lord.
9 Greet Urbanus, our fellow worker in Messiah, and Stachys
whom I dearly love.
10 Greet Apelles, who is approved in Messiah. Greet those
from the household of Aristobulus.
11 Greet Herodion, my kinsman. Greet those from the
household of Narcissus, who are in the Lord.
12 Greet Tryphaena and Tryphosa, workers in the Lord. Greet
Persis whom I dearly love, who has worked hard in the Lord.
13 Greet Rufus, chosen in the Lord, and his mother—who was
also a mother to me.
14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and
the brothers and sisters with them.
15 Greet Philologus and Julia, Nereus and his sister, also
Olympas and all the kedoshim with them.
16 Greet one another with a holy kiss. All of Messiah's
communities greet you. 17 Now I urge you, brothers and sisters,
to keep your eye on those who are causing divisions and
stumbling blocks, contrary to the teaching that you learned.

Turn away from them. 18 For such people do not serve our Lord
the Messiah, but only their own belly. By their smooth talk and
flattery they deceive the hearts of the unsuspecting. 19 Your
obedience has become known to all, so I rejoice over you—but I
want you to be wise about what is good and innocent about
what is evil. 20 Now the God of shalom will soon crush satan
under your feet. May the grace of our Lord Yeshua be with you.
21 Timothy, my fellow worker, greets you; so do Lucius and
Jason and Sosipater, my kin.
22 I, Tertius, who wrote this letter, greet you in the Lord.
23 Gaius, host to me and the whole community, greets you.
Erastus, the city treasurer, greets you, and so does brother
Quartus.[130]

Closing Blessing

25 Now to the One who is able to strengthen you according to
my Good News and the proclamation of Yeshua the Messiah,
according to the revelation of the mystery which has been kept
secret for long ages **26** but now is revealed and through the
Writings of the Prophets has been made known to all the
nations, according to the commandment of the eternal God to
bring about obedience of faith—**27** to the only wise God, through
Yeshua the Messiah, to Him be the glory forever. Amen.

1 Corinthians

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16

Greetings

1 Corinthians 1 [1] Paul, called as an emissary of Messiah Yeshua by
the will of God, and Sosthenes our brother,
[2] To God's community in Corinth—having been made holy in
Messiah Yeshua, called as kedoshim—with all who everywhere
call on the name of our Lord Yeshua the Messiah, both theirs
and ours:
[3] Grace to you and shalom from God our Father, and the Lord
Yeshua the Messiah!

Thanksgiving

4 I always thank my God for you because of God’s grace that
was given to you in Messiah Yeshua. 5 For in Him you were
made rich in every way—in all speaking and all knowledge
—6 just as the evidence of Messiah was confirmed among you.
7 So you are not lacking in any spiritual gift, as you eagerly wait
for the revealing of our Lord Yeshua the Messiah. 8 He will also
strengthen you until the end—blameless in the Day of our Lord
Yeshua the Messiah. 9 God is faithful,[1] through whom you were
called into the fellowship of His Son, Yeshua the Messiah our
Lord.

Concern about Disunity

10 Now I urge you, brothers and sisters, through the name of
our Lord Yeshua the Messiah, that you all speak the same thing
and that there be no divisions among you, but that you be
united in the same mind and in the same purpose. 11 For it has
been reported to me concerning you, my brothers and sisters,
by those who are from Chloe's household, that there are
rivalries among you. 12 I say this because you are each saying,
"I follow Paul," or "I follow Apollos," or "I follow Kefa," or "I
follow Messiah." 13 Has Messiah been divided? Paul wasn't
crucified for you, was he? Or were you immersed into the name
of Paul? 14 I thank God that I immersed none of you, except
Crispus and Gaius, 15 so that no one should say that I had
immersed you into my own name. 16 (I also immersed the
household of Stephanas; besides them, I don't recall if I
immersed anyone else.) 17 For Messiah sent me not to immerse,
but to proclaim the Good News—not with cleverness of speech,
so that the cross of Messiah would not be made of no effect.

Whose Wisdom Is Foolish?

18 For the message of the cross is foolishness to those who are
perishing, but to us who are being saved it is the power of God.
19 For it is written,

> "I will destroy the wisdom of the wise
> and bring to nothing the understanding of the
> intelligent."[2]

20 Where is the wise one? Where is the Torah scholar? Where
is the debater of this age? Hasn't God made foolish the wisdom
of the world?[3] 21 For seeing that—in God's wisdom—the world
through its wisdom did not know God, God was pleased—
through the foolishness of the message proclaimed—to save
those who believe. 22 For Jewish people ask for signs and Greek

people seek after wisdom, 23 but we proclaim Messiah crucified
—a stumbling block to Jewish people and foolishness to Gentile
people, 24 but to those who are called (both Jewish and Greek
people), Messiah, the power of God and the wisdom of God.
25 For the foolishness of God is wiser than men, and the
weakness of God is stronger than men.

26 For you see your calling, brothers and sisters, that not
many are wise according to human standards,[4] not many are
powerful, and not many are born well. 27 Yet God chose the
foolish things of the world so He might put to shame the wise;
and God chose the weak things of the world so He might put to
shame the strong; 28 and God chose the lowly and despised
things of the world, the things that are as nothing, so He might
bring to nothing the things that are— 29 so that no human might
boast before God. 30 But because of Him you are in Messiah
Yeshua, who became to us wisdom from God and righteousness
and holiness and redemption— 31 so that, just as it is written,
“Let him who boasts, boast in ADONAI.”[5]

Wisdom that Rests on God’s Power

1 Corinthians 2 1 When I came to you, brothers and sisters, I did
not come with excellence of speech or wisdom, proclaiming to
you the mystery[6] of God. 2 For I decided not to know about
anything among you except Yeshua the Messiah—and Him
crucified. 3 I was with you in weakness and in fear and in much
trembling. 4 My speech and my preaching were not with
persuasive words of wisdom, but in demonstration of the Spirit
and of power—5 so that your faith would not be in the wisdom
of men but in the power of God.
6 We do speak wisdom, however, among those who are
mature—but not a wisdom of this age or of the rulers of this
age, who are coming to nothing. 7 Rather, we speak God’s
wisdom in a mystery—a wisdom that has been hidden, which
God destined for our glory before the ages. 8 None of the rulers
of this age understood it—for if they had, they would not have
crucified the Lord of glory. 9 But as it is written,

> “Things no eye has seen
> and no ear has heard,
> that have not entered the heart of mankind—

these things God has prepared
for those who love Him.”[7]
10 But God revealed these things to us through the Ruach.[8]
For the Ruach searches all things—even the depths of God.
11 For who among men knows the things of a man, except the
man’s spirit within him? In the same way, no one knows the
things of God except the Ruach Elohim. 12 Now we have
received not the spirit of the world, but the Spirit who is from
God—so we might come to know the things freely given to us
by God. 13 These things we also speak—not in words taught by
human wisdom but in words taught by the Ruach, explaining
the spiritual to the spiritual.
14 Now a natural man does not accept the things of the Ruach
Elohim, for they are foolishness to him; and he cannot
understand them, because they are spiritually discerned. 15 But
the one who is spiritual discerns all things, and he himself is
discerned by no one. For
16 “who has known the mind of ADONAI,
that he will instruct Him?”[9]
But we have the mind of Messiah.

Building Together on God's Foundation

1 Corinthians 3 1 And I, brothers and sisters, could not speak to you as Spirit-filled but as worldly[10]—as infants in Messiah. 2 I gave you milk, not solid food, for you were not yet ready. Indeed, even now you are not yet ready, 3 for you are still worldly. For since there is jealousy and strife among you, aren't you worldly and walking in a human way? 4 For when one says, "I follow Paul," and another, "I follow Apollos," are you not mere humans[11]?

5 What then is Apollos? And what is Paul? Servants through whom you came to trust—and to each as the Lord gave. 6 I planted, Apollos watered, but God gave the increase. 7 So neither the one who plants nor the one who waters is anything, but only God who makes things grow. 8 Now he who plants and he who waters work as one, but each will receive his own reward according to his own labor. 9 For we are God's co-workers; you are God's field, God's building.

10 According to the grace of God which was given to me, like a skilled master builder I laid a foundation, and another builds on it. But let each consider carefully how he builds on it. 11 For no one can lay any other foundation than what is already laid[12]—which is Yeshua the Messiah. 12 Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw, 13 each one's work will become clear. For the Day will show it, because it is to be revealed by fire; and the fire itself will test each one's work—what sort it is. 14 If anyone's work built on the foundation survives, he will receive a reward. 15 If anyone's work is burned up, he will suffer loss—he himself will be saved, but as through fire.

16 Don't you know that you are God's temple and that the Ruach Elohim dwells among you? 17 If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

18 Let no one deceive himself. If anyone thinks he is wise in this age, let him become a fool so he may become wise.[13] 19 For

the wisdom of this world is foolishness in the sight of God. For it is written, “He catches the clever in their craftiness.”[14]
20 And again, “The Lord knows the thoughts of the wise, that they are useless.”[15] 21 So let no one boast about men. For all things are yours—22 whether Paul or Apollos or Kefa, or the world or life or death, or things present or things to come. All are yours, 23 and you are Messiah’s, and Messiah is God’s.

Learning to Imitate Messiah's Emissary

1 Corinthians 4 [1] So let each one think of us in this way—as
Messiah's helpers and stewards of the mysteries of God. [2] In
this case, moreover, what is required of stewards is to be found
trustworthy. [3] But to me it matters very little to be judged by
you or by any human court. In fact, I do not even judge myself.
[4] For I know of nothing against myself, yet I am not justified by
this. It is the Lord who judges me. [5] Therefore do not judge
anything before the time—wait until the Lord comes. He will
bring to light the things hidden in darkness and also make
clear the motives of the hearts. Then the praise for each one
will come from God.

[6] Now I have applied these things to myself and Apollos for
your benefit, brothers and sisters, so you might learn from us
not to go beyond what is written. Then none of you will be
puffed up in favor of one against the other. [7] For who makes
you different? And what do you have that you did not receive?
But if you did receive it, why do you boast as if you had not
received it?

[8] Already you are full! Already you have become rich! Without
us you have become kings! Indeed, I wish you were kings, so
we also might be kings with you! [9] For it seems to me that God
has put us, the emissaries, on display last of all—like men
sentenced to death. For we have become a spectacle to the
world, both to angels and to people. [10] We are fools for
Messiah's sake, but you are wise in Messiah! We are weak, but
you are strong! You are honored, but we are dishonored! [11] To
this very hour we are both hungry and thirsty, dressed in rags
and mistreated and homeless. [12] We toil, working with our own
hands. When we are cursed, we bless. When we are
persecuted, we endure. [13] When we are slandered, we speak
kindly. We have become the scum of the earth, the dregs of all
things—even to this moment.

[14] I do not write these things to make you ashamed, but to
warn you as my dearly loved children. [15] For though you may

have ten thousand guardians in Messiah, yet you do not have many fathers. For in Messiah Yeshua, I became your father through the Good News. 16 I urge you therefore—be imitators of me. 17 For this reason I have sent you Timothy, my dearly loved and faithful child in the Lord. He will remind you of my ways in Messiah, just as I teach everywhere in every community.

18 Now some are puffed up, as though I were not coming to you. 19 But I will come to you soon, if the Lord is willing; and I will find out not the talk of those who are puffed up, but their power. 20 For the kingdom of God does not consist of talk but of power. 21 What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

Removing the *“Hametz”* from Your House

1 Corinthians 5 **1** It is actually reported that among you there is
sexual immorality, and such immorality as is not even among
the pagans—that someone has his father’s wife. **2** And you are
puffed up! Shouldn’t you have mourned instead, so that the one
who did this deed might be removed from among you? **3** For
even though I am absent in body, I am present in spirit—I have
already passed judgment on the one who has done this thing,
as though I were present. **4** When you are gathered together in
the name of our Lord Yeshua, I am with you in spirit. With the
power of our Lord Yeshua, **5** you are to turn such a fellow over
to satan for the destruction of his fleshly nature,[16] so that his
spirit may be saved in the day of the Lord Yeshua.

6 Your boasting is no good. Don’t you know that a little
hametz leavens the whole batch of dough? **7** Get rid of the old
hametz,[17] so you may be a new batch, just as you are
unleavened—for Messiah, our Passover Lamb, has been
sacrificed. **8** Therefore let us celebrate the feast not with old
hametz,[18] the hametz of malice and wickedness, but with
unleavened bread—the matzah of sincerity and truth.

9 I wrote to you in my letter not to mix together[19] with
sexually immoral people—**10** not at all meaning the sexually
immoral people of this world or the greedy or swindlers or
idolaters, for then you would have to exit the world. **11** But now
I am writing to you not to mix together with anyone who is
being called a brother if he is sexually immoral or greedy or an
idolater or a slanderer or a drunkard or a swindler—not even to
eat with such a fellow. **12** For what business do I have judging
outsiders? Don’t you judge those who are inside? **13** But those
who are outside, God judges. Put away the wicked fellow from
among yourselves.[20]

Settle Disputes Within the Community

1 Corinthians 6 1 Does any one of you, when he has a matter
against his neighbor, dare to go to court before the unrighteous
and not before the kedoshim? 2 Don’t you know that the
kedoshim will judge the world? And if the world is to be judged
by you, are you incompetent to judge trivial matters? 3 Don’t
you know that we will judge angels? How much more the
matters of this life! 4 So if you have courts for matters of this
life, why do you appoint as judges those who have no standing
in the community? 5 I say this to put you to shame! Isn’t there
even one wise man among you who will be able to settle
disputes between his brethren? 6 Instead, a brother goes to
court against a brother—and before unbelievers at that!
7 Therefore, it is already an utter failure for you that you have
lawsuits among yourselves. Why not rather be wronged? Why
not rather be cheated? 8 But you yourselves do wrong and
cheat—and against your brothers and sisters at that!

Morality in the Temple of God

9 Or don’t you know that the unrighteous will not inherit the
kingdom of God? Don’t be deceived! The sexually immoral,
idolaters, adulterers, those who practice homosexuality,
10 thieves, the greedy, drunkards, slanderers, swindlers—none
of these will inherit the kingdom of God. 11 That is what some of
you were—but you were washed, you were made holy, you
were set right in the name of the Lord Yeshua the Messiah and
by the Ruach of our God.
12 “Everything is permitted for me”—but not everything is
helpful. “Everything is permitted for me”—but I will not be
controlled by anything. 13 “Food is for the stomach, and the
stomach is for food”—but God will do away with both of them.
Yet the body is not for sexual immorality but for the Lord, and
the Lord is for the body. 14 Now God raised up the Lord and will
also raise us up by His power. 15 Don’t you know that your

bodies are members of Messiah? Shall I then take the members of Messiah and make them members of a prostitute? May it never be! 16 Or don’t you know that the one who joins himself to a prostitute is one body with her? For it is said, “The two shall become one flesh.”[21] 17 But the one who joins himself to the Lord is one spirit with Him.

18 Flee from sexual immorality! Every other sin that a man commits is outside the body—but the one committing sexual immorality sins against his own body. 19 Or don’t you know that your body is a temple of the Ruach ha-Kodesh who is in you, whom you have from God, and that you are not your own? 20 For you were bought with a price. Therefore glorify God in your body.[22]

Counsel About Marriage

1 Corinthians 7 1 Now concerning the things about which you wrote
to me, it is good for a man not to touch a woman. 2 But because
of much immorality, let each man have his own wife, and let
each woman have her own husband. 3 Let the husband fulfill his
obligation to his wife, and likewise also the wife to her
husband. 4 The wife does not have the rights to her own body,
but the husband. Likewise also the husband does not have the
rights to his own body, but the wife. 5 Do not deprive one
another—except by mutual consent for a time, so that you may
devote yourselves to prayer.[23] Then come together again, so
that satan doesn't tempt you because of your lack of self-
control. 6 But this I say as a concession, not as a command.
7 Yet I wish that all men were like me. However, each man has
his own gift from God, one in this way and another that.

8 But I say to the unmarried and to widows that it is good for
them to remain as I am. 9 But if they do not have self-control,
let them marry. For it is better to marry than to burn with
desire.

10 But to the married I command—not I, but the Lord[24]—a
wife is not to be separated from her husband 11 (but if she gets
separated, let her remain unmarried or else be reconciled to
her husband), and the husband is not to divorce his wife.

12 But to the rest I say—I, not the Lord—if any brother has a
wife who is not a believer, and she agrees to live with him, he
must not divorce her. 13 And if any woman has a husband who is
not a believer, and he agrees to live with her, she must not
divorce him. 14 For the unbelieving husband is made holy
through the wife, and the unbelieving wife is made holy
through her husband.[25] Otherwise your children would be
unclean, but now they are holy. 15 But if the unbeliever
separates, let him be separated. The brother or the sister is not
bound in such cases, but God has called you to shalom. 16 For
how do you know, wife, whether you will save your husband?

Or how do you know, husband, whether you will save your wife?

Remain As You Were Called

17 Only, as the Lord has assigned to each one, as God has
called each, let him walk in this way. I give this rule in all of
Messiah's communities. 18 Was anyone called when he already
had been circumcised? Let him not make himself
uncircumcised. Has anyone been called while uncircumcised?
Let him not allow himself to be circumcised. 19 Circumcision is
nothing and uncircumcision is nothing[26]—but keeping God's
commandments matters. 20 Let each one remain in the calling
in which he was called. 21 Were you called as a slave? Don't let
that bother you—but if indeed you can become free, make the
most of the opportunity. 22 For the one who was called in the
Lord as a slave is the Lord's freedman. Likewise the one who
was called while free is Messiah's slave. 23 You were bought
with a price; do not become slaves of men. 24 Brothers and
sisters, let each one—in whatever way he was called—remain
that way with God.

25 Now concerning virgins I have no command from the Lord,
but I give an opinion as one who by the Lord's mercy is
trustworthy. 26 I think then, because of the present distress,
that it is good for a man to remain as he is. 27 Are you bound to
a wife? Don't seek a divorce. Are you free from a wife? Don't
seek a wife. 28 But if you marry, you have not sinned; and if a
virgin marries, she has not sinned. Yet such people will have
trouble in this fleshly life, and I am trying to spare you. 29 But
this I say, brothers and sisters—the time is short. From now on
those who have wives should be as though they had none;
30 and those who weep, as though not weeping; and those who
rejoice, as though not rejoicing; and those who buy, as though
not possessing; 31 and those who use the world, as though not
using it to the fullest. For the present form of this world is
passing away.

32 But I want you to be free from cares. An unmarried man
cares about the things of the Lord—how he may please the
Lord; 33 but the married man cares about the things of the

world—how he may please his wife—[34] and he is divided. The unmarried woman, as well as the virgin, cares about the things of the Lord, so that she may be holy both in body and in spirit. But the married woman cares about the things of the world—how she may please her husband. [35] Now I say this for your own benefit—not to put a restraint on you, but to promote proper and constant service to the Lord without distraction.

[36] But if any man thinks that he is behaving inappropriately toward his virgin, if the time is ripe and it is meant to be, let him do what he decides. He does not sin. Let them marry. [37] But he who stands firm in his heart—who has no pressure, but has power over his own will and has so determined in his own heart to keep her a virgin—he will do well. [38] So then both he who marries the virgin does well, and he who doesn't marry her does better.

[39] A wife is bound to her husband as long as he lives; but if her husband dies, she is free to be married to anyone she wishes—only in the Lord.[27] [40] But in my judgment she is happier if she stays as she is—and I also think that I have the Ruach Elohim.

Concerning Idol Sacrifices

1 Corinthians 8 1 Now concerning idol sacrifices, we know that we
all have knowledge. Knowledge puffs up, but love builds up. 2 If
anyone thinks he knows anything, he doesn't yet know as he
ought to know. 3 But if anyone loves God, he is known by Him.
4 Therefore concerning the eating of idol sacrifices, we know
that an idol is nothing in the world, and that there is no God
but one.[28] 5 For even if there are so-called "gods," whether in
heaven or on earth (as indeed there are many "gods" and many
"lords"),

6 yet for us there is one God, the Father,[29]
from whom are all things,
and we exist for Him;
and one Lord, Yeshua the Messiah,
through whom are all things,
and we exist through Him.

7 But that knowledge is not in everyone—some, so
accustomed to idols up until now, eat food as an idol sacrifice;
and their conscience, being weak, is defiled. 8 But food will not
bring us before God. We are no worse off if we do not eat and
no better off if we do eat. 9 But watch out that this freedom of
yours does not somehow become a stumbling block to the
weak.[30] 10 For suppose someone sees you—who have this
knowledge—dining in an idol's temple. If his conscience is
weak, won't he be emboldened to eat idol sacrifices? 11 For the
one who is weak is destroyed by your knowledge—the brother
for whom Messiah died. 12 In this way, when you sin against the
brothers and sisters and wound their conscience when it is
weak, you sin against Messiah. 13 For this reason, if food causes
my brother to stumble, I will never eat meat again, so that I do
not cause my brother to stumble.

Servant Leadership Wins Over All

1 Corinthians 9

1 Am I not free? Am I not an emissary? Have I not
seen Yeshua our Lord? Are you not my work in the Lord? **2** If to
others I am not an emissary, at least I am to you—for you are
the seal of my office of emissary in the Lord.

3 My defense to those who examine me is this. **4** Don't we
have the right to food and drink? **5** Don't we have the right to
take along a believing wife, as do the other emissaries and the
Lord's brothers and Kefa? **6** Or is it only Barnabas and I who
have no right to not work? **7** What soldier ever serves at his own
expense? Who plants a vineyard and does not eat its fruit? Or
who tends a flock and does not drink its milk?

8 I don't say these things merely as a man, do I? Doesn't
Torah also say these things? **9** For it is written in the Torah of
Moses, "You shall not muzzle an ox while it is threshing."[31] Is
it the oxen that concern God, **10** or is He speaking entirely for
our sake? Yes, it was written for our sake, because the one
plowing ought to plow in hope and the one threshing in hope of
a share in the crop. **11** If we sowed spiritual things into you, is it
too much if we reap material things from you? **12** If others have
a share in this claim over you, shouldn't we even more?

Nevertheless we did not use this right, but we put up with all
things so that we cause no hindrance to the Good News of
Messiah. **13** Don't you know that those who perform the holy
services eat from the Temple, and those who wait on the altar
receive a share at the altar?[32] **14** So also the Lord ordered those
who proclaim the Good News to get their living from the Good
News.

15 But I have used none of these things, and I am not writing
these things so it will happen this way in my case—for I would
rather die than let anyone deprive me of my reason to boast.
16 For if I proclaim the Good News, I have no reason to boast—
for pressure is put on me and woe to me if I don't proclaim the
Good News! **17** For if I do this of my own will, I have a reward.
But if not of my own will, I have been entrusted with a

commission. 18 What then is my reward? That when I preach, I
may present the Good News free of charge, not making use of
my right[33] in the Good News.
19 For though I am free from all men, I have made myself a
slave to all, so that I might win over more of them. 20 To the
Jewish people I identified[34] as a Jew, so that I might win over
the Jewish people. To those under Torah I became like one
under Torah (though not myself being under Torah), so that I
might win over those under Torah; 21 to those outside Torah,
like one outside Torah (though not being outside God's Torah
but in Messiah's Torah), so that I might win over those outside
Torah. 22 To the weak I became weak, so that I might win over
the weak. I have become all things to all men, so that by all
means possible I might save some. 23 I do it all for the sake of
the Good News, so that I might be a fellow partaker of it.
24 Don't you know that in a stadium the runners all run, but
one receives the prize? Run in such a way that you may win!
25 Every competitor exercises self-control in all respects. They
do it to receive a perishable crown, but we do it to receive an
imperishable one. 26 So I run in this way—not aimlessly. So I
box in this way—not beating the air. 27 Rather, I punish my body
and bring it into submission, so that after I have preached to
others, I myself will not be disqualified.

Warnings from History

1 Corinthians 10 1 For I do not want you to be ignorant, brothers
and sisters, that our fathers were all under the cloud and all
passed through the sea.[35] 2 They all were immersed into Moses
in the cloud and in the sea. 3 And all ate the same spiritual food,
4 and all drank the same spiritual drink—for they were drinking
from a spiritual rock that followed them, and the Rock was
Messiah.[36] 5 Nevertheless, God was not pleased with most of
them, for they were struck down in the desert.[37]

6 Now these things happened as examples for us, so we
wouldn't crave evil things, just as they did.[38] 7 Do not be
idolaters, as some of them were. As it is written, "The people
sat down to eat and drink, and rose up to play."[39] 8 And let's
not commit sexual immorality, as some of them did—and in one
day 23,000 fell.[40] 9 And let's not test the Lord, as some of them
did—and were destroyed by serpents.[41] 10 And let's not
grumble, as some of them did—and were destroyed by the
destroying angel.[42] 11 Now these things happened to them as
an example, and it was written down as a warning to us—on
whom the ends of the ages have come. 12 Therefore let the one
who thinks that he stands watch out that he doesn't fall. 13 No
temptation has taken hold of you except what is common to
mankind. But God is faithful—He will not allow you to be
tempted beyond what you can handle. But with the temptation
He will also provide a way of escape, so you will be able to
endure it.

Feast with the Lord—Not with Idols

14 Therefore, my dearly loved ones, flee from idolatry. 15 I
speak as to sensible people—judge for yourselves what I say.
16 The cup of blessing that we bless—isn't it a sharing of
Messiah's blood? The bread which we break—isn't it a sharing
of Messiah's body? 17 Since there is one bread, we who are
many are one body—for we all partake of the one bread.

18 Consider physical Israel. Those who eat the sacrifices—aren't
they partners in the altar?[43]
19 What am I saying then—that an idol sacrifice is anything, or
that an idol is anything? 20 No, I'm saying that what the pagans
sacrifice is to demons and not to God, and I don't want you to
become partners with demons.[44] 21 You cannot drink the cup of
the Lord and the cup of demons. You cannot partake of the
table of the Lord and the table of demons. 22 Or do we provoke
the Lord to jealousy?[45] We are not stronger than He, are we?
23 "Everything is permitted"—but not everything is helpful.
"Everything is permitted"—but not everything builds up. 24 Let
no one seek his own good, but the good of his neighbor. 25 Eat
whatever is sold in the meat market, without raising questions
of conscience. 26 For "the earth is the Lord's, and its
fullness."[46] 27 If an unbeliever invites you over and you want to
go, eat whatever is set before you, without raising questions of
conscience. 28 But if anyone says to you, "This is from an idol
sacrifice," do not eat it, for the sake of the one who informed
you, and for the sake of conscience—29 not your own
conscience, I mean, but the other person's. For why is my
freedom judged by another's conscience? 30 If I partake with
thankfulness, why am I denounced because of something I give
thanks for?
31 Therefore, whether you eat or drink or whatever you do, do
all to the glory of God. 32 Give no offense either to Jewish or
Greek people or to God's community—33 just as I also try to
please everyone in everything, not seeking my own benefit but
the benefit of many, so that they may be saved.

1 Corinthians 11 [1] Be imitators of me, just as I also am of Messiah.

Headship and Coverings

2 Now I praise you because you remember me in everything
and hold firm the traditions just as I passed them on to you.
3 But I want you to know that the head of every man is Messiah,
and the head of the woman is the man, and the head of Messiah
is God. 4 Every man praying or prophesying with his head
covered dishonors his head. 5 But every woman praying or
prophesying with her head uncovered dishonors her head. For
it is one and the same as having been shaved. 6 For if a woman
does not cover her head, let her cut off her hair. But if it is
shameful for a woman to have her hair cut off or to be shaved,
let her cover her head.
7 For surely a man ought not to cover his head, since he is the
image and glory of God.[47] But the woman is the glory of man.
8 For man is not from woman, but woman from man. 9 Neither
was man created for the woman's sake, but woman for the
man's sake.[48] 10 For this reason the woman ought to have a
symbol of authority on her head, because of the angels. 11 In
any case—in the Lord—woman is not independent of man and
man is not independent of woman. 12 For just as the woman
came from the man, so also the man comes through the woman
—but all things are from God.
13 Judge for yourselves—is it proper for a woman to pray to
God with her head uncovered? 14 Doesn't the natural order of
things[49] teach you—if a man has long hair, it is a disgrace for
him; 15 but if a woman has long hair, it is her glory, for her hair
was given to her as a covering. 16 But if anyone intends to be
contentious, we have no such custom—nor do God's
communities.

Unity at the Lord's Table

17 But in giving you this instruction I do not praise you, for
when you meet together it does more harm than good. 18 For
first of all, when you come together as Messiah's community, I

hear that there are divisions among you; and to some extent I
believe it—[19] for there must be factions among you, so that
those among you who are tried and true may be evident.
[20] Therefore, when you meet together in the same place, it is
not to eat the Lord's Supper—[21] for each one takes his own
supper beforehand, and one goes hungry while another gets
drunk. [22] What! It is certainly not that you do not have houses,
is it? Don't you have houses to eat and drink in? Or do you
despise God's community and try to humiliate those who have
nothing? What shall I say to you? Shall I praise you? I don't
praise you for this!

[23] For I received from the Lord what I also passed on to you—
that the Lord Yeshua, on the night He was betrayed, took
matzah;[50] [24] and when He had given thanks, He broke it and
said,[51] "This is My body, which is for you. Do this in memory of
Me." [25] In the same way, He also took the cup, after supper,
saying, "This cup is the new covenant[52] in My blood. Do this,
as often as you drink it, in memory of Me." [26] For as often as
you eat this bread and drink this cup, you proclaim the Lord's
death until He comes.

[27] Therefore whoever eats the bread or drinks the Lord's cup
in an unworthy manner will be guilty of the body and the blood
of the Lord. [28] But a man must examine himself, and then let
him eat of the bread and drink from the cup. [29] For the one who
eats and drinks without recognizing the body, eats and drinks
judgment on himself. [30] For this reason many among you are
weak and sick, and quite a few have died.[53] [31] For if we were
judging ourselves thoroughly, we wouldn't be coming under
judgment. [32] But when we are judged, we are being disciplined
by the Lord so that we might not be condemned along with the
world.

[33] So then, my brothers and sisters, when you come together
to eat, wait for one another. [34] If anyone is hungry let him eat at
home, so that when you meet it doesn't lead to judgment. And
the rest I will put in order when I come.

Spiritual Gifts for the Body

1 Corinthians 12 1 Now concerning spiritual gifts, brothers and
sisters, I do not want you to be ignorant. 2 You know that when
you were pagans, you were enticed by idols that cannot speak,
and you got led astray.[54] 3 Therefore I make known to you that
no one speaking by the Ruach Elohim says, “Yeshua be
cursed,” and no one can say, “Yeshua is Lord,” except by the
Ruach ha-Kodesh.

4 Now there are various kinds of gifts, but the same Ruach.
5 There are various kinds of service, but the same Lord. 6 There
are various kinds of working, but the same God who works all
things in all people. 7 But to each person is given the
manifestation of the Ruach for the benefit of all. 8 For to one is
given through the Ruach a word of wisdom, to another a word
of knowledge according to the same Ruach, 9 to another faith
by the same Ruach, to another gifts of healings by the one
Ruach, 10 to another workings of miracles, to another prophecy,
to another discerning of spirits, to another different kinds of
tongues, to another the interpretation of tongues. 11 But one
and the same Ruach activates all these things, distributing to
each person individually as He wills.

12 For just as the body is one and has many parts, and all the
parts of the body—though many—are one body, so also is
Messiah. 13 For in one Ruach we were all immersed into one
body—whether Jewish or Greek, slave or free—and all were
made to drink of one Ruach.

14 For the body is not one part, but many. 15 If the foot says,
“Since I’m not a hand, I’m not part of the body,” is it therefore
not part of the body? 16 And if the ear says, “Since I’m not an
eye, I’m not part of the body,” is it for this reason any less part
of the body? 17 If the whole body were an eye, where would the
hearing be? If the whole were hearing, where would the sense
of smell be? 18 But now God has placed the parts—each one of
them—in the body just as He desired. 19 If they were all one

part, where would the body be? [20] But now there are many parts, yet one body.

[21] The eye cannot tell the hand, “I don’t need you!” or in turn the head to the feet, “I don’t need you!” [22] On the contrary, those parts of the body that seem to be less important are indispensable. [23] Those parts of the body that we think to be less honorable, we clothe with greater honor; and our unpresentable parts are treated with greater modesty; [24] but our presentable parts have no such need. Rather God assembled the body, giving more honor to those who are lacking, [25] so that there may be no division in the body, but so that the parts may have the same care for one another. [26] If one part suffers, all the parts suffer together. If one part is honored, all the parts rejoice together.

[27] Now you are the body of Messiah, and members individually. [28] God has put into His community first emissaries, second prophets, third teachers, then miracles, then healings, helps, leadership, various kinds of tongues. [29] All are not emissaries, are they? All are not prophets, are they? All are not teachers, are they? All do not work miracles, do they? [30] All do not have gifts of healing, do they? All do not speak in tongues, do they? All do not interpret, do they? [31] But earnestly desire the greater gifts. And still I show you a far better way:

The Superior Way of Love

1 Corinthians 13

1 If I speak with the tongues of men and of
angels but have not love,
I have become a noisy gong or a clanging cymbal.

2 If I have the gift of prophecy and know all mysteries
and all knowledge, and if I have all faith so as to
remove mountains but have not love,
I am nothing.

3 If I give away all that I own and if I hand over my body
so I might boast[55]
but have not love,
I gain nothing.

4 Love is patient, love is kind,
it does not envy,
it does not brag,
it is not puffed up,
5 it does not behave inappropriately, it does not seek its
own way, it is not provoked,
it keeps no account of wrong, 6 it does not rejoice
over injustice but rejoices in the truth; 7 it bears all
things, it believes all things,
it hopes all things,
it endures all things.

8 Love never fails— but where there are prophecies,
they will pass away;
where there are tongues, they will cease;
where there is knowledge, it will pass away.

9 For we know in part and we prophesy in part; 10 but
when that which is perfect has come, then that

which is partial will pass away.

11 When I was a child, I spoke like a child,
I thought like a child,
I reasoned like a child.
When I became a man,
I put away childish things.

12 For now we see in a mirror dimly, but then face to face.
Now I know in part,
but then I will know fully, even as I have been fully known.

13 But now these three remain— faith, hope, and love.
And the greatest of these is love.

Orderly Governing of the Gifts

1 Corinthians 14 1 Pursue love and eagerly desire spiritual gifts, but
especially that you may prophesy. 2 For one who speaks in a
tongue speaks not to people but to God—for no one
understands, but in the Ruach he speaks mysteries. 3 But one
who prophesies speaks to people for building up, urging on,
and uplifting. 4 One who speaks in a tongue builds up himself,
but one who prophesies builds up the community. 5 Now I want
you all to speak in tongues, but even more that you would
prophesy.[56] One who prophesies is greater than one who
speaks in tongues—unless he interprets, so that the community
may be built up.

6 But now, brothers and sisters, if I come to you speaking in
tongues, how will I benefit you—unless I speak to you by way of
revelation or knowledge or prophecy or teaching? 7 It is the
same for lifeless things that make a sound—like a flute or a
harp. If they make no distinction in the tones, how will what is
played be recognized? 8 For if the trumpet[57] makes an unclear
sound, who will prepare himself for battle? 9 So also with you
with your tongue—unless you utter speech that is intelligible,
how will what is spoken be understood? For you will be talking
to the wind! 10 It may be that there are many kinds of languages
in the world—and none without meaning. 11 If then I do not
understand the meaning of the language, I will be a
foreigner[58] to the speaker, and the speaker will be a foreigner
to me. 12 Likewise with you—since you are zealous for spiritual
gifts, keep trying to excel for the building up of the community.

13 Therefore let one who speaks in a tongue pray that he may
interpret. 14 For if I pray in a tongue, my spirit prays, but my
mind is unfruitful. 15 What is it then? I will pray in my spirit, but
I will also pray with my mind. I will sing praises with my spirit,
and I will also sing praises with my mind. 16 Otherwise if you
give thanks and praise in the spirit, how will one filling the
place of the ungifted say the “Amen” to your thanksgiving,
since he has no idea what you’re saying? 17 For you certainly

give thanks well, but the other person is not built up. 18 I thank
God that I speak in tongues more than all of you. 19 However, in
Messiah's community I would rather speak five words with my
mind, so I may also instruct others, than ten thousand words in
a tongue.
20 Brothers and sisters, stop being children in your thinking—
rather, be infants in evil, but in your thinking be mature. 21 In
the Prophets[59] it is written,

"By those with strange tongues
and by the lips of strangers
I will speak to this people.
And not even then will they listen to me," says
ADONAI.

22 Therefore tongues are a sign not for believers but for
unbelievers—but prophecy is a sign not for unbelievers but for
believers. 23 So if Messiah's whole community comes together
and everyone speaks in tongues, and uninstructed or
unbelieving people come in, won't they say that you are crazy?
24 But if all are prophesying and some unbelieving or ungifted
person comes in, he is convicted by all, he is called to account
by all. 25 The secrets of his heart become known, and so he will
fall down on his face and worship God, declaring, "God really is
among you!"[60]
26 What is it then, brothers and sisters? Whenever you come
together, each one has a psalm, a teaching, a revelation, a
tongue, an interpretation. Let all things be done for edification.
27 If someone speaks in a tongue, let it be by two or at most
three, and each in turn; and let one interpret. 28 But if there is
no interpreter, let him keep silent in the community but speak
to himself and to God. 29 Let two or three prophets speak, and
let the others evaluate. 30 But if something is revealed to
another sitting nearby, let the first one become silent. 31 For
you can all prophesy one by one, so all may learn and be
encouraged. 32 The spirits of the prophets are subject to the
prophets, 33 for God is not a God of confusion, but shalom.

As in all the communities of the kedoshim, 34 let women keep
silent in the communities, for it is not permitted for them to
speak out. Rather let them be in order, as the Torah also says.
[61] 35 If they want to learn something, let them ask their own
husbands at home—for it is disgraceful for a woman to speak
out in the community. 36 Did the word of God originate with
you? Or did it reach you alone?
37 If anyone thinks he is a prophet or spiritual, let him
recognize that what I write to you is the Lord’s command. 38 But
if someone does not recognize it, he is not recognized.
39 Therefore, brothers and sisters, be eager to prophesy, and do
not forbid speaking in tongues. 40 But let everything be done
decently and in order.

The Victory of the Resurrection

1 Corinthians 15 1 Now I make known to you, brothers and sisters,
the Good News which I proclaimed to you. You also received it,
and you took your stand on it, 2 and by it you are being saved if
you hold firm to the word I proclaimed to you—unless you
believed without proper consideration. 3 For I also passed on to
you first of all what I also received—

that Messiah died for our sins
according to the Scriptures,[62]
4 that He was buried,
that He was raised on the third day
according to the Scriptures,
5 and that He appeared to Kefa,
then to the Twelve.
6 Then He appeared to over five hundred
brothers and sisters at one time—
most of them are still alive,
though some have died.[63]
7 Then He appeared to Jacob,
then to all the emissaries,
8 and last of all, as to one untimely born,
He also appeared to me.

9 For I am the least of the emissaries, unworthy to be called
an emissary because I persecuted God's community. 10 But by
the grace of God I am what I am. His grace toward me was not
in vain. No, I worked harder than them all—yet not I, but the
grace of God that was with me. 11 Whether then it is I or they,
so we proclaim, and so you believed.

12 Now if Messiah is proclaimed—that He has been raised
from the dead—how can some among you say that there is no
resurrection of the dead? 13 But if there is no resurrection of
the dead, not even Messiah has been raised! 14 And if Messiah

has not been raised, then our proclaiming is meaningless and your faith also is meaningless. 15 Moreover, we are found to be false witnesses of God, because we testified about God that He raised up Messiah—whom He did not raise up, if in fact the dead are not raised. 16 For if the dead are not raised, not even Messiah has been raised. 17 And if Messiah has not been raised, your faith is futile—you are still in your sins. 18 Then those also who have fallen asleep in Messiah have perished. 19 If we have hoped in Messiah in this life alone, we are to be pitied more than all people.

20 But now Messiah has been raised from the dead, the firstfruits of those who have fallen asleep. 21 For since death came through a man, the resurrection of the dead also has come through a Man.[64] 22 For as in Adam all die, so also in Messiah will all be made alive.

23 But each in its own order: Messiah the firstfruits; then, at His coming, those who belong to Messiah; 24 then the end, when He hands over the kingdom to God the Father after He has destroyed all rule and all authority and power.[65] 25 For He must reign until He has put all His enemies under His feet.[66] 26 The last enemy to be destroyed is death. 27 For God has "put all things in subjection underneath His feet."[67] But when the psalmist says that "all" has been put in subjection, it is clear that this does not include God Himself, who put all things under Messiah. 28 Now when all things become subject to Him, then the Son Himself will also become subject to the One who put all things under Him, so that God may be all in all.

29 Otherwise, what will they do who are immersed for the dead? If the dead are not raised at all, then why are they immersed for them? 30 And why are we in danger every hour? 31 I die every day—yes, as surely as the boast in you, brothers and sisters, which I have in Messiah Yeshua our Lord. 32 If, for human reasons, I fought with "wild animals" at Ephesus, what good is that to me? If the dead are not raised, "let us eat and drink, for tomorrow we die!"[68] 33 Do not be deceived!

"Bad company corrupts good morals."

34 Come to your senses as you ought, and stop sinning! For
some have no knowledge of God—I say this to your shame.
35 But someone will say, “How are the dead raised?”[69] and,
“With what kind of body do they come?” 36 Fool! What you sow
does not come to life unless it dies. 37 As for what you sow—you
are not sowing the body that will be, but a bare seed, maybe of
wheat or something else. 38 But God gives it a body just as He
planned, and to each of the seeds a body of its own. 39 All flesh
is not the same flesh, but there is one flesh of humans, another
flesh of animals, another of birds, and another of fish. 40 There
are also heavenly bodies and earthly bodies, but the glory of
the heavenly is one thing while the earthly is another. 41 There
is one glory of the sun, another glory of the moon, and another
glory of the stars; for one star differs from another star in
glory.

42 So also is the resurrection of the dead:
Sown in corruption, raised in incorruption!
43 Sown in dishonor, raised in glory!
Sown in weakness, raised in power!
44 Sown a natural body, raised a spiritual body!

If there is a natural body, there is also a spiritual body. 45 So
also it is written, “The first man, Adam, became a living
soul.”[70] The last Adam became a life-giving spirit. 46 However,
the spiritual is not first, but the natural; then the spiritual.
47 The first man is of the earth, made of dust; the second man is
from heaven.

48 Like the one made of dust,
so also are those made of dust[71];
and like the heavenly,
so also are those who are heavenly.
49 And just as we have borne the image of the one made
from dust,

so also shall we bear[72] the image of the One from
heaven.

50 Now I say this, brothers and sisters, that flesh and blood
cannot inherit the kingdom of God, and what decays cannot
inherit what does not decay. 51 Behold, I tell you a mystery:

We shall not all sleep,
but we shall all be changed—
52 in a moment, in the twinkling of an eye,
at the last shofar.[73]
For the shofar will sound,
and the dead will be raised incorruptible,
and we will be changed.
53 For this corruptible must put on incorruptibility,
and this mortal must put on immortality.
54 But when this corruptible will have put on
incorruptibility
and this mortal will have put on immortality,
then shall come to pass the saying that is written:

"Death is swallowed up in victory."[74]
55 "Where, O Death, is your victory?
Where, O Death, is your sting?"[75]

56 Now the sting of death is sin, and the power of sin is the
Torah. 57 But thanks be to God, who keeps giving us the victory
through our Lord Yeshua the Messiah! 58 Therefore, my dearly
loved brethren, be steadfast, immovable, always excelling in
the work of the Lord—because you know that your labor in the
Lord is not in vain.

Collection for Jerusalem and Final Greetings

1 Corinthians 16 1 Now concerning the collection for the kedoshim,
as I directed Messiah's communities in Galatia, you do likewise.
2 On the first day of the week, let each of you set something
aside, saving up whatever is gained, so no collections take
place when I come. 3 Then whenever I arrive, I will send
whomever you approve with letters of introduction to carry
your gift to Jerusalem. 4 If it is advisable for me to go also, they
will go with me.

5 But I will come to you after I have passed through
Macedonia—for I am passing through Macedonia. 6 Perhaps I
will stay with you, or even spend the winter, so that you can
help me on my journey—wherever I go. 7 For I do not wish to
see you now just in passing—for I hope to stay on with you for a
while, if the Lord permits. 8 But I will stay on at Ephesus until
Shavuot, 9 for a great door has opened wide for me, though
many are in opposition.

10 Now if Timothy comes, see that he has nothing to fear
among you—for he is doing the Lord's work, just as I am. 11 No
one, then, should treat him with disrespect. But set him on his
way in shalom, so that he might come to me; for I am expecting
him, along with the brothers.

12 Now about our brother Apollos, I strongly urged him to
come to you with the brothers and sisters, and he was quite
unwilling to come now—but he will come when he has an
opportunity.

13 Be on the alert! Stand firm in the faith! Be men of courage!
Be strong![76] 14 Let all that you do be done in love.

15 Now I urge you, brothers and sisters (you know the
household of Stephanas, that it is the firstfruits of Achaia, and
that they have devoted themselves in service to the kedoshim),
16 also to submit to people such as these, and to everyone
working together and laboring. 17 I rejoice at the coming of
Stephanas and Fortunatus and Achaicus, for they made up for

your absence. 18 For they refreshed my spirit and yours.
Therefore acknowledge such men.
19 Messiah’s communities in Asia[77] greet you. Aquila and
Prisca[78] greet you warmly in the Lord, with the community
that meets in their house. 20 All the brothers and sisters greet
you. Greet one another with a holy kiss.
21 This greeting is in my own hand—Paul’s. 22 If anyone does
not love the Lord, let him be cursed. Marana, tha! Our Lord,
come![79]
23 The grace of the Lord Yeshua be with you. 24 My love be
with you all in Messiah Yeshua.

2 Corinthians

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13

Greetings

2 Corinthians 1 [1] Paul, an emissary of Messiah Yeshua through the will of God, and Timothy our brother,

To God’s community at Corinth, with all the kedoshim who are throughout Achaia:

[2] Grace to you and shalom from God our Father and the Lord Yeshua the Messiah.

Encouragement Through Hardships

3 Blessed be the God and Father of our Lord Yeshua the
Messiah, the Father of compassion and God of all
encouragement. 4 He encourages us in every trouble, so that
we may be able to encourage those who are in any trouble,
through the very encouragement with which we ourselves are
encouraged by God. 5 For just as the sufferings of Messiah
overflow into us, so also through Messiah our encouragement
overflows. 6 If we are suffering hardship, it is for your
encouragement and salvation. Or if we are encouraged, it is for
your encouragement, which produces in you the patient
endurance of the same sufferings that we also suffer. 7 Our
hope for you is firm, since we know that as you are partners in
our sufferings, so also in our encouragement.

8 For we do not want you to be unaware, brothers and sisters,
of our trouble that happened in Asia.[1] We were under great
pressure—so far beyond our strength that we despaired even of
living. 9 In fact, we had within ourselves the death sentence—so
that we might not rely on ourselves, but on God who raises the
dead. 10 He who rescued us from so great a danger of death will
continue to rescue us—we have set our hope on Him that He
will rescue us again. 11 You also are helping by your prayer for
us, so that from many people thanks may be given on our
behalf for the gracious gift given us through the help of many.

12 For our reason for boasting is this: the testimony of our
conscience, that we behaved in the world, and most especially
toward you, with simplicity and godly sincerity—not by human
wisdom but by the grace of God. 13 For we write nothing to you
other than what you can read and understand—and I hope you
will understand in full 14 just as you understood us in part, so
that we are your reason for boasting just as you also are ours in
the Day of our Lord Yeshua.

Paul's Change of Plans

15 Because of this confidence, I was planning to come to you
first, so that you might have a second benefit—16 to pass by you
on my way to Macedonia and again from Macedonia to come
back to you, and to be helped by you on my journey to Judea.
17 So when I was planning to do this, I didn't do so lightly, did I?
Or the things I plan, do I plan according to the flesh—so it
might be with me "Yes, yes" and "No, no" at the same time?
18 But as God is faithful, our message to you is not both "Yes"
and "No."[2] 19 For Ben-Elohim—Yeshua the Messiah, who was
proclaimed among you by us, by myself and Silvanus[3] and
Timothy—was not "Yes" and "No." Rather, in Him it has always
been "Yes." 20 For in Him all the promises of God are "Yes."
Therefore also through Him is the "Amen" by us, to the glory of
God.[4] 21 Now it is God who establishes us with you in Messiah.
He anointed us, 22 set His seal on us, and gave us the Ruach in
our hearts as a pledge.

23 But I call God as my witness[5]—to spare you, I didn't come
to Corinth again. 24 Not that we lord it over you in matters of
faith, but we are fellow workers for your joy—for in the faith
you are standing firm.

Forgive the Repentant Sinner

2 Corinthians 2 [1] So I made up my mind that I would not come to
you again causing sorrow. [2] For if I cause you sorrow, then who
is there cheering me on but the one I have made sorrowful?
[3] And I wrote this very thing to you, so that when I came I
wouldn't have sorrow from those who ought to make me rejoice
—having confidence in you all that my joy is yours. [4] For out of
much distress and anguish of heart I wrote to you with many
tears—not to make you sorrowful, but to let you know the love
that I have especially for you.

[5] But if anyone has caused sorrow, he has caused sorrow not
to me, but to some extent—not to exaggerate—to all of you.
[6] For such a person, this punishment by the majority is enough.
[7] So instead you should forgive him and encourage him.
Otherwise such a person might be swallowed up by excessive
sorrow. [8] Therefore I urge you to reaffirm your love for him.
[9] For to this end I also wrote, that I might know your character,
whether you are obedient in all things. [10] Now anyone you
forgive, I also forgive. For indeed, what I have forgiven (if I
have forgiven anything), I did it for you in the presence of
Messiah, [11] so that we might not be outwitted by satan—for we
are not ignorant of his schemes.

Revealing Messiah's Fragrance

[12] Now when I arrived in Troas for the Good News of Messiah,
and a door was opened to me by the Lord, [13] I had no rest in my
spirit, because I didn't find Titus my brother. So I said farewell
to them, and I set out for Macedonia. [14] But thanks be to God,
who in Messiah always leads us in triumphal procession, and
through us reveals everywhere the aroma[6] of the knowledge of
Himself. [15] For we are the aroma of Messiah to God, among
those who are being saved and those who are perishing—[16] to
the one an aroma from death to death, to the other an aroma
from life to life. Who is competent for these things? [17] For we

are not like many, peddling the word of God. Rather, in Messiah we speak in the sight of God with sincerity, as persons sent from God.

A New Covenant on Hearts of Flesh

2 Corinthians 3 1 Are we beginning to commend ourselves again?
Or do we need, as some do, letters of recommendation to you
or from you? 2 You are our letter, written on our hearts, known
and read by everyone. 3 It is clear that you are a letter from
Messiah delivered by us—written not with ink but with the
Ruach of the living God, not on tablets of stone but on tablets
of human hearts.[7]

4 Such is the confidence we have through Messiah toward
God—5 not that we are competent in ourselves to consider
anything as coming from ourselves, but our competence is from
God. 6 He also made us competent as servants of a new
covenant[8]—not of the letter, but of the Ruach. For the letter
kills, but the Ruach gives life.

7 Now if the ministry of death, carved in letters on stone,
came with such glory that Bnei-Yisrael could not look intently
upon Moses' face because of its glory[9]—although it was
passing away—8 how will the ministry of the Ruach not be even
more glorious? 9 For if there is glory in the ministry of
condemnation,[10] the ministry of righteousness overflows even
more in glory. 10 For even what was glorious is not glorious in
comparison to the glory that surpasses it. 11 For if what is
passing away is glorious, much more what remains is glorious.

12 Therefore, having such a hope, we act with great boldness.
13 We are not like Moses, who used to put a veil over his face in
order for Bnei-Yisrael not to look intently upon the end of what
was passing away. 14 But their minds were hardened. For up to
this very day the same veil remains unlifted at the reading of
the ancient covenant, since in Messiah it is passing away. 15 But
to this day, whenever Moses is read, a veil lies over their heart.
16 But whenever someone turns to the Lord, the veil is taken
away.[11] 17 Now the Lord is the Spirit and where the Ruach
ADONAI is, there is freedom.[12] 18 But we all, with unveiled face
beholding as in a mirror the glory of the Lord, are being

transformed into the same image from glory to glory—just as from the Lord, who is the Spirit.

Treasures in Jars of Clay

2 Corinthians 4 **1** For this reason, since we have this ministry, just as we received mercy, we do not lose heart. **2** Instead, we renounced the hidden shameful ways—not walking in deception or distorting the word of God, but commending ourselves before God to everyone's conscience by the open proclamation of the truth. **3** And even if our Good News is veiled, it is veiled to those who are perishing. **4** In their case, the god of this world has blinded the minds of the unbelieving, so they might not see the light of the Good News of the glory of Messiah, who is the image of God. **5** For we do not proclaim ourselves, but Messiah Yeshua as Lord—and ourselves as your slaves for Yeshua's sake. **6** For God, who said, "Let light shine out of darkness,"[13] is the One who has shone in our hearts, to give the light of the knowledge of the glory of God in the face of Messiah.[14]

7 But we have this treasure in jars of clay,[15] so that the surpassing greatness of the power may be from God and not from ourselves. **8** We are hard pressed in every way, yet not crushed; perplexed, yet not in despair; **9** persecuted, yet not forsaken; struck down, yet not destroyed; **10** always carrying in the body the death of Yeshua, so that the life of Yeshua may also be revealed in our mortal body. **11** For we who live are always being handed over to death for Yeshua's sake, so that the life of Yeshua may be revealed in our mortal body. **12** So death is at work in us, but life is at work in you. **13** But we have the same spirit of faith, according to what is written, "I believed, and therefore I spoke."[16] So we also believe, and therefore we also speak, **14** knowing that the One who raised the Lord Yeshua will raise us also with Yeshua, and will bring us with you into His presence. **15** For all things are for your sakes, so that the grace that is spreading through more and more people may cause thanksgiving to overflow—to the glory of God.

16 Therefore we do not lose heart. Though our outward man is decaying, yet our inward man is renewed day by day.[17] **17** For

our trouble, light and momentary, is producing for us an eternal weight of glory far beyond all comparison, [18] as we look not at what can be seen but at what cannot be seen. For what can be seen is temporary, but what cannot be seen is eternal.

Earthly Tents, Eternal Dwellings

2 Corinthians 5 [1] For we know that if the tent, our earthly home, is
torn down, we have a building from God—a home not made
with human hands, eternal in the heavens. [2] For in this we
groan, longing to be clothed with our heavenly dwelling—[3] if
indeed, after we have put it on, we will not be found naked.
[4] For we groan while we are in this tent—burdened because we
don't want to be unclothed but to be clothed, so that what is
mortal may be swallowed up by life. [5] Now the One who
prepared us for this very purpose is God, who gave us the
Ruach as a pledge. [6] Therefore we are always confident and
know that while we are at home in the body, we are absent
from the Lord. [7] For we walk by faith, not by sight. [8] We are
confident, I say, and prefer rather to be absent from the body
and at home with the Lord. [9] So whether at home or absent, we
make it our aim to be pleasing to Him. [10] For we must all
appear before the judgment seat of Messiah, so that each one
may receive what is due for the things he did while in the body
—whether good or bad.

Ambassadors for Messiah

11 Therefore, knowing the fear of the Lord,[18] we are trying to
persuade people, but what we are is known to God—and I hope
it is known to your consciences as well. **12** For we are not
commending ourselves to you again, but giving you an
opportunity for boasting about us, so that you may have
something to answer those who boast in outward appearance
and not in the heart.[19] **13** For if we are out of our minds, it is for
God; if we are in our right mind, it is for you. **14** For the love of
Messiah compels us, since we have concluded that One died for
all; as a result all died. **15** And He died for all so that those who
live might no longer live for themselves, but for the One who
died for them and was raised.

16 So from now on we recognize no one according to the flesh.
Even though we have known Messiah according to the flesh,
yet now we no longer know Him this way. **17** Therefore if anyone
is in Messiah, he is a new creation. The old things have passed
away; behold, all things have become new.[20] **18** Now all these
things are from God, who reconciled us to Himself through
Messiah and gave us the ministry of reconciliation. **19** That is, in
Messiah God was reconciling the world to Himself, not
counting their trespasses against them; and He has entrusted
the message of reconciliation to us. **20** We are therefore
ambassadors for Messiah, as though God were making His
appeal through us. We beg you on behalf of Messiah, be
reconciled to God. **21** He made the One who knew no sin to
become a sin offering on our behalf,[21] so that in Him we might
become the righteousness of God.

2 Corinthians 6 1 Since we are co-laboring, we also urge you not to
receive God's grace in vain. 2 For He says,

"At a favorable time I listened to you,
in a day of salvation I helped you."[22]

Behold, now is the favorable time. Behold, now is the day of
salvation. 3 We give no cause for offense in anything, so that
our ministry may not be blamed. 4 But as God's servants, we
are commending ourselves in every way—in great endurance,
in afflictions, in hardships, in distresses, 5 in beatings, in
imprisonments, in riots, in troubles, in sleeplessness, in
hunger; 6 in purity, in knowledge, in patience, in kindness, in
the Ruach ha-Kodesh, in genuine love, 7 in truthful speech, in
the power of God; with the weapons of righteousness in the
right hand and in the left; 8 through honor and dishonor,
through evil report and good report. We are regarded as
deceivers and yet true; 9 as unknown and yet well-known; as
dying, yet behold, we live; as disciplined yet not put to death;[23]
10 as grieving yet always rejoicing; as poor yet enriching many;
as having nothing yet possessing everything.

11 We have spoken openly to you, O Corinthians; our heart is
open wide! 12 You are not restricted by us, yet you are
restricted in your own feelings. 13 Now in return—I speak as to
my children—open wide to us also.

Preserving Sanctity in God's Living Temple

14 Do not be unequally yoked with unbelievers.[24] For what
partnership is there between righteousness and lawlessness?
Or what fellowship does light have with darkness? 15 What
harmony does Messiah have with Belial[25]? Or what part does a
believer have in common with an unbeliever? 16 What
agreement does God's Temple have with idols?[26] For we are
the temple of the living God—just as God said,

"I will dwell in them and walk among them;
and I will be their God,
and they shall be My people.[27]

17 Therefore, come out from among them,
and be separate, says ADONAI.
Touch no unclean thing.[28]
Then I will take you in.[29]
18 I will be a father to you,
and you shall be My sons and daughters,
says ADONAI-Tzva'ot."[30]

2 Corinthians 7 1 Therefore, since we have these promises, loved ones, let us cleanse ourselves from all defilement of body and spirit, perfecting holiness in the fear of God.

Godly Sorrow and Joy

2 Make room for us in your hearts. We wronged no one,
ruined no one, took advantage of no one. 3 I do not say this to
condemn you, for I have said before that you are in our hearts
—to die together and to live together with you. 4 Great is my
boldness of speech toward you. Great is my boasting on your
behalf. I have been filled with encouragement. I overflow with
joy in all our troubles.

5 For even when we came into Macedonia, our body had no
rest. But we were hard pressed on every side—conflicts
outside, fears within. 6 But God, who encourages the downcast,
encouraged us with the arrival of Titus; 7 and not only by his
coming, but also by the encouragement with which he was
encouraged by you, as he told us of your longing, your
mourning, and your deep concern for me—so that I rejoiced
still more.

8 For even if I grieved you with my letter, I do not regret it—
though I did regret it, for I see that my letter grieved you, but
just for a while. 9 Now I rejoice, not that you were grieved, but
that you were grieved to the point of repentance. For you were
grieved according to God's will, so that you might in no way
suffer loss from us. 10 For the grief that God wills brings a
repentance that leads to salvation, leaving no regret. But the
world's grief brings death. 11 For see what this very thing—this
grieving that God wills—has brought you! What diligence, what
defense, what indignation, what fear, what longing, what zeal,
what rendering of justice! In everything you have proved
yourselves to be innocent in this matter. 12 So although I wrote
to you, I wrote not for the sake of the wrongdoer or for the
sake of the one who was wronged, but to make known to you
your diligence for us in the sight of God. 13 For this reason we
have been encouraged.

Besides our own encouragement, we rejoiced even more at
the joy of Titus, because his spirit has been refreshed by all of
you. 14 For if I have boasted some to him about you, I was not

put to shame. But as we spoke all things truthfully to you, so also our boasting to Titus has proved to be the truth. 15 His feelings toward you overflow when he remembers everyone’s obedience—how you received him with fear and trembling. 16 I rejoice that in everything I have confidence in you.

Eagerness to Give

2 Corinthians 8 [1] Now we make known to you, brothers and sisters,
the grace God has given to Messiah's communities in
Macedonia—[2] that in much testing by affliction, the abundance
of their joy and their extreme poverty overflowed in a wealth of
generosity on their part. [3] For I testify that according to their
ability, and even beyond their ability, they gave of their own
free will—[4] begging us with much urging for the favor of
sharing in the relief of the kedoshim. [5] Moreover, it was not just
as we had hoped, but they gave of themselves first to the Lord
and then to us in keeping with God's will. [6] So we urged Titus
that, just as he had made a start before, so he should also
complete this gracious service for you. [7] But as you excel in
everything—in faith and speech and knowledge and all
diligence, and in your love for us—also excel in this grace. [8] I
am saying this not as a command, but I am trying to prove by
the diligence of others the genuineness of your love as well.
[9] For you know the grace of our Lord Yeshua the Messiah—that
even though He was rich, yet for your sakes He became poor,
so that through His poverty you might become rich. [10] Now I
give my opinion in this matter, that it is a credit to you that a
year ago you were the first to start—not only to do but even to
be willing. [11] But now finish doing it, so that just as there was
eagerness to be willing, so also to finish it, out of what you
have. [12] For if the eagerness is present, the gift is acceptable
according to what a person has, not according to what he
doesn't have. [13] For it is not relief for others and hardship for
you, but as a matter of equality. [14] Your abundance at this
present time meets their need, so that their abundance may
also meet your need—so that there may be equality. [15] As it is
written, "He who gathered much did not have too much, and he
who gathered little did not have too little."[31]

An Offering by Special Delivery

16 But thanks be to God, who put into the heart of Titus the
same devotion for you. 17 For indeed he not only accepted our
appeal, but went to you with eagerness and on his own
initiative. 18 We are sending along with him the brother whose
fame in connection with the Good News has spread throughout
all of Messiah's communities. 19 Not only that, but he has also
been appointed by the communities as our travel companion
with this gracious gift, which is administered by us for the
glory of the Lord Himself and to show our eagerness to help.
20 We are taking this precaution, so that no one will blame us in
regard to the way we administer this generous gift. 21 We have
regard for what is honorable—not only before the Lord, but
also before people. 22 Also with them we are sending our
brother whom we have tested many times and found to be
diligent in many things, but now even more diligent because of
his great confidence in you. 23 As for Titus, he is my partner and
fellow worker among you; as for our brothers, they are the
emissaries of the communities, a glory to Messiah. 24 Therefore,
before Messiah's communities show them the proof of your
love and of our boasting about you.

2 Corinthians 9 1 Now about this service to the kedoshim, it is
indeed unnecessary for me to write to you— 2 for I know your
eagerness. I boast about it to the Macedonians, that Achaia has
been preparing for a year already; and your zeal has stirred up
most of them. 3 But I am sending the brothers in order that our
boasting about you may not be in vain in this case, so that you
may be prepared, just as I kept saying. 4 Otherwise, if any
Macedonians were to come and find you unprepared, we—not
to mention you—would be put to shame in this undertaking.
5 So I thought it necessary to urge the brothers to go on to you
and arrange ahead of time your generous gift that had been
promised beforehand, so that it would be ready as a gift and
not as an extortion.

Sowing and Reaping Generosity

6 The point is this: whoever sows sparingly shall also reap
sparingly, and whoever sows bountifully shall also reap
bountifully.[32] 7 Let each one give as he has decided in his
heart, not grudgingly or under compulsion—for God loves a
cheerful giver.[33] 8 And God is able to make all grace overflow
to you, so that by always having enough of everything, you may
overflow in every good work. 9 As it is written,

> “He scattered widely, He gave to the poor;
> His righteousness endures forever.”[34]

10 Now the One who supplies seed to the sower and bread for
food will supply and multiply your seed and increase the
harvest of your righteousness.[35] 11 You will be enriched in
everything for all generosity, which through us brings about
thanksgiving to God. 12 For this service of giving is not only
supplying the needs of the kedoshim, but is also overflowing
with many thanksgivings to God. 13 Because of the evidence of
this service, they praise God for the obedience of your
affirmation of the Good News of Messiah and for the generosity
of your contribution to them and to everyone. 14 And in their
prayer for you, they long for you because of the surpassing
grace of God upon you. 15 Thanks be to God for His
indescribable gift!

Tearing Down Strongholds

2 Corinthians 10 1 Now I, Paul, appeal myself to you by the
meekness and gentleness of Messiah—I who am humble when
face to face with you, but bold toward you when far away. 2 I
beg of you that when I am present I won't need to be bold with
the courage I consider showing against some who judge us as
walking in the flesh. 3 For though we walk in the flesh, we do
not wage war according to the flesh. 4 For the weapons of our
warfare are not fleshly but powerful through God for the
tearing down of strongholds.[36] We are tearing down false
arguments 5 and every high-minded thing that exalts itself[37]
against the knowledge of God. We are taking every thought
captive to the obedience of Messiah—6 ready to punish all
disobedience, whenever your obedience is complete.

7 Look at what is before your eyes.[38] If anyone is confident in
himself that he belongs to Messiah, let him reconsider that just
as he belongs to Messiah, so also do we. 8 For even if I boast a
little more about our authority—which the Lord gave for
building you up and not for tearing you down—I will not be put
to shame. 9 Not that I would try to terrify you by my letters
—10 for they say, "His letters are weighty and strong, but his
presence in person is weak and his speech of no account."
11 Let such a person consider this, that what we are in word
through letters when we are absent, we also are in action when
we are present.

12 For we do not dare to classify or compare ourselves with
some of those who commend themselves. But when they
measure themselves by themselves and compare themselves
with themselves, they have no understanding. 13 But we will not
boast beyond limits, but within the limits of the area that God
has assigned to us—to reach even as far as you. 14 We are not
extending ourselves too far, as if we did not reach you—for we
did come even as far as to you with the Good News of Messiah.
15 Neither are we boasting beyond limits based on the labors of
others, but we have hope while your faith is growing for our

area among you to be greatly enlarged—**16** so that we may proclaim the Good News even to regions beyond you, not boasting about what has been accomplished in another's area. **17** But "let him who boasts boast in the Lord."[39] **18** For it Is not the one who commends himself who is approved, but the one whom the Lord commends.

True and False Apostles

2 Corinthians 11 1 I wish that you would put up with a little
foolishness from me, but indeed you are putting up with me.
2 For I am jealous over you with a godly jealousy. For I
betrothed you to one husband, to present you to Messiah as a
pure virgin.[40] 3 But I am afraid that somehow, as the serpent
deceived Eve by his cunning, your minds might be led astray
from a sincere and pure devotion and purity to the Messiah.
4 For if someone comes and proclaims another Yeshua whom
we did not proclaim, or if you receive a different spirit that you
did not receive, or a different "good news" that you did not
accept, you put up with that well enough!

5 For I consider myself in no way inferior to the "super
special" emissaries. 6 Even if I am unskilled in speech, yet I am
not so in knowledge. No, in every way we have made this clear
to you in all things. 7 Or did I commit a sin in humbling myself
so that you might be exalted, because I proclaimed to you
God's Good News free of charge? 8 I robbed other communities
by taking wages from them for service to you. 9 When I was
present with you and I was in need, I did not burden anyone;
for the brothers who came from Macedonia supplied my need.
In everything I kept myself from being a burden to you, and I
will continue to do so. 10 As the truth of Messiah is in me, this
boasting of mine will not be silenced in the regions of Achaia.
11 Why? Because I do not love you? God knows I do!

12 But what I am doing I will continue to do, so that I may cut
off the opportunity from those who want an opportunity in what
they boast about to also be regarded just as we are. 13 For such
men are false emissaries, deceitful workers masquerading as
Messiah's emissaries. 14 And no wonder, for even satan
masquerades as an angel of light. 15 It is no great thing
therefore if his servants also masquerade as servants of
righteousness. Their end will be according to their deeds.

Paul Boasts in the Lord

16 I say again, let no one consider me to be a fool. But if you
do, accept me as a fool, so that I also may boast a little. 17 What
I am saying, I am saying not according to the Lord, but as in
foolishness, in this self-confident boasting. 18 Since many boast
according to the flesh, I too will boast. 19 For you, being so
wise, put up with fools gladly. 20 For you put up with it if
someone enslaves you, if someone devours you, if someone
takes advantage of you, if someone puts on airs, if someone
slaps you on the face. 21 To my shame I must say that we have
been weak.

Yet whatever anyone else dares to boast about—I speak in
foolishness—I dare, too. 22 Are they Hebrews? So am I. Are they
Israelites? So am I. Are they the descendants of Abraham? So
am I. 23 Are they servants of Messiah? I am more so—I speak
like I'm out of my mind—in labors much more, in prisons much
more, in beatings more brutal, near death often. 24 Five times
from the Jewish leaders I received forty lashes minus one.[41]
25 Three times I was beaten with rods. Once I was stoned. Three
times I suffered shipwreck. A night and a day I spent in the
open sea. 26 In my many journeys I have been in dangers from
rivers, dangers from robbers, dangers from my countrymen,
dangers from the Gentiles, dangers in the city, dangers in the
desert, dangers in the sea, dangers among false brothers, 27 in
labor and hardship, through many sleepless nights, in hunger
and thirst, often without food, in cold and exposure. 28 Besides
these other things, there is daily pressure on me of concern for
all of Messiah's communities. 29 Who is weak, and I am not
weak? Who is led into sin, and I do not burn with indignation?
30 If I must boast, I will boast of my weakness. 31 The God and
Father of the Lord Yeshua, who is blessed forever, knows that I
am not lying. 32 In Damascus the governor under King Aretas
was guarding the city of the Damascenes in order to seize me,
33 and I was lowered in a basket through a window in the wall
and escaped his hands.[42]

Boasting in Visions and Weakness

2 Corinthians 12 **1** I must go on boasting—though it does no good, I
will go on to visions and revelations of the Lord. **2** I know a man
in Messiah (whether in the body I don't know, or whether out
of the body I don't know—God knows)—fourteen years ago, he
was caught up to the third heaven.[43] **3** I know such a man
(whether in the body or outside of the body I don't know—God
knows)—**4** he was caught up into Paradise and heard words too
sacred to tell, which a human is not permitted to utter. **5** On
behalf of such a man I will boast—but about myself I will not
boast, except in regard to my weaknesses. **6** For if I should want
to boast, I would not be foolish—for I will speak the truth. But I
refrain, so that no one may think more of me than what he sees
in me or hears from me—**7** even in the extraordinary quality of
the revelations. So that I would not exalt myself, a thorn in the
flesh was given to me—a a messenger of satan to torment me,
[44] so I would not exalt myself. **8** I pleaded with the Lord three
times about this, that it might leave me. **9** But He said to me,
"My grace is sufficient for you, for power is made perfect in
weakness." Therefore I will boast all the more gladly in my
weaknesses, so that the power of Messiah may dwell in me.
10 For Messiah's sake, then, I delight in weaknesses, in insults,
in distresses, in persecutions, in calamities. For when I am
weak, then I am strong.

11 I have become a fool—you drove me to it, for I ought to
have been commended by you. For I am in no way inferior to
the super-special emissaries—though I am nothing. **12** Truly the
signs of an emissary were worked out among you, with patient
endurance, by signs and wonders and mighty miracles. **13** For in
what respect were you treated worse than the rest of Messiah's
communities—except that I myself did not burden you? Pardon
me this injustice!

14 Look, I am ready to come to you this third time, and I will
not burden you—for I seek not your possessions, but you! For
the children are not obliged to save up for the parents, but the

parents for the children. 15 I will most gladly spend and be
spent for your souls. If I love you more, am I to be loved less?
16 But be that as it may, I did not burden you myself.
Nevertheless, crafty fellow that I am, I caught you with
trickery! 17 I haven’t taken advantage of you through any of
those I sent to you, have I? 18 I did urge Titus to visit you, and I
sent the brother with him. Titus didn’t take any advantage of
you, did he? Didn’t we walk in the same spirit, in the same
footsteps?

19 All along you’ve been thinking that we are defending
ourselves to you.[45] It is before God that we’ve been speaking
in Messiah—and all for building you up, loved ones. 20 For I am
afraid that perhaps when I come, I may find you not as I wish,
or I may be found by you not as you wish—that there may be
strife, envy, outbursts of anger, self-seeking disputes, lashon
ha-ra, gossip, arrogance, unruly commotions. 21 I am afraid that
when I come again my God may humiliate me before you, and I
will mourn for many of those who have sinned before and not
repented of the impurity and sexual immorality and indecency
which they committed.

Final Warnings

2 Corinthians 13 **1** This is the third time I am coming to you. “By the testimony[46] of two or three witnesses shall every word be established.”[47] **2** I spoke a warning, when I was with you the second time. Though now I am away, I am again speaking a warning to those who have sinned before, as well as to all the rest, that if I come again, I will not spare anyone—**3** since you are demanding proof that Messiah is speaking through me. He is not weak toward you, but powerful among you. **4** For He was crucified in weakness, yet He lives through the power of God. For we also are weak in Him, yet we shall live with Him by God’s power toward you.

5 Test yourselves, to see whether you are in the faith. Examine yourselves! Or don’t you know yourselves—that Messiah Yeshua is in you? Unless of course you failed the test. **6** But I hope that you will realize that we haven’t failed the test. **7** Now we pray to God that you do no wrong—not so that we may appear to have passed the test, but in order that you may do what is right even if we may seem to have failed. **8** For we can do nothing against the truth, but only for the truth. **9** For we rejoice when we are weak and you are strong. We also pray for this—your perfecting. **10** For this reason I write these things while I am absent, so that when I am present I need not proceed harshly, according to the authority which the Lord gave me—for building up and not for tearing down.

Final Greetings

11 Finally, brothers and sisters, rejoice! Aim for restoration,
encourage one another, be of the same mind, live in shalom—
and the God of love and shalom will be with you.
12 Greet one another with a holy kiss.
All the kedoshim greet you.[48]
13 The grace of the Lord Yeshua the Messiah and the love of
God and the fellowship of the Ruach ha-Kodesh be with you all.
Amen.

Galatians

1 | 2 | 3 | 4 | 5 | 6

Greetings from Paul

Galatians 1 [1] Paul, an emissary (sent not from men or by man, but by Yeshua the Messiah and God the Father, who raised Him from the dead), [2] and all the brothers with me.

To Messiah's communities of Galatia:

[3] Grace to you and shalom from God our Father and our Lord Yeshua the Messiah—[4] who gave Himself for our sins to rescue us from this present evil age, according to the will of our God and Father—[5] to Him be the glory forever and ever! Amen.

No Other Gospel

6 I am amazed that you are so quickly turning away from the
One who called you by the grace of Messiah, to a different
“good news”—7 not that there is another, but only some who
are confusing you and want to distort the Good News of
Messiah. 8 But even if we (or an angel from heaven) should
announce any “good news” to you other than what we have
proclaimed to you, let that person be cursed! 9 As we have said
before, so I now repeat: if anyone proclaims to you “good
news” other than what you received, let that person be under a
curse! 10 Am I now trying to win people’s approval, or God’s? Or
am I trying to please people? If I were still trying to please
people, I would not be a servant of Messiah.

How Paul Was Sent Out

11 Now I want you to know, brothers and sisters, that the
Good News proclaimed by me is not man-made. 12 I did not
receive it from any human, nor was I taught it, but it came
through a revelation of Yeshua the Messiah.
13 For you have heard of my earlier behavior in Judaism—how
I persecuted God's community beyond measure and tried to
destroy it. 14 I was even advancing within Judaism beyond many
my own age among my people, being a more extreme observer
of my fathers' traditions. 15 But when God—who set me apart
from birth and called me through His grace[1]—was pleased 16 to
reveal His Son to me so I would proclaim Him among the
Gentiles, I did not immediately consult with any human. 17 I did
not go up to Jerusalem to those who were emissaries before
me, either. Instead I went away to Arabia and returned again to
Damascus.
18 Then three years later I went to Jerusalem to visit with
Peter, and I stayed with him fifteen days. 19 But I saw no other
emissaries except Jacob, the Lord's brother. 20 (In what I'm
writing you, before God, I do not lie.)
21 Then I went to the regions of Syria and Cilicia. 22 But I was
personally unknown to Messiah's communities of Judea; 23 they
only kept hearing, "The one who once persecuted us now
proclaims the Good News he once tried to destroy!" 24 So they
were praising God because of me.

Accepted in Jerusalem

Galatians 2 1 Then after fourteen years I went up again to
Jerusalem with Barnabas, taking Titus with me. 2 Because of a
revelation, I went up and presented to them the Good News
that I proclaim among the Gentiles. But I did so privately to
those who seemed to be influential, to make sure I would not
run—or had not run—in vain.[2] 3 Yet not even Titus who was
with me, a Greek, was forced to be circumcised. 4 Now this
issue came up because of false brothers secretly brought in
(who slipped in to spy out our freedom in Messiah, in order to
bring us into bondage). 5 But we did not give in to them even
for a moment, so that the truth of the Good News might be
preserved for you.

6 But from those who seemed to be influential (whatever they
were makes no difference to me; God shows no partiality)—
well, those influential ones added nothing to my message. 7 On
the contrary, they saw that I had been entrusted with the Good
News for the uncircumcised just as Peter was for the
circumcised. 8 (For the same God who was at work in Peter as
an emissary to the Jews, also was at work in me as a emissary
to the Gentiles.) 9 Realizing the favor that had been given to
me, Jacob and Peter[3] and John—who are the recognized pillars
—shook hands in partnership with Barnabas and me,[4] so that
we would go to the Gentiles and they to the Jews. 10 They asked
only that we remember the poor—something I also was eager
to do.

Confronting Hypocrisy

11 But when Peter came to Antioch, I opposed him to his face,
because he was clearly in the wrong—12 for before certain
people came from Jacob, he regularly ate with the Gentiles; but
when they came, he began to withdraw and separate himself,
fearing those from the circumcision. 13 And the rest of the Jews
joined him in hypocrisy, so that even Barnabas was carried
away with their hypocrisy. 14 But when I saw that they were not
walking in line with the truth of the Good News, I said to Peter
in front of everyone, “If you—being a Jew—live like the Gentiles
and not like the Jews, how can you force the Gentiles to live
like Jews?”

15 We are Jews by birth and not sinners from among the
Gentiles. 16 Yet we know that a person is set right not by deeds
based on Torah, but rather through putting trust in Messiah
Yeshua.[5] So even we have put our trust in Messiah Yeshua, in
order that we might be set right based on trust in Messiah and
not by deeds based on Torah—because no human will be
justified[6] by deeds based on Torah. 17 But if, while seeking to
be justified in Messiah, we ourselves also were found to be
sinners, is Messiah then an agent of sin? May it never be! 18 For
if I rebuild the very things I tore down, I prove myself to be a
law-breaker. 19 For through law I died to law, so that I might
live for God. I have been crucified with Messiah; 20 and it is no
longer I who live, but Messiah lives in me. And the life I now
live in the body, I live by trusting in Ben-Elohim[7]—who loved
me and gave Himself up for me. 21 I do not nullify the grace of
God—for if righteousness comes through Torah, then Messiah
died for no reason!

By Deeds or by Faith?

Galatians 3 1 O foolish Galatians, who cast a spell on you? Before
your eyes Yeshua the Messiah was clearly portrayed as
crucified. 2 I want to find out just one thing from you: did you
receive the Ruach by deeds based on Torah, or by hearing
based on trust? 3 Are you so foolish? After beginning with the
Ruach, will you now reach the goal in the flesh? 4 Did you
endure so much for nothing—if it really was for nothing? 5 So
then, the One who gives you the Ruach and works miracles
among you—does He do it because of your deeds based on
Torah or your hearing based on trust and faithfulness?

6 Just as Abraham "believed God, and it was credited to him
as righteousness,"[8] 7 know then that those who have faith are
children of Abraham. 8 The Scriptures, foreseeing that God
would justify the Gentiles by faith, proclaimed the Good News
to Abraham in advance, saying, "All the nations shall be
blessed through you."[9] 9 So then, the faithful are blessed along
with Abraham, the faithful one.

10 For all who rely on the deeds of Torah are under a curse—
for the Scriptures say, "Cursed is everyone who does not keep
doing everything written in the scroll of the Torah."[10] 11 It is
clear that no one is set right before God by Torah, for "the
righteous shall live by emunah."[11] 12 However, Torah is not
based on trust and faithfulness; on the contrary, "the one who
does these things shall live by them."[12] 13 Messiah liberated us
from Torah's curse, having become a curse for us (for it is
written, "Cursed is everyone who hangs on a tree"[13])—14 in
order that through Messiah Yeshua the blessing of Abraham
might come to the Gentiles, so we might receive the promise of
the Ruach through trusting faith.

Slaves or Sons?

15 Brothers and sisters, I speak in human terms: even with a
man's covenant, once it has been confirmed, no one cancels it

or adds to it. 16 Now the promises were spoken to Abraham and to his seed. It doesn't say, "and to seeds," as of many, but as of one, "and to your seed," who is the Messiah. 17 What I am saying is this: Torah, which came 430 years later, does not cancel the covenant previously confirmed by God, so as to make the promise ineffective. 18 For if the inheritance is based on law, it is no longer based on a promise. But God has graciously given it to Abraham by means of a promise.

19 Then why the Torah? It was added because of wrongdoings until the Seed would come—to whom the promise had been made. It was arranged through angels by the hand of an intermediary. 20 Now an intermediary is not for one party alone —but God is one. 21 Then is the Torah against the promises of God? May it never be! For if a law had been given that could impart life, certainly righteousness would have been based on law. 22 But the Scripture has locked up the whole world under sin, so that the promise based on trust in Messiah Yeshua[14] might be given to those who trust.

23 Now before faith came, we were being guarded under Torah—bound together until the coming faith would be revealed. 24 Therefore the Torah became our guardian to lead us to Messiah, so that we might be made right based on trusting. 25 But now that faith has come, we are no longer under a guardian. 26 For you are all sons of God through trusting in Messiah Yeshua. 27 For all of you who were immersed in Messiah have clothed yourselves with Messiah. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female—for you are all one in Messiah Yeshua. 29 And if you belong to Messiah, then you are Abraham's seed—heirs according to the promise.

Living as Heirs

Galatians 4 1 Now I am saying, so long as the heir is underage, he
is no different from a slave, even though he is the owner of
everything. 2 Instead, he is under guardians and managers until
the date set by the father. 3 So also, when we were underage,
we were subservient to the basic principles of the world. 4 But
when the fullness of time came, God sent out His Son, born of a
woman and born under law—5 to free those under law, so we
might receive adoption as sons. 6 Now because you are sons,
God sent the Ruach of His Son into our hearts, who cries out,
“Abba! Father!” 7 So you are no longer a slave but a son—and if
a son, also an heir through God.[15] 8 But at that time, when you
did not know God, you served those who by nature are not gods
at all. 9 But now you have come to know God—or rather you
have come to be known by God. So how can you turn back
again to those weak and worthless principles? Do you want to
be enslaved to them all over again? 10 You observe days and
months and seasons and years. 11 I fear for you, that perhaps I
have labored over you in vain!

12 I plead with you, brothers and sisters, become like me, for I
became like you. You have done me no wrong—13 you know it
was because of a physical ailment that I proclaimed the Good
News to you the first time; 14 and though my physical condition
was a trial to you, you did not hate or reject me. No, you
welcomed me as a messenger of God—or even as Messiah
Yeshua. 15 So where is your sense of joy? For I testify that you
would have torn out your eyes and given them to me, if
possible. 16 So have I become your enemy by telling you the
truth?! 17 Others zealously court you—not in a good way, but
they wish to shut you out so that you will court them. 18 To be
courted is good, but let it always be in a good way—and not
just when I am there with you. 19 My dear children! Again I
suffer labor pains until Messiah is formed in you. 20 I wish I
could be with you now and change my tone, for I don’t know
what to make of you.

Midrash on Abraham's Two Sons

21 Tell me, you who want to be under Torah, don't you
understand[16] the Torah? 22 For it is written that Abraham had
two sons, one by the slave woman and one by the free woman.
[17] 23 But one—the son by the slave woman—was born naturally;
[18] while the other—the son by the free woman—was through
the promise. 24 Now these things are being treated
allegorically, for these are two covenants. One is from Mount
Sinai, giving birth to slavery—this is Hagar. 25 But this Hagar is
Mount Sinai in Arabia and corresponds to the present
Jerusalem, for she is in slavery along with her children. 26 But
the Jerusalem above is free—she is our mother. 27 For it is
written:

> "Rejoice, O barren woman
> who bears no children.
> Break forth and shout,
> you who suffer no labor pains.
> For more are the children of the desolate
> than of the one who has a husband."[19]

28 Now you, brothers and sisters—like Isaac, you are children
of promise. 29 But just as at that time the one born according to
the flesh persecuted the one born according to the Ruach, so it
is now. 30 But what does the Scripture say? "Drive out the slave
woman and her son, for the son of the slave woman shall not
inherit with the son"[20] of the free woman. 31 So then, brothers
and sisters, we are not children of the slave woman but of the
free woman.

Freedom Based on Favor

Galatians 5 **1** For freedom, Messiah set us free—so stand firm, and
do not be burdened by a yoke of slavery again. **2** Listen—I, Paul,
tell you that if you let yourselves be circumcised, Messiah will
be of no benefit to you. **3** Again I testify to every man who lets
himself be circumcised, that he is obligated to keep the whole
Torah. **4** You who are trying to be justified by Torah[21] have
been cut off from Messiah; you have fallen away from grace.
5 For through the Ruach, by faith, we eagerly wait for the hope
of righteousness. **6** For in Messiah Yeshua, neither circumcision
nor uncircumcision has any meaning—but only trust and
faithfulness expressing itself through love.

7 You were running a great race! Who blocked you from
following the truth? **8** This detour doesn't come from the One
who calls you. **9** A little hametz works its way through the whole
batch of dough! **10** I am confident in the Lord that you will not
think otherwise. But the one who is confusing you will pay the
penalty, whoever he is. **11** As for me, brothers and sisters, if I
still proclaim circumcision, why am I still being persecuted? In
that case, the stumbling block of the cross has been eliminated.
12 I only wish those who are agitating you would castrate
themselves![22]

Walking by the *Ruach*

13 Brothers and sisters, you were called to freedom—only do
not let your freedom become an opportunity for the flesh, but
through love serve one another. **14** For the whole Torah can be
summed up in a single saying: "Love your neighbor as
yourself."[23] **15** But if you bite and devour one another, watch
out that you are not destroyed by one another.

16 But I say, walk by the Ruach, and you will not carry out the
desires of the flesh. **17** For the flesh sets its desire against the
Ruach, but the Ruach sets its desire against the flesh—for
these are in opposition to one another, so that you cannot do

what you want. 18 But if you are led by the Ruach, you are not
under law. 19 Now the deeds of the flesh are clear: sexual
immorality, impurity, indecency, 20 idolatry, witchcraft,
hostility, strife, jealousy, rage, selfish ambition, dissension,
factions, 21 envy, drunkenness, carousing, and things like these.
I am warning you, just as I warned you before, that those who
do such things will not inherit God's kingdom. 22 But the fruit of
the Ruach is love, joy, peace, patience, kindness, goodness,
faithfulness, 23 gentleness, and self-control—against such things
there is no law. 24 Now those who belong to Messiah[24] have
crucified the flesh with its passions and desires.

25 If we live by the Ruach, let us also walk by the Ruach. 26 Let
us not become conceited—provoking one another, envying one
another.

Bearing Burdens

Galatians 6 1 Brothers and sisters, if someone is caught doing
something wrong, you who are directed by the Ruach, restore
such a person in a spirit of gentleness—looking closely at
yourself so you are not tempted also. 2 Bear one another's
burdens, and in this way you fulfill the Torah of Messiah. 3 For
if anyone thinks he is something when he is nothing, he is
fooling himself. 4 Rather let each one examine his own work.
Then he will have pride in himself alone and not in comparison
to anyone else. 5 For each one will carry his own load.

6 Now let the one who is taught the word share all good
things with his teacher. 7 Do not be deceived—God is not
mocked. For whatever a man sows, that he also shall reap.
8 For the one who sows in the flesh will reap corruption from
the flesh.[25] But the one who sows in the Ruach will reap from
the Ruach eternal life. 9 So let us not lose heart in doing good,
for in due time we will reap if we don't give up. 10 Therefore,
whenever we have an opportunity, let us do good toward all[26]
—especially those who belong to the household of faith.

Living under God's Favor

11 Notice the large letters—I am writing to you with my own
hand. 12 Those wanting to look good outwardly[27] are trying to
force you to be circumcised—only so they will not be
persecuted for the cross of Messiah. 13 For not even the
circumcised keep Torah themselves. Yet they want to have you
circumcised so that they may boast about your flesh. 14 But may
I never boast—except in the cross of our Lord Yeshua the
Messiah. Through Him the world has been crucified to me, and
I to the world. 15 For neither circumcision nor uncircumcision
means[28] anything—but only a new creation. 16 Now as many as
live by this rule[29]—shalom and mercy on them and on the
Israel of God.

17 From now on let no one make trouble for me, for I bear on my body the scars[30] of Yeshua.
18 The grace of our Lord Yeshua the Messiah be with your spirit, brothers and sisters. Amen.

Ephesians

1 | 2 | 3 | 4 | 5 | 6

Greetings

Ephesians 1 1 Paul, an emissary of Messiah Yeshua by God's will,
To the kedoshim in Ephesus[1]—those trusting in Messiah Yeshua:
2 Grace and shalom to you, from God our Father and the Lord Yeshua the Messiah!

God's Glorious Grace

3 Blessed be the God and Father of our Lord Yeshua the Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah. 4 He chose us in the Messiah before the foundation of the world, to be holy and blameless before Him in love. 5 He predestined us for adoption as sons through Messiah Yeshua, in keeping with the good pleasure of His will—6 to the glorious praise of His grace, with which He favored us through the One He loves!
7 In Him we have redemption through His blood—the removal of trespasses—in keeping with the richness of His grace 8 that He lavished on us. In all wisdom and insight, 9 He made known to us the mystery of His will, in keeping with His good pleasure that He planned in Messiah. 10 The plan of the fullness of times is to bring all things together in the Messiah—both things in heaven and things on earth, all in Him. 11 In Him we also were chosen,[2] predestined according to His plan. He keeps working out all things according to the purpose of His will—12 so that we, who were first to put our hope in Messiah, might be for His glorious praise.
13 After you heard the message of truth—the Good News of your salvation—and when you put your trust in Him, you were sealed with the promised Ruach ha-Kodesh. 14 He is the guarantee of our inheritance, until the redemption of His possession—to His glorious praise!

God's Glorious Power Working in Us

15 Therefore, ever since I heard of your trust in the Lord
Yeshua and of your love for all the kedoshim, 16 I never stop
giving thanks for you as I mention you in my prayers—17 that
the God of our Lord Yeshua the Messiah, our glorious Father,
may give you spiritual wisdom and revelation in knowing Him.
18 I pray that the eyes of your heart may be enlightened, so that
you may know what is the hope of His calling, what is the
richness of His glorious inheritance in the kedoshim, 19 and
what is His exceedingly great power toward us who keep
trusting Him—in keeping with the working of His mighty
strength.

20 This power He exercised in Messiah when He raised Him
from the dead and seated Him at His right hand in heaven.[3]
21 He is far above any ruler, authority, power, leader, and every
name that is named—not only in the olam ha-zeh but also in the
olam ha-ba. 22 God placed all things under Messiah's feet[4] and
appointed Him as head over all things for His community
—23 which is His body, the fullness of Him who fills all in all.

Destined for Wrath, Saved by Grace

Ephesians 2 1 You were dead in your trespasses and sins. 2 At that
time, you walked in the way of this world, in conformity to the
ruler of the domain of the air—the ruler of the spirit who is now
operating in the sons of disobedience. 3 We too all lived among
them in the cravings of our flesh, indulging the desires of the
flesh and the mind. By nature we were children of wrath, just
like the others. 4 But God was rich in mercy,[5] because of His
great love with which He loved us. 5 Even when we were dead
in our trespasses, He made us alive together with Messiah. (By
grace you have been saved!) 6 And He raised us up with Him
and seated us with Him in the heavenly places in Messiah
Yeshua—7 to show in the olam ha-ba the measureless richness
of His grace in kindness toward us in Messiah Yeshua.
8 For by grace you have been saved through faith. And this is
not from yourselves—it is the gift of God. 9 It is not based on
deeds, so that no one may boast. 10 For we are His
workmanship—created in Messiah Yeshua for good deeds,
which God prepared beforehand so we might walk in them.

Jew and Gentile, One in Messiah

11 Therefore, keep in mind that once you—Gentiles in the
flesh—were called “uncircumcision” by those called
“circumcision” (which is performed on flesh by hand). 12 At that
time you were separate from Messiah, excluded from the
commonwealth of Israel and strangers to the covenants of
promise, having no hope and without God in the world. 13 But
now in Messiah Yeshua, you who once were far off have been
brought near by the blood of the Messiah. 14 For He is our
shalom, the One who made the two into one and broke down
the middle wall of separation. Within His flesh He made
powerless the hostility—15 the law code of mitzvot contained in
regulations. He did this in order to create within Himself one
new man from the two groups, making shalom, 16 and to

reconcile both to God in one body through the cross—by which
He put the hostility to death. 17 And He came and proclaimed
shalom to you who were far away and shalom to those who
were near[6]—18 for through Him we both have access to the
Father by the same Ruach. 19 So then you are no longer
strangers and foreigners, but you are fellow citizens with God's
people and members of God's household. 20 You have been built
on the foundation made up of the emissaries and prophets, with
Messiah Yeshua Himself being the cornerstone.[7] 21 In Him the
whole building, being fitted together, is growing into a holy
temple for the Lord. 22 In Him, you also are being built together
into God's dwelling place[8] in the Ruach.

The Mystery of the Gentiles Revealed

Ephesians 3 **1** For this reason I, Paul, am a prisoner of Messiah
Yeshua for the sake of you Gentiles. **2** Surely you have heard
about the plan of God's grace given to me for you—**3** that the
mystery was made known to me by revelation, as I wrote
before briefly. **4** When you read this, you can understand my
insight into the mystery of Messiah—**5** which was not made
known to the sons of men in other generations, as it has now
been revealed by the Ruach to His holy emissaries and
prophets. **6** This mystery is that the Gentiles are joint heirs and
fellow members of the same body and co-sharers of the
promise in Messiah Yeshua through the Good News. **7** I became
a servant of this Good News by the gift of God's favor given to
me through the exercise of His power.

8 This favor was given to me, the very least of His kedoshim,
to proclaim to the Gentiles the endless riches of the Messiah
9 and to bring to light the plan of the mystery—which for ages
was hidden in God, who created all things. **10** The purpose is
that through Messiah's community the multi-faceted wisdom of
God might be made known to the rulers and authorities in the
heavenly places, **11** which is in keeping with the eternal purpose
that He carried out in Messiah Yeshua our Lord. **12** In Him we
have boldness and access with confidence through trusting in
Him.[9] **13** So I ask you not to be discouraged by my troubles on
your behalf—they are your glory.

Prayer for Power and Understanding

14 For this reason I bow my knees before the Father[10]
—**15** from Him every family in heaven and on earth receives its
name. **16** I pray that from His glorious riches He would grant
you to be strengthened in your inner being with power through
His Ruach, **17** so that Messiah may dwell in your hearts through
faith. I pray that you, being rooted and grounded in love, **18** may
have strength to grasp with all the kedoshim what is the width
and length and height and depth, **19** and to know the love of
Messiah which surpasses knowledge, so you may be filled up
with all the fullness of God.

20 Now to Him who is able to do far beyond all that we ask or
imagine, by means of His power that works in us, **21** to Him be
the glory in the community of believers and in Messiah Yeshua
throughout all generations[11] forever and ever! Amen.

Unity of the Body and of God

Ephesians 4 1 Therefore I, a prisoner for the Lord, urge you to
walk in a manner worthy of the calling to which you were
called—2 with complete humility and gentleness, with patience,
putting up with one another in love, 3 making every effort to
keep the unity of the Ruach in the bond of shalom.

4 There is one body and one Ruach,
just as you also were called in one hope of your
calling;
5 one Lord, one faith, one immersion;
6 one God and Father of all,[12]
who is over all and through all and in all.

7 But to each one of us grace was given in keeping with the
measure of Messiah's gift. 8 Therefore it says,

"When He went up on high,
He led captive a troop of captives
and gave gifts to his people."[13]

9 Now what does "He went up" mean, except that He first
went down to the lower regions of the earth?[14] 10 The One who
came down is the same One who went up far above all the
heavens, in order to fill all things.
11 He Himself gave some to be emissaries, some as prophets,
some as proclaimers of the Good News, and some as shepherds
and teachers—12 to equip the kedoshim for the work of service,
for building up the body of Messiah. 13 This will continue until
we all come to the unity of the faith and of the knowledge of
Ben-Elohim—to mature adulthood, to the measure of the
stature of Messiah's fullness. 14 As a result, we are no longer to
be like children, tossed around by the waves and blown all over
by every wind of teaching, by the trickery of men with cunning
in deceitful scheming. 15 Instead, speaking the truth in love, we
are to grow up in all ways into Messiah, who is the Head.

16 From Him the whole body is fitted and held together by every
supporting ligament. The proper working of each individual
part produces the body's growth, for building itself up in love.

Put Off The Old, Put On The New

17 So I tell you this, indeed I insist on it in the Lord—walk no
longer as the pagans do, stumbling around in the futility of
their thinking. 18 They are darkened in their understanding,
alienated from the life of God because of the ignorance in them
due to the hardness of their heart. 19 Since they are past
feeling, they have turned themselves over to indecency for the
practice of every kind of immorality, with greed for more.
20 However, you did not learn Messiah in this way—21 if indeed
you have heard Him and were taught in Him, as the truth is in
Yeshua. 22 With respect to your former lifestyle, you are to lay
aside the old self corrupted by its deceitful desires, 23 be
renewed in the spirit of your mind, 24 and put on the new self—
created to be like God in true righteousness and holiness.
25 So lay aside lying and "each one of you speak truth with his
neighbor,"[15] for we are members of one another. 26 "Be angry,
yet do not sin."[16] Do not let the sun go down on your anger,[17]
27 nor give the devil a foothold. 28 The one who steals must steal
no longer—instead he must work, doing something useful with
his own hands, so he may have something to share with the one
who has need. 29 Let no harmful word come out of your mouth,
but only what is beneficial for building others up according to
the need, so that it gives grace to those who hear it. 30 Do not
grieve the Ruach ha-Kodesh of God,[18] by whom you were
sealed for the day of redemption. 31 Get rid of all bitterness and
rage and anger and quarreling and slander, along with all
malice. 32 Instead, be kind to one another, compassionate,
forgiving each other just as God in Messiah also forgave you.

Walk in the Light

Ephesians 5 1 Therefore be imitators of God, as dearly loved
children; 2 and walk in love, just as Messiah also loved us[19] and
gave Himself up for us as an offering and sacrifice to God for a
fragrant aroma. 3 But sexual immorality and any impurity or
greed—don't even let these be mentioned among you, as is
proper for kedoshim. 4 Obscene, coarse, and stupid talk are
also out of place, but instead let there be thanksgiving. 5 Know
for certain that no immoral, indecent, or greedy person—who is
really an idol worshipper at heart—has any inheritance in the
kingdom of Messiah and God.
6 Let no one deceive you with empty words, for because of
such things God's judgment comes on the children of
disobedience. 7 Therefore do not be partners with them. 8 For
once you were darkness, but now in union with the Lord you
are light. Walk as children of light 9 (for the fruit of light is in
all goodness and righteousness and truth), 10 trying to learn
what is pleasing to the Lord. 11 Take no part in the fruitless
deeds of darkness, but rather expose them—12 for it is
disgraceful even to mention the things that are done by them in
secret. 13 Yet everything exposed by the light is being made
visible, 14 for everything made visible is light. This is why it
says,

> "Wake up, O sleeper!
> Rise from the dead,
> and Messiah will shine on you."[20]

15 So pay close attention to how you walk—not as unwise
people but as wise. 16 Make the most of your time because the
days are evil. 17 For this reason do not be foolish, but
understand what the Lord's will is. 18 And do not get drunk on
wine, for that is recklessness.[21] Instead, be filled with the
Ruach, 19 speaking to one another in psalms, hymns, and
spiritual songs, singing and making music in your heart to the

Lord—[20] always giving thanks for everything to God the Father,
in the name of the Lord Yeshua the Messiah.

Orderly Relationships: Marriage

[21] Also submit yourselves to one another out of reverence for
Messiah—[22] wives to your own husbands as to the Lord. [23] For
the husband is head of the wife, as Messiah also is head of His
community—Himself the Savior of the body. [24] But as Messiah's
community is submitted to Messiah, so also the wives to their
husbands in everything.

[25] Husbands, love your wives just as Messiah also loved His
community and gave Himself up for her [26] to make her holy,
having cleansed her by immersion[22] in the word. [27] Messiah did
this so that He might present to Himself His glorious
community—not having stain or wrinkle or any such thing, but
in order that she might be holy and blameless. [28] In the same
way, husbands ought to love their own wives as their own
bodies. He who loves his wife loves himself.

[29] For no one ever hated his own flesh, but nourishes and
cherishes it—just as Messiah also does His community,
[30] because we are members of His body. [31] "For this reason a
man shall leave his father and mother and be joined to his wife,
and the two shall become one flesh."[23] [32] This mystery is great
—but I am talking about Messiah and His community. [33] In any
case, let each of you love his own wife as himself, and let the
wife respect her husband.

Orderly Relationships: Parents

Ephesians 6 1 Children, obey your parents in the Lord, for this is
right.[24] 2 “Honor your father and mother” (which is the first
commandment with a promise), 3 “so that it may be well with
you, and you may live long on the earth.”[25] 4 Fathers, do not
provoke your children to anger, but bring them up in the
discipline and instruction of the Lord.[26]

Orderly Relationships: Workplace

5 Slaves, obey your human masters, with respect and
reverence, with sincerity of heart, as you would the Messiah
—6 not just under your master’s eye as people-pleasers, but as
slaves of Messiah doing God’s will from the soul. 7 Serve with a
positive attitude, as to the Lord and not to men—8 knowing that
whatever good each one does, this he will receive back from
the Lord, whether slave or free. 9 And masters, treat your
slaves in the same way. Stop using threats, knowing that the
Master—of them and of you, too—is in heaven,[27] and there is
no favoritism with Him.

Put on the Armor of God

10 Finally, be strong in the Lord and in His mighty power.
11 Put on the full armor of God, so that you are able to stand
against the schemes of the devil. 12 For our struggle is not
against flesh and blood, but against the rulers, against the
powers, against the worldly forces of this darkness, and against
the spiritual forces of wickedness in the heavenly places.
13 Therefore, take up the full armor of God, so that you may be
able to resist when the times are evil, and after you have done
everything, to stand firm. 14 Stand firm then! Buckle the belt of
truth around your waist, and put on the breastplate of
righteousness.[28] 15 Strap up your feet in readiness with the
Good News of shalom.[29] 16 Above all, take up the shield of faith

with which you will be able to extinguish all the flaming arrows of the evil one.[30] 17 And take the helmet of salvation[31] and the sword of the Spirit, which is the word of God.[32] 18 Pray in the Ruach on every occasion, with all kinds of prayers and requests. With this in mind, keep alert with perseverance and supplication for all the kedoshim. 19 And pray for me when I open my mouth to make known with boldness the mystery of the Good News, 20 for which I am an ambassador in chains. Pray that I may speak boldly, the way I should.

21 Now Tychicus, my dearly loved brother and faithful servant in the Lord, will give you all the news about me so you may know how I'm doing. 22 I have sent him to you for this very reason, so you may know how we are and he may encourage your hearts.

23 Shalom to the brothers and sisters, and trusting love from God the Father and the Lord Yeshua the Messiah. 24 Grace be with all those who love our Lord Yeshua the Messiah with undying love.

Philippians

1 | 2 | 3 | 4

Greetings

Philippians 1 [1] Paul and Timothy, slaves of Messiah Yeshua,
To all the kedoshim in Messiah Yeshua who are in Philippi with the overseers and servant-leaders:
[2] Grace to you and shalom from God our Father and the Lord Yeshua the Messiah.

Thanksgiving and Prayers of Joy

3 I thank my God at every memory of you, 4 always praying
with joy in every prayer of mine for you all, 5 because of your
sharing in the Good News from the first day until now. 6 I am
sure of this very thing—that He who began a good work in you
will carry it on to completion until the Day of Messiah Yeshua.
7 It is right for me to feel this way about you all, because I have
you in my heart—for you all are partakers of grace with me,
both in my imprisonment and in the defense and confirmation
of the Good News. 8 For God is my witness, how I long for all of
you with the affection of Messiah Yeshua.
9 Now this I pray, that your love might overflow still more and
more in knowledge and depth of discernment, 10 in order to
approve what is excellent—so that in the Day of Messiah you
may be sincere and blameless, 11 filled with the fruit of
righteousness that comes through Yeshua the Messiah, to the
glory and praise of God.

Even in Chains, Proclaiming Messiah

12 Now I want you to know, brothers and sisters, that what
has happened to me has actually resulted in the advancement
of the Good News. 13 And so my imprisonment in the cause of
Messiah has become well known throughout the whole
Praetorian Guard and to everyone else. 14 Because of my
imprisonment, most of the brothers and sisters have become
confident in the Lord to dare more than ever to speak the
message fearlessly. 15 Some are proclaiming the Messiah out of
envy and strife, but others out of good will. 16 The latter do so
out of love, knowing that I am appointed for the defense of the
Good News. 17 The former proclaim Messiah not sincerely, but
out of selfishness—expecting to stir up trouble for me in my
imprisonment. 18 But what does it matter? Only that in every
way, whether in dishonesty or in truth, Messiah is being
proclaimed—and in this I rejoice!

To Live Is Messiah

Yes, and I will keep rejoicing, [19] for I know that this will turn
out for my deliverance, through your intercession and the help
of the Ruach of Messiah Yeshua. [20] My eager expectation and
hope is that in no way will I be put to shame, but that with
complete boldness Messiah will even now, as always, be
exalted in my body—whether through life or through death.
[21] For to me, to live is Messiah and to die is gain. [22] But if to live
on in the body means fruit from my work, what shall I choose? I
do not know. [23] I am torn between the two—having a desire to
leave and be with Messiah, which is far better; [24] yet for your
sake, to remain in the body is more necessary. [25] Convinced of
this, I know that I will remain and continue with you all, for the
sake of your progress and joy in the faith—[26] so that your
confidence in Messiah Yeshua might overflow because of me
through my coming to you again.

[27] Only live your lives in a manner worthy of the Good News
of the Messiah. Then, whether I come and see you or I am
absent, I may hear of you that you are standing firm in one
spirit—striving side by side with one mind for the faith of the
Good News [28] and not being frightened in any way by your
opponents. For them this is a sign of destruction, but for you
salvation—and that from God. [29] For to you was granted for
Messiah's sake not only to trust in Him, but also to suffer for
His sake—[30] experiencing the same struggle you saw in me and
now you are hearing in me.

Messiah’s Example of Humility

Philippians 2 [1] Therefore if there is any encouragement in
Messiah, if there is any comfort of love, if there is any
fellowship of the Ruach, if there is any mercy and compassion,
[2] then make my joy complete by being of the same mind, having
the same love, united in spirit, with one purpose. [3] Do nothing
out of selfishness or conceit, but with humility consider others
as more important than yourselves, [4] looking out not only for
your own interests but also for the interests of others. [5] Have
this attitude in yourselves, which also was in Messiah Yeshua,

[6] Who, though existing in the form of God,
did not consider being equal to God a thing to be
grasped.
[7] But He emptied Himself—
taking on the form of a slave,

becoming the likeness of men
and being found in appearance as a man.
8 He humbled Himself—
becoming obedient to the point of death,
even death on a cross.
9 For this reason God highly exalted Him
and gave Him the name that is above every name,
10 that at the name of Yeshua every knee should bow,[1]
in heaven and on the earth and under the earth,
11 and every tongue profess that Yeshua the Messiah is Lord—
to the glory of God the Father.

Work Out Your Salvation

12 Therefore, my loved ones, just as you have always obeyed—
not only in my presence, but now even more in my absence—
work out your salvation with fear and trembling. 13 For the One
working in you is God—both to will and to work for His good
pleasure.
14 Do everything without grumbling or arguing, 15 so that you
might be blameless and innocent, children of God in the midst
of a crooked and twisted generation.[2] Among them you shine
as lights in the world, 16 holding fast to the word of life, so that I
may boast in the day of Messiah that I did not run or labor in
vain. 17 But even if I am being poured out as a drink offering
upon the sacrifice and the service of your faith, I rejoice and
share my joy with you all. 18 The same way, you also—rejoice
and share your joy with me!

Sending and Receiving Encouragement

19 But I hope in the Lord Yeshua to send Timothy to you soon,
so that I too might be encouraged when I know the news about
you. 20 I have no one else like him who will genuinely care about
you— 21 for all seek after their own interests, not those of
Messiah Yeshua. 22 But you know Timothy's proven character,
that he served with me in spreading the Good News like a son
with his father. 23 Therefore I hope to send him immediately, as
soon as I see how things go with me. 24 And I trust in the Lord
that soon I too will come myself.

25 But I thought it necessary to send to you Epaphroditus—my
brother and co-worker and fellow soldier, as well as your
messenger and aide to my need. 26 For he was longing for you
all and troubled because you heard that he was sick. 27 He
certainly was sick, close to death. But God had mercy on him—
and not only on him but also on me, so that I would not have
sorrow upon sorrow. 28 Therefore I have sent him with special
urgency, so that when you see him again you might rejoice and
I might be less worried about you. 29 So welcome him in the
Lord with all joy, and hold men like him in high regard,
30 because he came close to death for the work of Messiah,
risking his life to make up for what was lacking in your service
to me.

Where Do You Put Your Confidence?

Philippians 3 1 Finally, my brothers and sisters, rejoice in the
Lord! To keep writing the same things to you is not
troublesome for me—but for you it is a safeguard.
2 Beware of the dogs,[3] beware of the evil workers, beware of
the mutilation.[4] 3 For it is we who are the circumcision, who
worship by the Ruach Elohim and glory in Messiah Yeshua and
have not depended on the flesh—4 though I myself might have
confidence in the flesh also. If anyone else thinks he might
depend on the flesh, I far more—5 circumcised the eighth day;
of the nation of Israel; from the tribe of Benjamin; a Hebrew of
Hebrews; in regard to the Torah, a Pharisee; 6 as for zeal,
persecuting Messiah's community; as for Torah righteousness,
found blameless.
7 But whatever things were gain to me, these I have
considered as loss for the sake of the Messiah. 8 More than
that, I consider all things to be loss in comparison to the
surpassing value of the knowledge of Messiah Yeshua my Lord.
Because of Him I have suffered the loss of all things; and I
consider them garbage[5] in order that I might gain Messiah
9 and be found in Him not having my righteousness derived
from Torah, but one that is through trusting in Messiah—the
righteousness from God based on trust.[6] 10 My aim is to know
Him and the power of His resurrection and the sharing of His
sufferings, becoming like Him in His death—11 if somehow I
might arrive at the resurrection from among the dead.

Pursuing the Goal

12 Not that I have already obtained this or been perfected, but
I press on if only I might take hold of that for which Messiah
Yeshua took hold of me.[7] 13 Brothers and sisters, I do not
consider myself as having taken hold of this. But this one thing
I do: forgetting what is behind and straining toward what is
ahead, 14 I press on toward the goal for the reward of the
upward calling of God in Messiah Yeshua.[8] 15 Therefore let all
who are mature have this attitude; and if you have a different
attitude in anything, this also God will reveal to you.
16 Nevertheless, let us live up to the same standard we have
attained.

17 Brothers and sisters, join in following my example and
notice those who walk according to the pattern you have in us.
(18 For many walk who are enemies of the cross of Messiah—I
have often told you about them, and now I am even weeping as
I tell you. 19 Their end is destruction—their god is their belly
and their glory is in their shame. They set their minds on
earthly things.)

20 For our citizenship is in heaven,
and from there we eagerly wait for the Savior,
the Lord Yeshua the Messiah.
21 He will transform this humble body of ours
into the likeness of His glorious body,
through the power that enables Him
even to put all things in subjection to Himself.

Philippians 4 1 Therefore, my brothers and sisters whom I love and long for, my joy and crown—stand firm in the Lord in this way, my loved ones.

Rejoice in the Lord Always

2 I urge Euodia and Syntyche to be in harmony in the Lord.
3 Yes, and I ask you, true companion,[9] to help these women—
they labored side by side with me in spreading the Good News,
together with Clement also and the rest of my fellow workers,
whose names are in the Book of Life.
4 Rejoice in the Lord always—again I will say, rejoice! 5 Let
your gentleness be known to all people. The Lord is near. 6 Do
not be anxious about anything—but in everything, by prayer
and petition with thanksgiving, let your requests be made
known to God. 7 And the shalom of God, which surpasses all
understanding, will guard your hearts and your minds in
Messiah Yeshua.[10]
8 Finally, brothers and sisters, whatever is true, whatever is
honorable, whatever is just, whatever is pure, whatever is
lovely, whatever is commendable—if there is any virtue and if
there is anything worthy of praise—dwell on these things.
9 What you have learned and received and heard and seen in
me—put these things into practice, and the God of shalom will
be with you.

The Secret of Contentment

10 I rejoiced in the Lord greatly, that now at last you have
revived your concern for me (though you were concerned
before but lacked opportunity to show it). 11 I am not saying this
because I am in need—for whatever circumstance I am in, I
have learned to be content. 12 I know what it is to live with
humble means, and I know what it is to live in prosperity. In
any and every circumstance I have learned the secret of
contentment—both to be filled and to go hungry, to have
abundance and to suffer need. 13 I can do all things through
Messiah[11] who strengthens me.
14 Nevertheless, you have done well to share in my trouble.
15 Now you Philippians also know that in the beginning of the
Good News, when I left Macedonia, not a single community
partnered with me in giving and receiving—except you alone.
16 For even in Thessalonica you sent something for my need
more than once. 17 Not that I am looking for a gift, but for fruit
that overflows to your credit. 18 But I have received everything
and have more than enough. I am amply supplied, having
received from Epaphroditus what you sent—a fragrant aroma,
an acceptable sacrifice, pleasing to God.[12] 19 My God will fulfill
every need of yours according to the riches of His glory in
Messiah Yeshua. 20 To our God and Father be the glory forever
and ever! Amen.

Final Greetings and Blessings

[21] Greet all the kedoshim in Messiah Yeshua. The brethren
who are with me greet you. [22] All the kedoshim greet you,
especially those of Caesar's household.
[23] The grace of the Lord Yeshua the Messiah be with your
spirit.

Colossians

1 | 2 | 3 | 4

Greetings

Colossians 1 [1] Paul, an emissary of Messiah Yeshua by God’s will,
and Timothy our brother,
[2] To the kedoshim, the faithful brothers and sisters in
Messiah, who are at Colossae:
Grace and shalom to you from God our Father![1]

Thanksgiving and Prayer

3 We always thank God, the Father of our Lord Yeshua the
Messiah, whenever we pray for you. 4 For we heard of your
trust in Messiah Yeshua and the love you have for all the
kedoshim 5 because of the hope stored up for you in heaven.
You heard before about this hope in the true message of the
Good News 6 that has come to you. In all the world this Good
News is bearing fruit and growing,[2] just as it has in you since
you first heard it and came to truly know God's grace. 7 You
learned it from Epaphras—our dearly loved fellow slave, who is
a faithful servant of Messiah on our behalf. 8 He also made
clear to us your love in the Ruach.

9 For this reason also, ever since we heard about you, we
have not stopped praying for you. We keep asking God that you
might be filled with the knowledge of His will in all wisdom and
spiritual understanding—10 to walk in a manner worthy of the
Lord, to please Him in all respects, bearing fruit in every good
work and growing in the knowledge of God. 11 We pray that you
may be strengthened with all the power that comes from His
glorious might, for you to have all kinds of patience and
steadfastness. With joy 12 we give thanks to the Father, who
qualified you to share in the inheritance of the kedoshim in the
light. 13 He rescued us from the domain of darkness and
brought us into the kingdom of the Son whom He loves. 14 In
Him we have redemption—the release of sins.

Ben-Elohim Is Supreme

15 He is the image of the invisible God,
the firstborn of all creation.
16 For by Him all things were created—
in heaven and on earth,
the seen and the unseen,

whether thrones or angelic powers
or rulers or authorities.
All was created through Him and for Him.
17 He exists before everything,
and in Him all holds together.
18 He is the head of the body, His community.
He is the beginning, the firstborn from the dead—
so that He might come to have first place in all
things.
19 For God was pleased to have all His fullness dwell in
Him[3]
20 and through Him to reconcile all things to Himself,
making peace through the blood of His cross—
whether things on earth or things in heaven!

21 Once you were alienated from God and hostile in your attitude by wicked deeds. 22 But now He has reconciled you in Messiah's physical body through death, in order to present you holy, spotless and blameless in His eyes—23 if indeed you continue in the faith, established and firm, not budging from the hope of the Good News that you have heard. This Good News has been proclaimed throughout all creation under heaven, and I, Paul, have become its servant.

The Mystery Revealed

24 Now I rejoice in my sufferings for you, and in my physical
body—for the sake of His body, Messiah's community—I fill up
what is lacking in the afflictions of Messiah. **25** I became its
servant according to God's commission, given to me for you, in
order to declare His message in full—**26** the mystery that was
hidden for ages and generations, but now has been revealed to
His kedoshim. **27** God chose to make known to them this
glorious mystery regarding the Gentiles—which is Messiah in
you, the hope of glory! **28** We proclaim Him, warning and
teaching everyone in all wisdom, so that we may present every
person complete[4] in Messiah. **29** To this end I labor, striving
with all His strength which is powerfully at work in me.

Colossians 2 1 I want you to know how great a struggle I have for
you and for those in Laodicea, as well as for those who have
still not seen me face to face. 2 My purpose is that their hearts,
joined together in love, may be encouraged. May they have all
the riches of the full assurance of understanding, leading to a
true knowledge of the mystery of God—that is, Messiah. 3 In
Him all the treasures of wisdom and knowledge are hidden.[5]
4 I am telling you this so that no one will deceive you with
persuasive-sounding arguments. 5 For even though I am absent
in body, yet I am with you in spirit—rejoicing to see your good
order and the steadfastness of your trust in Messiah.

Living Out the Mystery

6 Therefore as you received Messiah Yeshua as Lord, so
continue to walk in Him—7 rooted and built up in Him and
established in your faith just as you were taught, overflowing
with thankfulness. 8 See that no one takes you captive through
philosophy and empty deception, according to the tradition of
men and the basic principles of the world rather than Messiah.
9 For all the fullness of Deity lives bodily in Him, 10 and in Him
you have been filled to fullness. He is the head over every ruler
and authority.

11 In Him you were also circumcised with a circumcision done
not by hand, in the stripping away of the body of the flesh
through the circumcision of Messiah. 12 You were buried along
with Him in immersion, through which you also were raised
with Him by trusting in the working of God, who raised Him
from the dead. 13 When you were dead in your sins and the
uncircumcision of your flesh, God made you alive together with
Him when He pardoned us all our transgressions. 14 He wiped
out the handwritten record of debts with the decrees against
us, which was hostile to us. He took it away by nailing it to the
cross. 15 After disarming the principalities and powers, He
made a public spectacle of them, triumphing over them in the
cross.[6]

The Danger of False Wisdom

16 Therefore, do not let anyone pass judgment on you in
matters of food or drink, or in respect to a festival or new moon
or Shabbat.[7] 17 These are a foreshadowing of things to come,
but the reality is Messiah.[8] 18 Let no one disqualify you by
insisting on false humility and worship of angels—going into
detail about what he has seen, puffed up without cause by his
fleshly mind. 19 He is not holding fast to the Head. It is from
Him that the whole body, nourished and held together by its
joints and tendons, grows with a godly increase. 20 If you died
with Messiah to the basic principles of the world, why—as
though living in the world—do you subject yourselves to their
rules? 21 “Don’t handle! Don’t taste! Don’t touch!” 22 These all
lead to decay with use, based as they are on man-made
commands and teachings.[9] 23 Indeed, these are matters that
have an appearance of wisdom in self-made religion and
humility and self-denial of the body—yet none are of any value
for stopping indulgence of the flesh.

Put Off the Old, Put On the New

Colossians 3 [1] Therefore, if you have been raised up with Messiah,
keep seeking the things above—where Messiah is, sitting at the
right hand of God.[10] [2] Focus your mind on things above, not on
things on the earth.[11] [3] For you have died, and your life is
hidden with Messiah in God. [4] When Messiah, who is your[12]
life, is revealed, then you also will be revealed with Him, in
glory!

[5] Therefore, put to death what is earthly in you—sexual
immorality, impurity, lust, evil desire, and greed—for that is
idolatry. [6] Because of such things God's wrath is coming upon
the sons of disobedience. [7] At one time you also walked in these
ways, when you used to live in these ways. [8] But now, set them
all aside—anger, rage, malice, slander, and foul language out of
your mouth. [9] Do not lie to one another.[13] After all, you have
taken off the old self with its practices [10] and have put on the
new self that is being renewed in knowledge, according to the
image of the One who created him.[14] [11] Here there is no longer
Greek and Jew, circumcised and uncircumcised, barbarian,
savage,[15] slave and free; but Messiah is all, and in all.

[12] Therefore, as God's chosen people, holy and dearly loved,
clothe yourselves in tender compassion, kindness, humility,
gentleness, and patience—[13] bearing with one another and
forgiving each other, if anyone has a grievance against another.
Just as the Lord pardoned you, so also you must pardon others.
[14] But above all these things put on love, which is the bond of
perfect harmony. [15] Let the shalom of Messiah rule in your
hearts—to this shalom you were surely called in one body. Also
be thankful. [16] Let the word of Messiah dwell in you richly,
teaching and admonishing one another with all wisdom in
psalms and hymns and spiritual songs, singing with gratitude
in your hearts to God. [17] And whatever you do in word or deed,
do all in the name of the Lord Yeshua, giving thanks to God the
Father through Him.

Orderly, Mutual Relationships

18 Wives, submit yourselves to your husbands, as is fitting in
the Lord. 19 Husbands, love your wives and do not become
harsh toward them.
20 Children, obey your parents in every respect, for this is
pleasing to the Lord. 21 Fathers, do not provoke your children,
so they will not become discouraged.
22 Slaves, obey your human masters in every respect—not just
within your master's sight as people-pleasers, but with
sincerity of heart, fearing the Lord. 23 Whatever you do, work at
it from the soul, as for the Lord and not for people. 24 For you
know that from the Lord you will receive the inheritance as a
reward. It is to the Lord Messiah you are giving service. 25 For
the one doing wrong will be paid back for what he did wrong,
and there is no favoritism.[16]

Colossians 4 1 Masters, give your slaves what is just and fair,
knowing that you also have a Master in heaven.

Devote Yourselves to Prayer

[2] Devote yourselves to prayer, keeping alert in it with
thanksgiving. [3] At the same time, keep praying for us as well,
that God may open up to us a door for the message, to proclaim
the mystery of Messiah—for which I am in prison. [4] Pray that I
may make the mystery clear, as I ought to speak. [5] Conduct
yourselves with wisdom toward outsiders, making the most of
the opportunity. [6] Let your speech always be with grace,
seasoned with salt, to know how you ought to answer everyone.

Further Instructions and Greetings

7 Tychicus—a dearly loved brother and trustworthy servant
and fellow slave to the Lord—will tell you all the news about
me. 8 I sent him to you for this very purpose, so you may know
about us and he may encourage your hearts. 9 With him I sent
Onesimus—a faithful and dear brother, who is one of your own.
They will tell you about everything here.

10 My fellow prisoner Aristarchus sends you his greetings, as
does Mark, the cousin of Barnabas. (You received instructions
about him—if he comes your way, welcome him.) 11 Yeshua who
is called Justus also sends his greetings. These are the only
fellow workers for the kingdom of God that are from among the
circumcision—they have been a comfort to me.

12 Epaphras, who is one of your own, a slave of Messiah
Yeshua, greets you. He is always laboring in prayer on your
behalf, so you may stand complete and fully assured about
everything that is God's will. 13 For I testify that he has gone to
much trouble for you and for those in Laodicea and Hierapolis.
14 Luke, the dearly loved physician, sends you greetings, and so
does Demas.

15 Greet the brothers and sisters in Laodicea, as well as
Nympha and the community that meets in her house. 16 When
this letter has been read among you, make sure that it is also
read in Messiah's community of Laodicea. In turn, you should
read my letter coming from Laodicea.

17 Tell Archippus, "See to it that you complete the service you
have received in the Lord, that you may fulfill it."

18 This greeting is in my own hand—Paul's. Remember my
chains!

Grace be with you.

1 Thessalonians

1 | 2 | 3 | 4 | 5

Greetings

1 Thessalonians 1 **1** Paul, Silvanus,[1] and Timothy,

To the community of the Thessalonians in God the Father and the Lord Yeshua the Messiah:

Grace to you and shalom.

Good News with Power

2 We always give thanks to God for all of you, mentioning you
in our prayers—continually 3 remembering before our God and
Father your work of faith and labor of love and steadiness of
hope in our Lord Yeshua the Messiah. 4 We know, brothers and
sisters loved by God, that you are chosen, 5 because our Good
News did not come to you in word only, but also in power and
in the Ruach ha-Kodesh and with complete certainty—just as
you know what kind of men we proved to be while among you
for your sake.

6 You also became imitators of us and of the Lord, having
accepted the message in much tribulation, with the joy of the
Ruach ha-Kodesh. 7 So you became an example to all the
believers in Macedonia and Achaia. 8 For the word of the Lord
rang out from you—not just in Macedonia and Achaia, but also
in every place your faithfulness toward God has gone out, so
that we have no need to say anything. 9 For they themselves
bring news about what kind of welcome we had among you,
and how you turned to God from idols, to serve the living and
true God, 10 and to wait for His Son from heaven, whom He
raised from the dead—Yeshua, the One delivering us from the
coming wrath.

Cherishing Spiritual Children

1 Thessalonians 2 1 For you yourselves know, brothers and sisters,
that our visit to you was not in vain. 2 On the contrary, after we
had first suffered and been mistreated in Philippi, as you know,
[2] we had boldness in our God to tell you the Good News of God
—even in the midst of much opposition. 3 For our urging is not
out of deceit or impure motives or trickery. 4 But just as we
have been approved by God to be entrusted with the Good
News, so we declare it—not pleasing men but rather God, who
examines our hearts.[3]

5 For as you know and God is witness, we never came with a
word of flattery or a motive of greed—6 or seeking glory from
people, whether from you or from others, 7 even though we
could have thrown our weight around as emissaries of Messiah.
Rather, we proved to be infants[4] among you. Like a nursing
mother[5] cherishes her children, 8 in this way we were yearning
for you. We were delighted to share with you not only the Good
News of God but also our very souls, because you had become
dear to us.

9 For you recall, brothers and sisters, our labor and hardship
—working night and day, so as not to burden any of you while
we proclaimed to you the Good News of God. 10 You are
witnesses, along with God, of how devoutly and righteously and
blamelessly we behaved toward you who believe. 11 For you
know how, as a father with his own children, 12 we exhorted and
encouraged and urged each one of you to walk in a manner
worthy of God, who calls you into His own kingdom and glory.

13 For this reason, we also thank God constantly that when
you received the word of God which you heard from us, you
accepted it not as the word of men, but as it truly is—the word
of God, which does its work in you who believe. 14 For you,
brothers and sisters, became imitators of God's communities in
Messiah Yeshua that are in Judea—for you suffered the same
things at the hands of your own countrymen as they did from
the Judean leaders, 15 who killed both the Lord Yeshua and the

prophets and drove us out.[6] They are not pleasing to God and
hostile to all people, 16 hindering us from speaking to the
Gentiles so that they might be saved. As a result, they
constantly fill up the measure of their sins. But wrath has come
upon them at last.

Longing to Visit and Reassure

17 But brothers and sisters, after we were orphaned by
separation from you for a short time (in person, not in heart),
we were all the more eager in our great longing to see you face
to face. 18 For we wanted to come to you—I, Paul, more than
once—but satan thwarted us. 19 For who is our hope or joy or
crown of boasting[7] before our Lord Yeshua at His coming? Is it
not you? 20 For you are our glory and joy!

1 Thessalonians 3 [1] So when we could stand it no longer, we thought
it best to be left behind alone in Athens. [2] We sent Timothy, our
brother and co-worker for God in proclaiming the Good News
of Messiah, in order to strengthen and encourage you in your
faith, [3] so that no one would be shaken by these afflictions. For
you yourselves know we are destined for this. [4] For even when
we were with you, we kept telling you in advance that we were
going to suffer persecution—just as has happened, as you
know. [5] For this reason, when I could stand it no longer, I sent
to find out about your faithfulness, for fear that the tempter
had tempted you and that our labor might be in vain.

[6] But now that Timothy has come to us from you and brought
us the good news of your faithfulness and love, and that you
always have good memories of us, longing to see us just as we
long to see you—[7] because of this, brothers and sisters, in all
our distress and trouble, we were comforted about you by your
faithfulness. [8] For now we live, since you are standing firm in
the Lord. [9] For what thanks would be enough to offer to God, in
return for all the joy we feel before our God because of you?
[10] Night time and day time we keep praying more than ever to
see you face to face,[8] and mend any shortcomings in your
faith.

Thanks, Joy, and Love Before God

[11] Now may our God and Father Himself and Yeshua our Lord
direct our way to you. [12] May the Lord also cause you to
increase and overflow in love for one another and for all
people, just as we also do for you, [13] in order to strengthen your
hearts as blameless in holiness before our God and Father at
the coming of our Lord Yeshua with all His kedoshim. Amen.

Walking in Sanctification

1 Thessalonians 4 1 Finally then, brothers and sisters, we ask you
and appeal in the Lord Yeshua—just as you received from us
the way you ought to walk and please God (as in fact you are
walking)—that you keep progressing more and more.[9] 2 For
you know what instructions we gave you through the Lord
Yeshua. 3 For this is the will of God—your sanctification:[10]
to abstain from sexual immorality;
4 to know, each of you, how to gain control over his own
body[11] in holiness and honor—5 not in the passion of lust like
the pagans who do not know God;
6 and not to overstep his brother and take advantage of him
in this matter—
because the Lord is the avenger in all these things, as we told
you before and solemnly warned you. 7 For God did not call us
to impurity, but in holiness. 8 Consequently, the one who rejects
this is not rejecting man, but God, who gives His Ruach ha-
Kodesh to you.
9 Now concerning brotherly love, you have no need for
anyone to write you—for you yourselves are taught by God[12] to
love one another. 10 In fact, you even practice it toward all your
brothers and sisters throughout Macedonia. But we urge you,
brethren, to keep progressing more and more 11 and aspire to
lead a quiet life, to mind your own affairs, and to work with
your hands, just as we directed you—12 so you may behave
properly toward outsiders and not have need of anything.

The *Shofar* Call of Messiah's Return

13 Now we do not want you to be uninformed, brothers and
sisters, about those who are asleep, so that you may not grieve
like the rest who have no hope. 14 For if we believe that Yeshua
died and rose again, so with Him God will also bring those who
have fallen asleep in Yeshua.[13] 15 For this we tell you, by the
word of the Lord, that we who are alive and remain until the

coming of the Lord shall in no way precede those who are asleep. **16** For the Lord Himself shall come down from heaven with a commanding shout, with the voice of the archangel and with the blast of God’s shofar,[14] and the dead in Messiah shall rise first. **17** Then we who are alive, who are left behind, will be caught up together with them in the clouds, to meet the Lord in the air—and so we shall always be with the Lord. **18** Therefore encourage one another with these words.

Keep Watch for the Day of the Lord

1 Thessalonians 5 1 Now concerning the times and seasons,[15]
brothers and sisters, you have no need for anything to be
written to you. 2 For you yourselves know very well that the
Day of the Lord[16] comes like a thief in the night. 3 When they
are saying, “Shalom and safety,”[17] sudden destruction comes
upon them like a woman having birth pains in the womb—there
is no way they will escape. 4 But you, brothers and sisters, are
not in the dark, so that the Day might overtake you like a thief.
[18] 5 For you all are sons of light and sons of day. We are not of
night or of darkness—6 so then, let us not sleep as the others
do, but let us remain on the alert and sober-minded. 7 For those
who sleep, sleep at night; and those who get drunk, get drunk
at night. 8 But since we are of the day, let us be sober-minded—
putting on the breastplate of faithfulness and love, and the
hope of salvation as a helmet.[19] 9 For God did not destine us
for wrath but for obtaining salvation through our Lord Yeshua
the Messiah. 10 He died for us so that, whether we may be
awake or asleep,[20] we may live together with Him. 11 Therefore
encourage one another and build each other up—just as you in
fact are doing.

Instructions for Community Life

12 Now we ask you, brothers and sisters, to recognize those
who work hard among you and are over you in the Lord and
correct[21] you, 13 and to esteem them beyond all measure in
love because of their work. Keep shalom among yourselves.
14 We urge you, brothers and sisters, correct the unruly,
comfort the fainthearted, help the weak, be patient with
everyone. 15 See that no one repays evil for evil to anyone, but
always pursue what is good for one another and for all.

16 Rejoice always,
17 pray constantly,
18 in everything give thanks;
for this is God's will for you in Messiah Yeshua.
19 Do not quench the Spirit,
20 do not despise prophetic messages,
21 but test all things, hold fast to what is good,
22 keep away from every kind of evil.

23 Now may the God of shalom Himself make you completely
holy; and may your whole spirit and soul and body be kept
complete, blameless at the coming of our Lord Yeshua the
Messiah. 24 Faithful is the One who calls you—and He will make
it happen!

Closing Greetings

25 Brothers and sisters, pray for us.
26 Greet all the brothers and sisters with a holy kiss. 27 I charge you under oath, by the Lord, that this letter be read to all the brothers and sisters.
28 The grace of our Lord Yeshua the Messiah be with you.[22]

2 Thessalonians

1 | 2 | 3

Greetings

2 Thessalonians 1 1 Paul, Silvanus,[1] and Timothy, To the community
of the Thessalonians in God our Father and the Lord Yeshua
the Messiah: 2 Grace to you and shalom from God our Father
and the Lord Yeshua the Messiah!

Troubles From an Eternal Perspective 3 We ought to always thank God for you, brothers and sisters, as is appropriate, because your faithfulness grows wonderfully, and the love of each one of you for one another continually increases. 4 Therefore, we ourselves boast of you among the communities of God—about your perseverance and faithfulness through all the persecutions and troubles that you endure. 5 This is evidence of the righteous judgment of God, so that you may be considered worthy of the kingdom of God, for which indeed you are suffering.

(6 For after all, it is right in the sight of God to pay back
trouble to those who trouble you, 7 and relief to you who suffer
trouble along with us. At the revelation of the Lord Yeshua
from heaven with His mighty angels 8 in flaming fire,[2] He will
command judgment on those who do not know God and do not
heed the Good News of our Lord Yeshua.[3] 9 They will pay the
price of eternal ruin, away from the presence of the Lord and
the glory of His power[4]—10 on that Day when He comes to be
glorified among His kedoshim and marveled at by all who have
believed,[5] because our testimony to you was believed.) 11 With
this in mind, we pray for you constantly, that our God may
consider you worthy of the calling and fulfill with power every
good desire and work of faith, 12 so the name of our Lord
Yeshua may be glorified in you, and you in Him, in keeping with
the grace of our God and the Lord Yeshua the Messiah.

The Man of Lawlessness

2 Thessalonians 2 **1** Now we ask you, brothers and sisters,
concerning the coming of our Lord Yeshua the Messiah and our
gathering together to Him, **2** not to get shaken out of your mind
or disturbed—either by a spirit or a word or a letter as if
through us—as though the Day of the Lord[6] has come. **3** Let no
one deceive you in any way, for the Day will not come unless
the rebellion comes first and the man of lawlessness is
revealed, the one destined to be destroyed.[7] **4** He opposes and
exalts himself above every so-called god or object of worship,
so that he sits in the Temple of God, proclaiming himself that
he is God.[8]

5 Don't you remember that when I was still with you I was
telling you these things? **6** And you know what now holds back,
for him to be revealed in his own time. **7** For the mystery of
lawlessness is already operating; only there is one who holds
back just now, until he is taken out of the way. **8** Then the
lawless one will be revealed. The Lord Yeshua will slay him
with the breath of His mouth and wipe him out with the
appearance of His coming.[9] **9** The coming of the lawless one is
connected to the activity of satan, with all power and signs and
false wonders, **10** and with every kind of wicked deception
toward those who are perishing. They perish because they did
not accept the love of the truth so as to be saved. **11** For this
reason God sends them a delusional force, to lead them to
believe what is false,[10] **12** so that they may be judged—all those
who did not believe the truth but delighted in wickedness.[11]

Firstfruits of Salvation

13 But we should always give thanks to God for you, brothers
and sisters loved by the Lord, because God chose you as
firstfruits for salvation[12] through sanctification by the Ruach
and belief in the truth. 14 He called you to this salvation through
our proclaiming the Good News, for you to gain the glory of our
Lord Yeshua the Messiah. 15 So then, brothers and sisters,
stand firm and hold on to the traditions which you were taught,
whether by word of mouth or by our letter.
16 Now may our Lord Yeshua the Messiah Himself and God
our Father, who loved us and by grace gave us eternal comfort
and good hope, 17 comfort and strengthen your hearts in every
good deed and word.

2 Thessalonians 3 [1] Finally, brothers and sisters, pray for us that the word of the Lord may spread quickly and be glorified—just as it is with you. [2] Also pray that we may be rescued from perverse and evil people, for not all are trustworthy. [3] But the Lord is trustworthy—and He will strengthen and protect you from the evil one. [4] We have confidence in the Lord concerning you, that you are doing and will keep doing what we command. [5] May the Lord direct your hearts into the love of God and into the patience of Messiah.

No Time to Be Lazy

6 Now we command you, brothers and sisters, in the name of
our Lord Yeshua the Messiah, to keep away from every brother
who behaves irresponsibly and not according to the tradition
they received from us. 7 For you yourselves know how you
ought to imitate us, for we did not behave inappropriately
among you. 8 And we did not eat anyone's bread without paying
for it, but worked night and day with labor and hardship, so as
not to burden any of you. 9 It wasn't that we had no right, but
rather to offer ourselves as an example for you to imitate.
10 For even when we were with you, we would give you this
order: if anyone will not work, neither shall he eat. 11 For we
hear that some among you are behaving irresponsibly—not
busy, but busybodies. 12 Now such people we command and
urge in the Lord Messiah Yeshua to work in a quiet demeanor,
so they may eat their own bread. 13 But as for you, brothers, do
not grow weary of doing good.
14 If anyone does not obey our message in this letter, take
special note of him and do not associate with him, so that he
may be put to shame. 15 Yet do not consider him as an enemy,
but warn him as a brother.

Final Words

16 Now may the Lord of shalom Himself give you shalom at all
times and in every way. The Lord be with you all!
17 The greeting is in my own hand—Paul's. It is a sign in every
letter—in this way I write.[13]
18 The grace of our Lord Yeshua the Messiah be with you all.
[14]

1 Timothy

1 | 2 | 3 | 4 | 5 | 6

Greeting

1 Timothy 1 [1] Paul, an emissary of Messiah Yeshua by the
command of God our Savior and Messiah Yeshua, our hope.
[2] To Timothy, a true child in faith:
Grace, mercy, shalom from God the Father and Messiah
Yeshua, our Lord!

Beware of False Teachers

3 As I urged you, when I was leaving for Macedonia, stay in
Ephesus to direct certain people not to pass on different
instruction, 4 or to pay attention to myths and endless
genealogies. These give rise to useless speculations rather than
God's training which is in faithfulness. 5 Now the goal of this
command is love from of a pure heart and a clear conscience
and a genuine faith. 6 Some, having missed the mark, have
turned away to fruitless discussion—7 wanting to be teachers of
Torah, even though they do not understand what they keep
saying or what they so dogmatically assert.
8 But we know that the Torah is good if one uses it
legitimately, 9 knowing that the Torah is not given for a tzaddik
but for the lawless and rebellious, for the ungodly and sinful,
for the unholy and worldly, for those who kill their fathers or
mothers, for murderers, 10 the sexually immoral, homosexuals,
slave-traders, liars, perjurers, and for anything else that
opposes sound teaching—11 in keeping with what was entrusted
to me, the glorious Good News of the blessed God.

Mercy to the Worst of Sinners

12 I thank Messiah Yeshua our Lord, who has strengthened
me, because He considered me faithful, appointing me to
service—13 even though I was formerly a blasphemer, a
persecutor, and a violent man. Yet I was shown mercy because
I had acted ignorantly in unbelief, 14 and the grace of our Lord
overflowed with the faith and love that are in Messiah Yeshua.
15 Trustworthy is the saying and deserving of complete
acceptance: "Messiah Yeshua came into the world to save
sinners"—of whom I am foremost. 16 Yet for this reason I was
shown mercy—so that in me as the foremost, Messiah Yeshua
might demonstrate His complete patience, as an example for
those about to put their trust in Him for eternal life. 17 Now to

the King eternal, immortal, invisible, the only God,[1] be honor and glory forever and ever. Amen.

Fight the Good Fight

18 This charge I entrust to you, Timothy my son, in keeping
with the prophecies once spoken about you, so that by them
you fight the good fight, 19 holding onto faith and a good
conscience. By rejecting these, some have suffered shipwreck
regarding their faith. 20 Among these are Hymenaeus and
Alexander—whom I have handed over to satan to be disciplined
not to blaspheme.

Godliness in Prayer and Worship

1 Timothy 2 **1** Therefore, first of all I urge that requests, prayers,
intercessions, and thanksgiving be made on behalf of all people
—**2** for kings and all who are in authority[2]—so we may live a
peaceful and quiet life in all godliness and respectfulness.
3 This is good and pleasing in the sight of God our Savior. **4** He
desires all men to be saved and come into the knowledge of the
truth.[3] **5** For there is one God[4] and there is one Mediator
between God and men[5]—a human, Messiah Yeshua, **6** who gave
Himself as a ransom for all[6]—the testimony at the proper time.
7 For this I was appointed a herald and an emissary (I am
telling the truth; I am not lying), a teacher of the Gentiles in
faithfulness and truth.

8 So I desire all men to pray everywhere, lifting up holy
hands,[7] without anger and argument. **9** Likewise, women are to
adorn themselves in appropriate clothing with modesty and
sound judgment—not in seductive hairstyles[8] and gold or
pearls or costly clothing, **10** but what is suitable for women
claiming godliness, through good deeds. **11** Let a woman receive
training in a quiet demeanor with complete respect for order.
12 But I do not allow a woman to train or dictate to a man, but
to be in a quiet demeanor. **13** For Adam was formed first, then
Eve.[9] **14** Also Adam was not deceived but the woman—being
deceived, she fell into transgression.[10] **15** Nevertheless, she will
be sustained through childbearing[11]—if they continue in
faithfulness and love and holiness, with sound judgment.

Qualifications for Oversight and Service

1 Timothy 3 1 Trustworthy is the saying: “If any man aspires to the
office of overseer,[12] he desires a good work.” 2 An overseer,
then, must be beyond criticism—the husband of one wife, clear-
minded, self-controlled, respectable, hospitable, able to teach,
3 not addicted to wine, not violent but gentle, peaceable, free
from the love of money, 4 managing his own household well,
keeping his children under control with all respectfulness.
5 (But if someone does not know how to manage his own
household, how will he care for God’s community?) 6 He must
not be a new believer,[13] or he may become puffed up and fall
into the same judgment as the devil. 7 Furthermore, he must
have a good reputation with those outside, so that he will not
fall into disgrace and the devil’s trap.

8 Servant-leaders likewise must be dignified, not double-
speaking, not addicted to much wine, not greedy for dishonest
gain. 9 They must keep hold of the mystery of the faith with a
clear conscience. 10 Also let them first be tested—then let those
who are blameless serve as servant-leaders. 11 Women likewise
must be dignified, not backbiting; clear-minded, trustworthy in
every respect. 12 Let servant-leaders be husbands of one wife,
managing their children and their own households well. 13 For
those who have served well as servant-leaders gain for
themselves a good standing and great confidence in the faith
that is in Messiah Yeshua.

14 These things I write to you, hoping to come to you shortly.
15 But if I delay, I write so you may know how one ought to
conduct himself in the household of God—which is the
community of the living God, a pillar and foundation of truth.
16 Now beyond question, great is the mystery of godliness:

He was revealed in the flesh,
Vindicated in the Spirit,
Seen by angels,
Proclaimed among the nations,

Trusted throughout the world,
Taken up in glory.

Advice to a Young Leader

1 Timothy 4 1 Now the Ruach clearly says that in later times some
will fall away from the faith, following deceitful spirits and
teachings of demons 2 through the hypocrisy of false speakers—
whose own conscience has been seared. 3 They forbid people to
marry; they command people to abstain from foods that God
created for the faithful to share with thanksgiving, having come
to know the truth. 4 For everything created by God is good, and
nothing is to be rejected if it is received with thanksgiving; 5 for
it is sanctified through the word of God and prayer.

6 In pointing out these things to the brothers and sisters, you
will be a good servant of Messiah Yeshua, nourished in the
words of the faith and the sound teaching that you have been
following. 7 But avoid godless myths and old wives' tales;
instead, train yourself in godliness. 8 For physical exercise has
some benefit; but godliness is beneficial for all things, holding
promise for both the present life and the one to come.
9 Trustworthy is the saying and deserving of complete
acceptance 10 (for to this end we work hard and strive): "We
have set our hope on the living God, who is the Savior of all
people, especially those who trust." 11 Insist on these things and
teach them.

12 Let no one look down on your youthfulness, but become an
example of the faithful—in speech, in conduct, in love, in
faithfulness, and in purity. 13 Until I come, devote yourself to
the public reading of Scripture, to encouragement, and to
teaching. 14 Do not neglect the spiritual gift[14] within you, which
was given to you through prophecy with the laying on of hands
of the elders. 15 Practice these things—be absorbed in them, so
that your progress may be clear to all. 16 Give attention to
yourself and your teaching. Persevere in these things, for in
doing so you will save yourself[15] and those who hear you.

Giving Honor in the Community

1 Timothy 5 **1** Never speak harshly to an older man[16] but appeal
to him as a father; to younger men as brothers; **2** older women
as mothers; and younger women as sisters—with complete
purity.

3 Honor widows who are really widows—**4** but if any widow
has children or grandchildren, they must first learn to show
devotion to their own home and give back to their parents, for
this is pleasing before God. **5** Now she who is really a widow
and has been left alone, has put her hope in God and continues
in petitions and prayers night and day. **6** But she who is self-
indulgent is dead even while she lives. **7** Insist on these things,
so that they might be beyond criticism. **8** But if anyone does not
provide for his own, especially those in his own house, he has
denied the faith and is worse than an unbeliever.

9 Let a widow be listed only if she is at least sixty, was the
wife of one husband, **10** well known for good deeds, if she raised
children, if she showed hospitality, if she washed the feet of the
kedoshim, if she helped those in trouble, and if she devoted
herself to every good work.

11 But refuse younger widows; for when their sensual desires
draw them away from the Messiah, they want to get married
—**12** facing judgment because they have set aside their previous
pledge. **13** And at the same time, they also learn to be idle, going
around from house to house—and not just idle, but also
gossipers and busybodies, saying things they should not.
14 Therefore, I want the younger widows to get married, have
children, manage a household, and give no opportunity to the
enemy for slander. **15** For some have already gone astray after
satan. **16** If any woman of faith has widows in need, let her help
them and not let the community be burdened, so it may help
the real widows.

17 The elders who lead well are worthy of honor and
honorarium[17]—especially those who work hard in the word
and teaching. **18** For the Scripture says, “You shall not muzzle

the ox while he is threshing,”[18] and, “The worker is worthy of his wage.”[19] **19** Do not accept an accusation against an elder except on the evidence of two or three witnesses.[20] **20** Correct those who continue sinning in the presence of everyone, so that the rest also may fear.[21]

21 I solemnly charge you—before God and Messiah Yeshua and the chosen angels—to observe these things without taking sides, doing nothing out of favoritism. **22** Do not lay hands on anyone hastily or take part in the sins of others—keep yourself pure. **23** (No longer drink only water, but use a little wine for your stomach and for your frequent ailments.)

24 The sins of some people are obvious, going before them into judgment; but for others, their sins follow. **25** Likewise, good deeds are obvious, and the others cannot stay hidden.

1 Timothy 6 [1] Let all who are under the yoke as slaves consider
their own masters worthy of full respect, so that God’s name
and our teaching may not be slandered. [2] And let those who
have believing masters not disrespect them because they are
brothers, but serve them even more, since those who share in
the benefit are believers and loved. Teach and encourage these
things.

Finding True Riches

3 If anyone passes on a different teaching and does not agree
with sound words, those of our Lord Yeshua the Messiah, and
with the instruction in keeping with godliness, 4 he is prideful,
understanding nothing. Instead he is obsessed with arguments
and disputes about words—out of which come envy, strife,
slander, evil suspicions, 5 and constant friction between people
corrupted in mind and deprived of the truth, who suppose that
godliness is a means of gain.

6 Now godliness with contentment is great gain.[22] 7 For we
brought nothing into this world, So we cannot take anything
out of it.[23] 8 But having food and clothing, with these things we
shall be content.[24] 9 But those who want to be rich fall into
temptation and a trap and many foolish and harmful desires
that plunge men into ruin and destruction.[25] 10 For the love of
money is the root of all kinds of evil—some, longing for it, have
gone astray from the faith and pierced themselves through with
many sorrows.

11 But you, O man of God, flee from these things and pursue
righteousness, godliness, faithfulness, love, perseverance, and
gentleness. 12 Fight the good fight of faith! Take hold of the
eternal life—you were called to it, and you made the good
confession for it in the presence of many witnesses. 13 I charge
you before God who gives life to all things and Messiah Yeshua
who testified the good confession before Pontius Pilate, 14 to
keep this command without spot or blame until the appearing
of our Lord Yeshua the Messiah. 15 This He will reveal in His
own time—the blessed and only Ruler, the King of kings and
the Lord of lords,[26] 16 who alone has immortality, dwelling in
unapproachable light, whom no man has seen or is able to see.
[27] To Him be honor and eternal dominion! Amen.

17 Direct those who are rich in this present age not to be
proud or to fix their hope on the uncertainty of riches,[28] but
rather on God—who richly provides us with everything to

enjoy. 18 Direct them to do good, to be rich in good deeds, to be
generous, sharing, 19 storing up for themselves a good
foundation for the future, so they might take hold of the true
life.

20 O Timothy, guard what has been entrusted to you, turning
away from pointless chatter and the contradictions of so-called
knowledge—21 by professing it, some have missed the mark
concerning the faith.

Grace be with you.

2 Timothy

1 | 2 | 3 | 4

Greeting

2 Timothy 1 1 Paul, an emissary of Messiah Yeshua through the
will of God, according to the promise of life in Messiah Yeshua.
2 To Timothy my beloved child:
Grace, mercy, and shalom from God the Father and Messiah
Yeshua our Lord!

Stir up God's Charisma in You

3 I thank God, whom I serve with a clear conscience as my
forefathers did, when I continually remember you in my
prayers night and day. 4 I remember your tears, and I long to
see you so that I may be filled with joy. 5 I recall the genuine
faithfulness within you, which first lived in your grandmother
Lois and your mother Eunice, and I am sure it is within you as
well. 6 For this reason I remind you to fan into flame the gift[1]
of God, which is in you through the laying on of my hands. 7 For
God has not given us a spirit of timidity but of power and love
and self-discipline.

Suffer with Me—for the Good News!

8 Therefore do not be ashamed of the testimony of our Lord
or of me His prisoner, but share in suffering for the Good News
according to the power of God. 9 He has saved us and called us
with a holy calling—not because of our deeds but because of
His own purpose and grace. This grace was given to us in
Messiah Yeshua before time began, 10 but now has been
revealed through the appearing of our Savior Messiah Yeshua.
Indeed, He nullified the power of death and brought life and
immortality to light through the Good News.

11 For this Good News I was appointed a herald and an
emissary and a teacher. 12 For this reason I also am suffering
these things—but I am not ashamed, for I know in whom I have

trusted and I am convinced He is able to safeguard what I have entrusted to Him until that Day.
13 Keep the standard of sound words you have heard from me,
in the faithfulness and love that are in Messiah Yeshua.
14 Guard the good that has been entrusted to you, through the
Ruach ha-Kodesh who dwells in us.
15 You are aware that everyone in Asia has turned away from
me—including Phygelus and Hermogenes. 16 May the Lord
grant mercy to the household of Onesiphorus, because he often
refreshed me and was not ashamed of my imprisonment. 17 On
the contrary, when he was in Rome he zealously searched for
me and found me. 18 May the Lord grant him to find mercy from
the Lord in that day! You know very well how much he served
in Ephesus.

Disciples from Generation to Generation

2 Timothy 2 1 Therefore, my child, be strengthened in the grace
that is in Messiah Yeshua. 2 And what you have heard from me
among many witnesses, entrust to faithful people who will be
capable to teach others also. 3 Suffer hardship with me, as a
good soldier of Messiah Yeshua. 4 No one serving as a soldier
entangles himself in the activities of everyday life, so that he
might please the one who enlisted him. 5 Also, if anyone
competes as an athlete, he is not crowned victorious unless he
competes according to the rules. 6 The hard-working farmer
ought to receive the first share of the crops. 7 Consider what I
am saying, for the Lord will give you understanding in
everything.
8 Remember Yeshua the Messiah, raised from the dead, from
the seed of David—according to my Good News. 9 For this I
suffer hardship as a criminal, even to the point of chains—
though the word of God is not chained. 10 Therefore I endure
everything for the sake of the chosen, so they might obtain the
salvation that is in Messiah Yeshua with eternal glory.
11 Trustworthy is the saying:

If we died with Him,
we will also live with Him;
12 if we endure, we will also reign with Him;
if we deny Him, He will also deny us;
13 if we are faithless, He remains faithful,
for He cannot deny Himself.

A Workman with the Word

14 Remind them of these things and solemnly charge them
before God not to quarrel about words, which is useless—to the
ruin of those who are listening. 15 Make every effort to present
yourself before God as tried and true, as an unashamed worker
cutting a straight path with the word of truth.[2] 16 But avoid
godless chatter, for it will lead to further ungodliness 17 and
their words will spread like cancer. Among them are
Hymeneaus and Philetus—18 men who have missed the mark
concerning the truth, saying that the resurrection has already
taken place. They are overturning the faith of some.
19 Nevertheless, the firm foundation of God stands, having this
seal: “The Lord knows those who are His,”[3] and, “Let everyone
who names the name of the Lord keep away from
unrighteousness.”[4] 20 Now in a great house there are not only
vessels of gold and silver, but also of wood and clay—some for
honor and some for common use. 21 Therefore, if anyone
cleanses himself from these, he will be a vessel for honor—
sanctified, useful to the Master, prepared for every good work.
22 Now flee from youthful desires; instead, pursue
righteousness, faithfulness, love, and shalom, with those who
call on the Lord from a pure heart. 23 But avoid foolish and
ignorant disputes, knowing that they produce quarrels. 24 The
Lord’s slave must not be quarrelsome, but be kind to all, able
to teach, tolerant. 25 Let him give guidance with humility to
those who are in opposition—perhaps God may grant them a
change of mind, leading to the knowledge of truth. 26 Then they
may regain their senses and escape the devil’s snare, in which
they had been held captive by him to do his will.

Opposition in the Last Days

2 Timothy 3 **1** But understand this, that in the last days[5] hard
times will come—**2** for people will be lovers of self, lovers of
money, boastful, arrogant, blasphemers, disobedient to
parents, ungrateful, unholy, **3** hardhearted, unforgiving,
backbiting, without self-control, brutal, hating what is good,
4 treacherous, reckless, conceited, lovers of pleasure rather
than lovers of God, **5** holding to an outward form of godliness
but denying its power. Avoid these people! **6** For among these
are those who slip into households and deceive weak women
weighed down with sins, led away by various desires, **7** always
learning yet never able to come to the knowledge of truth.
8 Just as Jannes and Jambres opposed Moses,[6] so do these
people oppose the truth, men corrupted in mind and worthless
concerning the faith. **9** But these people will not make any more
progress—for their folly, like that of Jannes and Jambres, will
be obvious to everyone.

10 You, however, closely followed my teaching, manner of life,
purpose, faithfulness, patience, love, perseverance—**11** as well
as persecutions and sufferings that happened to me in Antioch,
Iconium, and Lystra. What persecutions I endured! And the
Lord rescued me from them all! **12** Indeed, all who desire to live
a godly life in Messiah Yeshua will be persecuted. **13** But evil
men and imposters will go from bad to worse, deceiving and
being deceived.

All Scripture Equips God's People

14 You, however, continue in what you have learned and what
you have become convinced of. For you know from whom you
have learned, **15** and that from childhood you have known the
sacred writings that are able to make you wise, leading to
salvation through trusting in Messiah Yeshua. **16** All Scripture is
inspired by God[7] and useful for teaching, for reproof, for
restoration, and for training in righteousness, **17** so that the

person belonging to God may be capable, fully equipped for every good deed.

2 Timothy 4 1 I solemnly charge you—in the presence of God and
Messiah Yeshua, who is about to judge the living and the dead
at His appearing and His Kingdom—2 proclaim the Word! Be
ready when it is convenient or inconvenient.[8] Confront,
rebuke, encourage—with complete patience and instruction.
3 For the time will come when they will not put up with sound
instruction, but they will pile up for themselves teachers in
keeping with their own desires, to have their ears tickled. 4 And
they will turn away from hearing the truth and wander off to
myths. 5 You, however, keep a clear mind in all things,
withstand hardship, do the work of proclaiming the Good
News, and fulfill your service.

Finishing the Fight, Receiving the Crown

6 For I am already being poured out like a drink offering, and
the time of my departure has come. 7 I have fought the good
fight, I have finished the course, I have kept the faith. 8 In the
future there is reserved for me a crown of righteousness, which
the Lord, the righteous Judge, will award to me on that day—
and not to me only, but also to everyone who has longed for His
appearing.

9 Do all you can to come to me quickly—10 for Demas, having
loved this world, has deserted me and gone to Thessolonica;
Crescens has gone to Galatia, and Titus to Dalmatia. 11 Luke is
the only one with me. Get Mark and bring him with you, for he
is useful to me for service. 12 I have sent Tychius to Ephesus.
13 When you come, bring the cloak which I left with Carpus in
Troas, along with the scrolls, and especially the parchments.
14 Alexander the coppersmith did me much harm—the Lord will
repay him according to his deeds. 15 Be on guard against him
too, for he vehemently opposed our message.

16 At my first defense, no one stood by me; instead, they all
deserted me—may it not be counted against them! 17 But the
Lord stood by me and strengthened me, so that through me the
message might be proclaimed in full measure, and all the
nations might hear—and I was rescued from the lion’s mouth![9]

18 The Lord will rescue me from every evil deed and will deliver me safely into His heavenly Kingdom. To Him be the glory forever and ever. Amen.

Final Greetings

19 Greet Prisca and Aquila, and the household of Onesiphorus.
20 Erastus stayed in Corinth, and I left Trophimus sick in
Miletus. 21 Do all you can to come before winter. Eubulus sends
you greetings, as do Pudens, Linus, Claudia, and all the
brothers and sisters. 22 The Lord be with your spirit. Grace be
with you.

Titus

1 | 2 | 3

Greetings

Titus 1 **1** Paul, a slave of God and an emissary of Messiah
Yeshua, for the faith of God's chosen and the knowledge of
truth that is in keeping with godliness, **2** based on the hope of
eternal life. God—who cannot lie[1]—promised this before the
beginning of time. **3** But in His own time He made His message
known, through a proclamation with which I was entrusted, by
the command of God our Savior.

4 To Titus, a true child of our common faith:

Grace and shalom from God the Father and Messiah Yeshua,
our Savior!

Setting the Community in Order

5 The reason I left you in Crete was so that you would set in
order the things that remain and appoint elders in every city as
I directed you—6 if anyone is blameless, the husband of one
wife, having children of faith with no charge of wild living or
rebellion. 7 For the overseer must be blameless as God's
administrator—not arrogant, not quick-tempered, not addicted
to wine, not violent, not greedy for dishonest gain. 8 Rather he
must be hospitable, loving what is good, self-controlled,
upright, devout, disciplined. 9 He must hold firmly to the
trustworthy message in keeping with the teaching, so he can
both encourage by instruction that is sound and convict those
who speak against it.

10 For there are many who are rebellious, vain talkers and
deceivers, especially those from the circumcision. 11 They must
be silenced—those who upset entire households by teaching
what they should not, for the sake of dishonest gain. 12 One of
them, one of their own prophets, said, "Cretans are always
liars, evil beasts, lazy gluttons." 13 This testimony is true. For
this reason rebuke them sharply, so they might be sound in the
faith, 14 not paying attention to Judaic myths and commands of
men who turn away from the truth. 15 To the pure all things are
pure; but to those who are defiled and unbelieving, nothing is
pure. Both their mind and conscience are defiled. 16 They claim
to know God but their deeds deny Him. They are despicable
and disobedient and worthless for any good deed.

Advice for Behavior in Community

Titus 2 [1] But as for you, speak things that are fitting for sound
instruction. [2] Older men are to be clear-minded, dignified, self-
controlled, sound in faith, in love, in patience. [3] Likewise, older
women are to be sanctified in demeanor—not backbiting or
enslaved to much wine. Let them be teachers of what is good,
[4] so that they may train the young women to love their
husbands, to love their children, [5] to be self-controlled, pure,
managing their household, kind, submitted to their own
husbands, so that God's word may not be dishonored.

[6] Likewise urge the younger men to be self-controlled, [7] in all
things showing yourself to be an example of good deeds—
integrity in instruction, dignity, [8] sound speech beyond
criticism—so that an opponent may be put to shame, having
nothing bad to say about us.

[9] Urge slaves to submit themselves to their own masters in all
things, well-pleasing and not back-talking, [10] not stealing but
showing all good faithfulness, so that they may do credit to the
teaching about God our Savior in everything.

[11] For the grace of God has appeared, bringing salvation to all
men, [12] training us to deny ungodliness and worldly desires and
to live in a manner that is self-controlled and righteous and
godly in the present age. [13] We wait for the blessed hope and
appearance of the glory of our great God and Savior, Messiah
Yeshua. [14] He gave Himself for us so that He might redeem us
from every lawless deed and so that He might purify for
Himself a chosen people, zealous for good deeds.[2] [15] So
communicate these things, and encourage and correct with
complete authority. Let no one look down on you.

Be Ready for Good Deeds

Titus 3 1 Remind the people to be submitted to rulers and
authorities, to be obedient, to be ready for every good deed,
2 to slander no one, without fighting, gentle, showing every
courtesy to all people. 3 For we also once were foolish,
disobedient, deluded, enslaved to various desires and
pleasures, spending our lives in malice and envy, hateful and
hating one another.

4 But when the kindness of God our Savior and His love
for mankind appeared— 5 not by deeds of
righteousness which we had done ourselves,
but because of His mercy—
He saved us through the mikveh of rebirth
and renewing of the Ruach ha-Kodesh, 6 whom He
abundantly poured out on us through Messiah
Yeshua our Savior, 7 so that being set right by His
grace, we might become heirs
with the confident hope of eternal life!

8 Trustworthy is the saying, and I want you to insist on these
things, so that those who have put their trust in God may be
careful to devote themselves to good deeds. These things are
good and beneficial for people.
9 But avoid foolish controversies and genealogies and strife
and disputes about Torah, for they are unprofitable and
useless. 10 Dismiss a quarrelsome person after a first and
second warning, 11 knowing that such a person is twisted and is
sinning—he is self-condemned.

Final Words

12 When I send Artemas or Tychicus to you, hurry to come to
me in Nicopolis, for I have decided to winter there. 13 Send
Zenas the lawyer and Apollos on their journey with great care,
so that nothing is lacking for them. 14 And let our people learn
to devote themselves to doing mitzvot to meet urgent needs, so
they will not be unfruitful.

15 All who are with me greet you. Greet those who love us in
the faith. Grace be with you all.

Philemon

Greetings to a House Group

1 Paul, a prisoner of Messiah Yeshua, and Timothy our
brother, to Philemon our beloved and fellow worker.
2 To Apphia our sister, to Archippus our fellow soldier, and to
the community that meets in your house:
3 Grace to you and shalom from God our Father and the Lord
Messiah Yeshua!

Thanks for Love and Comfort

4 I thank my God always when mentioning you in my prayers,
5 hearing of your love and the trust you have toward the Lord
Yeshua and all the kedoshim. 6 May the fellowship of your faith
become effective, with the recognition of all the good that is
ours in Messiah. 7 For I've received much joy and comfort in
your love, brother, because the hearts of the kedoshim have
been refreshed through you.

Request for Philemon's Runaway

8 Therefore, though I have plenty of boldness in Messiah to
order you to do what's right, 9 yet for love's sake I appeal to
you instead. I, Paul, am an old man and now also a prisoner
belonging to Messiah Yeshua. 10 I beg you for my child
Onesimus—for whom I became a spiritual father while in
chains. 11 He once was useless to you, but now is useful both to
you and me. 12 I sent him back to you—he is my very heart. 13 I
really wanted to keep him with me, so that on your behalf he
might serve me while I am in chains for the Good News. 14 But I
didn't want to do anything without your consent, so that your
goodness wouldn't be by force but by free will.

15 For perhaps he was separated from you for a while in order
that you might have him back forever, 16 no longer as a slave
but more than a slave—as a beloved brother, especially to me
but even more so to you, both in the flesh and in the Lord.

17 So if you consider me a partner, welcome him as you would
welcome me. 18 But if he has done you any wrong or owes you
anything, charge that to my account. 19 I, Paul, am writing this
with my own hand: I will repay. (Not to mention that you owe
me your very self.) 20 Yes, brother, let me have some benefit
from you in the Lord. Refresh my heart in Messiah.

Added Request and Farewell

21 Having confidence in your obedience, I write to you,
knowing that you will do even more than what I say. 22 At the
same time also, prepare a guest room for me—for I hope that
through your prayers I will be given back to you. 23 Epaphras,
my fellow prisoner in Messiah Yeshua, greets you. 24 So do
Mark, Aristarchus, Demas, and Luke, my fellow workers. 25 May
the grace of our Lord Messiah Yeshua be with your spirit.
Amen.

Hebrews

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13

Superiority of the Son

Hebrews 1 1 At many times and in many ways, God spoke long
ago to the fathers through the prophets. 2 In these last days He
has spoken to us through a Son,[1] whom He appointed heir of
all things and through whom He created the universe. 3 This
Son is the radiance of His glory and the imprint of His being,
upholding all things by His powerful word.[2] When He had
made purification for our sins, He sat down at the right hand of
the Majesty on high.[3] 4 Thus He became as far above the
angels as the name He has inherited is more excellent than
theirs.

5 For to which of the angels did God ever say, "You are My
Son.

Today I have become Your Father"?[4]

And again,

"I will be to Him a Father,

and He will be to Me a Son"?[5]

6 And again, when He brings the firstborn into the world, He
says, "Let all the angels of God worship Him."[6]

7 And regarding the angels He says, "He makes His angels
winds,

and His servants a flame of fire."[7]

8 But regarding the Son He says, "Your throne, O God, is
forever and ever,

and a scepter of uprightness is the scepter of Your
Kingdom.

9 You have loved righteousness and hated lawlessness;
therefore God, Your God, has anointed You with the
oil of gladness above Your companions."[8]

10 And, "In the beginning, ADONAI, You laid the foundation of
the earth,

and the heavens are the works of Your hands.

11 They shall pass away, but You remain.
And they will all wear out like clothing.[9]
12 And like a robe You will roll them up, and like
clothing they will be changed;
but You are the same,
and Your years shall never end.”[10]

13 But to which of the angels has He ever said, “Sit at My right hand,
until I make Your enemies a footstool[11]
for Your feet”?[12]

14 Are they not all ministering spirits, sent out for service to those about to inherit salvation?

Warning Not to Drift Away

Hebrews 2 [1] For this reason it is necessary for us to pay
especially close attention to what we have heard, so that we do
not drift away. [2] For if the word spoken through angels proved
to be firm, and every violation and disobedience received a just
payback, [3] how shall we escape if we neglect so great a
salvation? It was first spoken through the Lord and confirmed
to us by those who heard. [4] At the same time, God was
testifying by signs and wonders and various miracles and gifts
of the Ruach ha-Kodesh, according to His will.

Yeshua Greater than Angels

[5] For it is not to angels that God has subjected the olam ha-ba
—about which we speak. [6] But somewhere someone has
testified, saying,

> "What is man, that You are mindful of him,
> or the son of man, that You care for him?
> [7] For a little while, You made him
> lower than the angels.
> You crowned him with glory and honor.
> [8] You put all things in subjection
> underneath his feet."[13]

For when He put all things in subjection to him, He left
nothing outside his control. But for now we do not yet see all
things subjected to him. [9] But we see One who was made for a
little while lower than the angels—namely, Yeshua. He is now
crowned with glory and honor, because of the death He
suffered so that, by the grace of God, He might taste death for
everyone.

[10] For it was fitting for God—for whom and through whom all
things exist—in leading many sons to glory, to perfect through
sufferings the initiator of their salvation. [11] For both He who

sanctifies and those being sanctified are all from one—so He is not ashamed to call them brothers and sisters,[14] 12 saying,

> “I will proclaim Your name
> to My brothers and sisters.
> In the midst of the congregation
> I will sing praise to You.”[15]

13 And again,

> “I will put My trust in Him.”[16]

And again,

> “Here am I and the children God has given Me.”[17]

14 Therefore, since the children share in flesh and blood, He Himself likewise shared the same humanity—so that through death He might break the power of the one who had the power of death (that is, the devil) 15 and free those who by fear of death were in bondage all their lives. 16 For surely He is not concerned about angels, but about the seed of Abraham.
17 Therefore He had to be made like His brothers in all things, so He might become a merciful and faithful Kohen Gadol in matters relating to God, to make atonement for the sins of the people.[18] 18 Because He Himself suffered when put to the test, He is able to help those being tested.

Yeshua Greater than Moses

Hebrews 3 1 Therefore, holy brothers and sisters, partners in a
heavenly calling, take notice of Yeshua—the Emissary and
Kohen Gadol we affirm. 2 He was faithful to the One who
appointed Him in His house—as was Moses also.[19] 3 For He
has been considered worthy of more glory than Moses, even as
the builder of the house has more honor than the house. 4 For
every house is built by someone, but the builder of all things is
God. 5 Now Moses surely was faithful in all God's house as a
servant, for a witness of things to be spoken later. 6 But
Messiah, as Son, is over God's house—and we are His house, if
we hold firm to our boldness and what we are proud to hope.

Listen and Obey, or Harden and Fall Away

7 Therefore, just as the Ruach ha-Kodesh says,

"Today if you hear His voice,
8 do not harden your hearts
as in the rebellion,[20]
on the day of testing[21] in the wilderness.
9 There your fathers put Me to the test,
though they saw My works for forty years.
10 Therefore I was provoked by this generation,
and I said, 'They always go astray in their heart,
and they have not known My ways.'
11 As I swore in my wrath,
'They shall not enter My rest.'"[22]

12 Take care, brothers and sisters, that none of you has an evil
heart of unbelief that falls away from the living God. 13 But
encourage one another day by day—as long as it is called
"Today"—so that none of you may be hardened by the
deceitfulness of sin. 14 For we have become partners of

Messiah, if we hold our original conviction firm until the end.
15 As it is said,

> “Today if you hear His voice,
> do not harden your hearts as in the rebellion.”[23]

16 Now which ones heard and rebelled? Indeed, was it not all who came out of Egypt with Moses? 17 And with whom was He provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18 And to whom did He swear that they would not enter His rest? Was it not to those who were disobedient? 19 So we see that they were not able to enter in because of lack of trust.

Make Every Effort to Enter God's Rest

Hebrews 4 1 Let us fear then! Though a promise of entering His
rest is left open, some of you would seem to have fallen short.
2 For we also have had Good News proclaimed to us, just as
they did. But the word they heard did not help them, because
they were not unified with those who listened in faith. 3 For we
who have trusted are entering into that rest. It is just as God
has said,

> "So in My wrath I swore,
> 'They shall never enter My rest,'"[24]

even though His works were finished since the foundation of
the world. 4 For somewhere He has spoken about the seventh
day in this way: "And God rested on the seventh day from all
His works,"[25] 5 and again in this passage:

> "They shall never enter My rest."[26]

6 So then it remains for some to enter into it; yet those who
formerly had Good News proclaimed to them did not enter
because of disobedience. 7 Again, God appoints a certain day
—"Today"—saying through David after so long a time, just as it
has been said before,

> "Today, if you hear His voice,
> do not harden your hearts."[27]

8 For if Joshua had given them rest, God would not have
spoken of another day later on. 9 So there remains a Shabbat
rest for the people of God. 10 For the one who has entered God's
rest has also ceased from his own work, just as God did from
His.
11 Let us, therefore, make every effort to enter that rest, so
that no one may fall through the same pattern of disobedience.
12 For the word of God is living and active and sharper than any

two-edged sword—piercing right through to a separation of soul and spirit, joints and marrow, and able to judge the thoughts and intentions of the heart. **13** No creature is hidden from Him, but all are naked and exposed to the eyes of Him to whom we must give account.[28]

Yeshua, Our Compassionate *Kohen Gadol*

14 Therefore, since we have a great Kohen Gadol who has passed through the heavens, Yeshua Ben-Elohim, let us hold firmly to our confessed allegiance. **15** For we do not have a kohen gadol who is unable to sympathize with our weaknesses, but One who has been tempted in all the same ways—yet without sin. **16** Therefore let us draw near to the throne of grace with boldness, so that we may receive mercy and find grace for help in time of need.

Hebrews 5 1 For every kohen gadol taken from among men is
appointed to act on behalf of people in matters relating to God,
[29] so that he may offer gifts and sacrifices for sins. 2 He is able
to empathize with the ignorant and deluded, since he himself
also is subject to weakness. 3 For this reason he has to make
offerings for sins—just as for the people, so also for himself.[30]
4 And no one takes this honor for himself, but only when he is
called by God, as Aaron was.[31]

5 So also Messiah did not glorify Himself to be made Kohen
Gadol; rather, it was God who said to Him, "You are My Son;
today I have become Your Father."[32]
6 And He says in a different passage, "You are a kohen
forever, according to the order of Melchizedek."[33]

7 In the days of His life on earth,[34] Yeshua offered up both
prayers and pleas, with loud crying and tears, to the One able
to save Him from death; and He was heard because of His
reverence. 8 Though He was a Son, He learned obedience from
what He suffered. 9 And once made perfect, He became the
source of eternal salvation to all who obey Him—10 called by
God Kohen Gadol "according to the order of Melchizedek."[35]

**Moving on to Maturity 11 About this subject there is much for us to
say, and it is hard to explain since you have become sluggish in
hearing. 12 For although you ought to be teachers by this time, again
you need someone to teach you the basics of God's sayings. You have
come to need milk, not solid food. 13 For anyone living on milk is
inexperienced with the teaching about righteousness—he is an
infant.[36] 14 But solid food is for the mature, who through practice
have their senses trained to discern both good and evil.**

Hebrews 6 1 Therefore leaving the basic teaching of the Messiah,
let us move on toward maturity—not laying again a foundation
of repentance from dead works and of trust in God, 2 of
teaching about immersions, laying on of hands, resurrection of
the dead, and eternal judgment. 3 Now this we will do, if God
permits.

4 For it is impossible for those who once were enlightened—
having tasted of the heavenly gift and become partakers of the
Ruach ha-Kodesh, 5 and having tasted the good word of God
and the powers of the olam ha-ba, 6 and then having fallen
away—to renew again to repentance, since they are again
crucifying Ben-Elohim for themselves and publicly disgracing
Him. 7 For the earth—having soaked up the rain frequently
falling on it—brings forth vegetation[37] useful to those for
whom it is farmed; and it shares in God's blessing. 8 But if it
produces thorns and thistles, it is worthless and near to being
cursed—its end is to be burned over.[38]

9 But even though we speak like this, loved ones, concerning
you we are convinced of better things[39]—things coming with
salvation. 10 For God is not unjust so as to forget your work and
the love that you showed for His name, in having served and
continuing to serve the kedoshim. 11 But we long for each of you
to show the same eagerness for the certainty of hope to the
very end—12 so you will not be sluggish,[40] but imitators of
those inheriting the promises through trust and perseverance.

The Promise and the Oath

13 Now when God made His promise to Abraham—since He
could swear by no one greater, He swore by Himself, 14 saying,
“Surely I will bless you, and surely I will multiply you.”[41] 15 And
so after waiting patiently, Abraham reached the promise.[42]
16 For people swear by someone greater; and the oath, as
confirmation, is an end to all their disputing. 17 In the same way
God, determining to point out more clearly to the heirs of the
promise the unchanging nature of His purpose, guaranteed it
with an oath. 18 So by two unchangeable things, in which it is
impossible for God to lie,[43] we who have fled for refuge might
have strong encouragement to take hold of the hope set before
us. 19 We have this hope as an anchor of the soul, both firm and
steady—a hope that enters the inner place behind the curtain.
[44] 20 Yeshua has entered there as a forerunner on our behalf,
having become Kohen Gadol “forever, according to the order of
Melchizedek.”[45]

Melchizedek, a *Kohen* Forever

Hebrews 7 1 For this Melchizedek was king of Salem, kohen of
God Most High. He met Abraham returning from the defeat of
the kings and blessed him,[46] 2 and to him Abraham
apportioned a tenth of everything. First, by the translation of
his name, he is “King of Righteousness”[47]; and then also King
of Salem, which is “King of Shalom.” 3 Without father, without
mother, without genealogy, having neither beginning of days
nor end of life but made like Ben-Elohim, he remains a kohen
for all time.

4 Now see how great this man is! Even Abraham the patriarch
gave him a tenth out of the plunder. 5 Indeed, those sons of Levi
who receive the priesthood have, according to Torah, a
command to collect a tithe from the people[48]—that is, from
their kin, although they have come out of the loins of Abraham.
6 But this one—who did not have their genealogy—has collected
tithes from Abraham and has blessed him, the one holding the
promises. 7 Now it is beyond dispute that the lesser is blessed
by the greater. 8 In one case, dying men receive tithes; but in
the other, one about whom it is testified that he lives on.
9 Through Abraham even Levi, the one receiving tithes, has
paid the tithe, so to speak—10 for he was still in his father’s
loins when Melchizedek met him.

Yeshua, Our *Kohen Gadol* Forever

**11 Now if perfection was through
the Levitical priesthood (for based on it the people had been given
the *Torah*[49]), what further need was there for a different *kohen* to
arise—designated according to the order of Melchizedek, not
according to the order of Aaron? 12 For whenever the priesthood is
altered, out of necessity an alteration[50] of law also takes place.
13 For the one about whom these things are said belongs to another
tribe, from which no one has officiated at the altar. 14 For it is clear
that our Lord has sprung forth[51] from Judah—concerning this tribe,
Moses said nothing about *kohanim*. 15 And it is even more evident, if**

another *kohen* arises like Melchizedek—[16] one made not by virtue of a *Torah* requirement of physical descent,[52] but by virtue of the power of an indestructible life. [17] For it is testified, "You are a *kohen* forever, according to the order of Melchizedek."[53]

[18] For on the one hand, a former requirement is set aside
because of its weakness and ineffectiveness—[19] for Torah made
nothing perfect. But on the other hand, a better hope is
introduced, through which we draw near to God.
[20] Moreover, it was not without a sworn oath. (Others indeed
have become kohanim without a sworn oath, [21] but He with an
oath—sworn by the One who said to Him, "ADONAI has sworn
and will not change His mind, 'You are a kohen forever.'"[54])
[22] How much more then has Yeshua become the guarantee of a
better covenant.
[23] Now on the one hand, many have become kohanim, who
through death are prevented from continuing in office.[55] [24] But
on the other hand, the One who does remain forever has a
permanent priesthood. [25] Therefore He is also able to save
completely those who draw near to God through Him, always
living to make intercession for them.
[26] For such a Kohen Gadol was fitting for us: holy, guiltless,
undefiled, separated from sinners, and exalted above the
heavens. [27] He has no need to offer up sacrifices day by day like
those other kohanim g'dolim—first for their own sins and then
for the sins of the people.[56] For when He offered up Himself,
He did this once for all. [28] For the Torah appoints as kohanim
g'dolim men who have weakness; but the word of the oath,[57]
which came after the Torah, appoints a Son—made perfect
forever.

Yeshua, Mediator of a Better Covenant

Hebrews 8 **1** Now here is the main point being said. We do have such a Kohen Gadol, who has taken His seat at the right hand[58] of the throne of the Majesty in the heavens. **2** He is a priestly attendant of the Holies and the true Tent—which ADONAI set up, not man. **3** For every kohen gadol is appointed to offer both gifts and sacrifices, so it is necessary for this One also to have something to offer.[59] **4** Now if He were on earth, He would not be a kohen at all, since there are those who offer the gifts according to the Torah. **5** They offer service in a replica[60] and foreshadower of the heavenlies—one that is just as Moses was instructed by God when he was about to complete the tabernacle. For He says, "See that you make everything according to the design that was shown to you on the mountain."[61] **6** But now Yeshua has obtained a more excellent ministry, insofar as He is the mediator of a better covenant which has been enacted on better promises.

7 For if that first one had been faultless, there would not have been discourse seeking a second. **8** For finding fault with them, He says, "Behold, days are coming,

says ADONAI, when I will inaugurate a new covenant

with the house of Israel
and with the house of Judah.
9 It will not be like the covenant I made with their fathers
on the day when I took them by the hand to lead them out of the land of Egypt.
For they did not remain in My covenant, and I did not care for them, says ADONAI.
10 For this is the covenant that I will make with the house of Israel
after those days, says ADONAI.
I will put My Torah into their mind, and upon their hearts I will write it.
And I will be their God,
and they shall be My people.[62]
11 And no more will they teach, each one his fellow citizen
and each one his brother, saying,
'Know ADONAI,'
because all will know Me,
from the least of them to the greatest.
12 For I will be merciful toward their iniquities, and their sins I will remember no more."[63]
13 In saying "new," He has treated the first as old; but what is being made old and aging is close to vanishing.

Messiah Enters the Heavenly Holies

Hebrews 9 1 Now even the first one had regulations for worship
and the earthly sanctuary.[64] 2 For a tent was prepared: in the
outer[65] part were the menorah, the table, and the presentation
of the bread[66]—this is called the Holy Place. 3 Beyond the
second curtain[67] was a dwelling called the Holy of Holies.[68]
4 It held a golden altar of incense and the ark of the covenant,
completely covered with gold. In the ark was a golden jar
holding the manna, Aaron's rod that budded, and the tablets of
the covenant[69]—5 and above it, cherubim of glory
overshadowing the mercy seat.[70] But it is not now possible to
speak in detail about these things.

6 Now with these things prepared this way, the kohanim do
continually enter into the outer tent[71]

while completing the services; 7 but into the
inner,[72]

once a year, the kohen gadol alone[73]—and not
without blood which he offers for himself and for
the unintentional sins[74] of the people. 8 By this
the Ruach ha-Kodesh makes clear that the way
into the Holies has not yet been revealed while
the first tent is still standing. 9 It is a symbol for
the present time. Accordingly, gifts and
sacrifices are being offered that cannot make
the worshiper perfect with respect to
conscience. 10 These relate only to food and drink
and various washings[75]—regulations for the
body imposed until a time of setting things
straight.

11 But when Messiah appeared as Kohen Gadol of the good
things that have now come, passing through the greater and
more perfect Tent not made with hands (that is to say not of
this creation), 12 He entered into the Holies once for all—not by
the blood of goats and calves but by His own blood, having
obtained eternal redemption. 13 For if the blood of goats and

bulls[76] and the ashes of a heifer sprinkling those who have been defiled[77] sanctify for the cleansing of the flesh, 14 how much more will the blood of Messiah—who through the eternal Spirit offered Himself without blemish to God—cleanse our[78] conscience from dead works to serve the living God?

15 For this reason He is the mediator of a new covenant,[79] in order that those called may receive the promised eternal inheritance—since a death has taken place that redeems them from violations under the first covenant. 16 For where there is a covenant, the death of the one who made it must be established.[80] 17 For a covenant is secured upon the basis of dead bodies, since it has no strength as long as the one who made it lives. 18 That is why not even the first covenant was inaugurated without blood. 19 For when every commandment had been spoken by Moses to all the people according to the Torah, he took the blood of the calves and goats, with water and scarlet wool and hyssop, and he sprinkled both the book itself and all the people. 20 He said, “This is the blood of the covenant which God commanded you.”[81] 21 And in the same way, he sprinkled the tabernacle and all the vessels of the ministry with the blood.[82] 22 And nearly everything is purified in blood according to the Torah, and apart from the shedding of blood there is no forgiveness.[83]

23 Therefore it was necessary for the replicas of these heavenly things to be purified with these sacrifices—but the heavenly things themselves with better sacrifices than these. 24 For Messiah did not enter into Holies made with hands—counterparts of the true things—but into heaven itself, now to appear in God’s presence on our behalf. 25 And He did not offer Himself again and again—as the kohen gadol enters into the Holy of Holies year after year with blood that is not his own. 26 For then He would have needed to suffer again and again from the foundation of the world. But as it is, He has been revealed once and for all at the close of the ages—to put away sin by the sacrifice of Himself. 27 And just as it is appointed for men to die once, and after this judgment,[84] 28 so also Messiah, was offered once to bear the sins of many.[85] He will appear a

second time, apart from sin, to those eagerly awaiting Him for salvation.[86]

Perfect Pardon in the New Covenant

Hebrews 10 1 The Torah has a shadow of the good things to come
—not the form itself of the realities. For this reason it can
never, by means of the same sacrifices they offer constantly
year after year, make perfect those who draw near.
2 Otherwise, would they not have ceased to be offered, since
the worshipers—cleansed once and for all—would no longer
have consciousness of sins? 3 But in these sacrifices is a
reminder of sins year after year—4 for it is impossible for the
blood of bulls and goats to take away sins.
5 So when Messiah comes into the world, He says,

> "Sacrifice and offering You did not desire,
> but a body You prepared for Me.
> 6 In whole burnt offerings and sin offerings
> You did not delight.
> 7 Then I said, 'Behold, I come to do Your will, O God
> (in the scroll of the book it is written of Me).'"[87]

8 After saying above, "Sacrifices and offerings and whole
burnt offerings and sin offerings You did not desire, nor did
You delight in them" (those which are offered according to
Torah), 9 then He said, "Behold, I come to do Your will." He
takes away the first to establish the second. 10 By His will we
have been made holy through the offering of the body of
Messiah Yeshua once for all.
11 Indeed, every kohen stands day by day serving and offering
the same sacrifices again and again, which can never take
away sins.[88] 12 But on the other hand, when this One offered
for all time a single sacrifice for sins, He sat down at the right
hand of God—13 waiting from then on, until His enemies are
made a footstool for His feet.[89] 14 For by one offering He has
perfected forever those being made holy. 15 The Ruach ha-
Kodesh also testifies to us—for after saying,

16 “This is the covenant that I will cut with them:
‘After those days,’ says ADONAI,
‘I will put My Torah upon their hearts,
and upon their minds I will write it,’”[90]
then He says,
17 “I will remember their sins and their lawless deeds no more.”[91]
18 Now where there is removal of these, there is no longer an offering for sin.

Let Us Pray Boldly in God’s Presence

19 Therefore, brothers and sisters, we have boldness to enter into the Holies by the blood of Yeshua. 20 He inaugurated a new and living way for us through the curtain—that is, His flesh.
21 We also have a Kohen Gadol over God’s household.
22 So let us draw near with a true heart in full assurance of faith, with hearts sprinkled clean from an evil conscience and body washed with pure water.
23 Let us hold fast the unwavering confession of hope, for He who promised is faithful.
24 And let us consider how to stir up one another to love and good deeds.
25 And do not neglect our own meetings, as is the habit of some, but encourage one another—and all the more so as you see the Day[92] approaching.
26 For if we keep on sinning willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but only a terrifying expectation of judgment and a fury of fire about to devour the enemies of God.[93] 28 Anyone who rejected the Torah of Moses dies without compassion on the word of two or three witnesses.[94] 29 How much more severe do you think the punishment will be for the one who has trampled Ben-Elohim underfoot, and has regarded as unholy the blood of the covenant by which he was made holy, and has insulted the Spirit of grace? 30 For we know the One who said, “Vengeance is Mine; I will repay,” and again, “ADONAI will judge

His people.”[95] 31 It is a terrifying thing to fall into the hands of
the living God.

Suffering Perfects *Yeshua’s* Followers

32 But remember the former days when, after you were
enlightened, you endured a great struggle with sufferings.
33 Sometimes you were publicly exposed to abuses and
afflictions, and other times you became partners with those
who were treated this way. 34 For you suffered along with the
prisoners and joyfully accepted the plundering of your
possessions, knowing that you have for yourselves a better and
lasting possession. 35 Therefore, do not lose your boldness,
which has great reward. 36 For you need perseverance so that,
after you have done the will of God, you may receive the
promise. 37 For yet

> “in a very little while,[96]
> the Coming One will come,
> and He will not delay.[97]
> 38 But My righteous one shall live by emunah;
> and if he shrinks back,
> My soul takes no pleasure in him.”[98]

39 But we are not among the timid ones on the path to
destruction, but among the faithful ones on the path to the
preservation of the soul.

The Faithful See from Afar

Hebrews 11 [1] Now faith is the substance of things hoped for, the
evidence of realities not seen. [2] For by it the elders received
commendation. [3] By faith we understand that the universe was
created by the word of God, so that what is seen did not come
from anything visible.

[4] By faith Abel offered God a better sacrifice than Cain.
Through faith he was commended as righteous[99] when God
approved of his gifts. And through faith he still speaks,
although he is dead.

[5] By faith Enoch was taken so as not to see death, and he was
not found because God took him.[100] For before he was taken,
he was commended as pleasing to God. [6] Now without faith it is
impossible to please God. For the one who comes to God must
believe that He exists and that He is a rewarder of those who
seek Him.

[7] By faith Noah, when warned about events not yet seen, in
holy fear prepared an ark for the safety of his household.
Through faith he condemned the world and became an heir of
the righteousness that comes by faith.

[8] By faith Abraham obeyed when he was called to go out to a
place he was to receive as an inheritance. He went out, not
knowing where he was going. [9] By faith he migrated to the land
of promise as if it were foreign, dwelling in tents with Isaac and
Jacob—fellow heirs of the same promise. [10] For he was waiting
for the city that has foundations, whose architect and builder is
God.

[11] By faith even Sarah herself received ability to conceive[101]
when she was barren and past the age, since she considered
the One who had made the promise to be faithful. [12] So from
one—and him as good as dead—were fathered offspring as
numerous as the stars of heaven, and as uncountable as the
sand on the seashore.[102]

[13] These all died in faith without receiving the things
promised—but they saw them and welcomed them from afar,

and they confessed that they were strangers and sojourners on the earth.[103] 14 For those who say such things make it clear that they are seeking a homeland. 15 If indeed they had been thinking about where they had come from, they would have had opportunity to return. 16 But as it is, they yearn for a better land —that is, a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

17 By faith Abraham, when he was tested, offered up Isaac. Yes, he who had received the promises was offering up his one and only son—18 the one about whom it was said, "Through Isaac offspring shall be named for you."[104] 19 He reasoned that God was able to raise him up even from the dead—and in a sense, he did receive him back from there.

20 By faith Isaac blessed Jacob and Esau, even concerning things to come. 21 By faith Jacob, as he was dying, blessed each of the sons of Joseph, and he bowed in worship while leaning on the top of his staff. 22 By faith Joseph, when his end was near, made mention of the exodus of Bnei-Yisrael and gave instructions about his bones.

23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was an extraordinary child and they were not afraid of the king's decree. 24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter. 25 Instead he chose to suffer mistreatment along with the people of God, rather than to enjoy the passing pleasures of sin. 26 He considered the disgrace of Messiah[105] as greater riches than the treasures of Egypt—because he was looking ahead to the reward. 27 By faith he left Egypt, not fearing the king's anger—for he persevered as if seeing the One who is invisible. 28 By faith he kept the Passover and the smearing of the blood, so that the destroyer of the firstborn would not touch them. 29 By faith they passed through the Red Sea as if on dry ground. When the Egyptians tried it, they were swallowed up.

30 By faith the walls of Jericho fell down after they were circled for seven days. 31 By faith Rahab the prostitute did not

perish with those who were disobedient, because she welcomed the spies with shalom.

32 And what more shall I say? For time would fail me if I tell of Gideon, Barak, Samson, Jephthah, also of David and Samuel and the prophets. 33 By faith they conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, and made foreign armies flee.

35 Women received their dead raised back to life; and others were tortured, after not accepting release, so they might obtain a better resurrection. 36 Others experienced the trial of mocking and scourging—yes, and even chains and prison.

37 They were stoned, they were sawed in two, they were murdered with the sword. They went around in sheepskins and goatskins; they were destitute, afflicted, mistreated. 38 The world was not worthy of them! They wandered around in deserts and mountains, caves and holes in the ground. 39 And all these, though commended for their faith, did not receive what was promised—40 because God had provided something better for us, so that only with us would they reach perfection.

Running the Race with Discipline

Hebrews 12 1 Therefore, since we have such a great cloud of
witnesses surrounding us, let us also get rid of every weight
and entangling sin. Let us run with endurance the race set
before us, 2 focusing on Yeshua, the initiator and perfecter of
faith. For the joy set before Him, He endured the cross,
disregarding its shame; and He has taken His seat at the right
hand of the throne of God.[106] 3 Consider Him who has endured
such hostility by sinners against Himself, so that you may not
grow weary in your souls and lose heart.
4 In struggling against sin, you have not yet resisted to the
point of bloodshed. 5 Have you forgotten the warning addressed
to you as sons?

> "My son, do not take lightly the discipline of ADONAI
> or lose heart when you are corrected by Him,
> 6 because ADONAI disciplines the one He loves
> and punishes every son He accepts."[107]

7 It is for discipline that you endure. God is treating you as
sons—for what son does a father not discipline? 8 But if you are
without discipline—something all have come to share—then you
are illegitimate and not sons. 9 Besides, we are used to having
human fathers as instructors—and we respected them. Shall
we not much more be subject to the Father of spirits and live?
10 Indeed, for a short time they disciplined us as seemed best to
them; but He does so for our benefit, so that we may share in
His holiness. 11 Now all discipline seems painful at the moment
—not joyful. But later it yields the peaceful fruit of
righteousness to those who have been trained by it.
12 Therefore, strengthen the hands that are weak and the
knees that are feeble![108] 13 And make straight paths for your
feet,[109] so that what is lame will not be pulled out of joint but
rather be healed. 14 Pursue shalom with everyone, and the
holiness without which no one will see the Lord. 15 See to it that

no one falls short of the grace of God; and see to it that no bitter root springs up and causes trouble, and by it many be defiled. **16** Also see to it that there is no immoral or godless person—like Esau, who sold his birthright for one meal.[110] **17** For you know that later, when he wanted to inherit the blessing, he was rejected. He found no chance for repentance, though he begged for it with tears.[111]

Entering the Unshakeable Kingdom

18 For you have not come to a mountain[112] that can be
touched, and to a blazing fire, and to darkness and gloom and
storm, 19 and to the blast of a shofar[113] and a voice whose
words made those who heard it beg that not another word be
spoken to them. 20 For they could not bear what was
commanded: “If even an animal touches the mountain, it shall
be stoned.”[114] 21 So terrifying was the sight that Moses said, “I
am quaking with fear.”[115]

22 But you have come to Mount Zion—to the city of the living
God, the heavenly Jerusalem,[116] and to myriads of angels, a
joyous gathering, 23 and to the assembly of the firstborn[117] who
are written in a scroll in heaven,[118] and to God the Judge of all,
and to the spirits of the righteous ones made perfect, 24 and to
Yeshua, the Mediator of a new covenant, and to the sprinkled
blood that speaks of something better than the blood of Abel.

25 See to it that you do not refuse the One who is speaking!
For if they did not escape when they refused the One who was
warning them on earth, much less will we escape if we reject
the One who warns us from heaven. 26 His voice shook the earth
then,[119] but now He has promised, saying, “Yet once more I
will shake not only the earth, but also the heavens.”[120] 27 Now
this phrase, “Yet once more,” shows the removal of those
things that are shaken—that is, created things—so that what
cannot be shaken may remain.[121] 28 Therefore, since we are
receiving a kingdom that cannot be shaken, let us show
gratitude—through this we may offer worship in a manner
pleasing to God, with reverence and awe. 29 For our God is a
consuming fire.

Brotherly Love in the Community

Hebrews 13 1 Let brotherly love continue. 2 Do not neglect to show
hospitality to strangers—for in doing so, some have entertained
angels without knowing it. 3 Remember the prisoners as if you
were fellow prisoners, and those who are mistreated as if you
also were suffering bodily. 4 Let marriage be held in honor
among all and the marriage bed kept undefiled, for God will
judge the sexually immoral and adulterers. 5 Keep your lifestyle
free from the love of money, and be content with what you
have. For God Himself has said, “I will never leave you or
forsake you,”[122] 6 so that with confidence we say,

“The Lord is my helper; I will not fear.
What will man do to me?”[123]

7 Remember your leaders, who spoke the word of God to you.
Consider the outcome of their way of life, and imitate their
faith. 8 Yeshua the Messiah is the same yesterday, today, and
forever. 9 Do not be carried away by all kinds of strange
teachings, for it is good for the heart to be strengthened by
grace—not by foods that have not benefited those occupied by
them. 10 We have an altar from which those serving in the
tabernacle have no right to eat. 11 For the bodies of those
animals—whose blood is brought into the Holies by the kohen
gadol as an offering for sin—are burned outside the camp.[124]
12 Therefore, to make the people holy through His own blood,
Yeshua also suffered outside the gate. 13 So let us go to Him
outside the camp, bearing His disgrace. 14 For here we have no
lasting city, but we seek the one that is to come. 15 Through
Yeshua then, let us continually offer up to God a sacrifice of
praise—the fruit of lips giving thanks to His name. 16 Do not
neglect doing good and sharing,[125] for with such sacrifices God
is well pleased.

17 Obey your leaders and submit to them, for they keep watch
over your souls as ones who must give an account. Let them do
this with joy and not with groaning, for that would be of no
benefit to you.

[18] Pray for us, for we are convinced that we have a clear
conscience, desiring to conduct ourselves honorably in all
things. [19] I especially urge you to do this, so that I may be
restored to you sooner.

Closing Blessing

20 Now may the God of shalom, who brought up from the dead
the great Shepherd of the sheep by the blood of an everlasting
covenant,[126] our Lord Yeshua, **21** make you complete in every
good thing to do His will, accomplishing in us what is pleasing
in His sight, through Messiah Yeshua. To Him be the glory
forever and ever. Amen.

Final Greetings

22 But I urge you, brothers and sisters, listen patiently to this
word of exhortation, for in fact I have written to you in few
words. 23 Know that our brother Timothy has been released. If
he comes soon, I will visit you with him.
24 Greet all your leaders and all the kedoshim—those from
Italy greet you.
25 Grace be with you all.

Jacob (James)

Greetings

Jacob (James) 1 [1] Jacob, a slave of God and of the Lord Yeshua the Messiah,

To the twelve tribes in the Diaspora:

Shalom!

Rejoice in Trials

2 Consider it all joy, my brethren,[1] when you encounter
various trials, 3 knowing that the testing of your faith produces
endurance. 4 And let endurance have its perfect work, so that
you may be perfect and complete, lacking in nothing. 5 But if
any of you lacks wisdom, let him ask of God,[2] who gives to all
without hesitation and without reproach; and it will be given to
him. 6 But let him ask in faith, without any doubting—for the
one who doubts is like a wave of the sea, blown and tossed by
the wind. 7 For that person must not suppose that he will
receive anything from the Lord—8 he is a double-minded man,
unstable in all his ways.

9 But let the brother in humble circumstances boast in his
high position—10 and the rich person in his humble position,
because like the flower of the grass he will pass away. 11 For
the sun arises with a scorching heat and withers the grass, and
its flower falls off and the beauty of its appearance is
destroyed.[3] So also the rich man in the midst of his pursuits
will wither away.

12 Happy is the one who endures testing, because when he
has stood the test, he will receive the crown of life, which the
Lord promised to those who love Him. 13 Let no one say when
he is tempted, “I am being tempted by God”—for God cannot
be tempted by evil, and He himself tempts no one. 14 But each
one is tempted when he is dragged away and enticed by his
own desire. 15 Then when desire has conceived, it gives birth to
sin; and when sin is full grown, it brings forth death.[4]

16 Do not be deceived, my dear brothers and sisters. 17 Every
good gift and every perfect gift is from above, coming down
from the Father of lights, with whom there is no variation or
shifting shadow. 18 By His will, He brought us forth by the word
of truth, so that we might be a kind of firstfruits of all He
created.[5]

Quick to Listen, Slow to Anger

19 Know this, my dear brothers and sisters: let every person
be quick to listen, slow to speak, and slow to anger[6]—20 for
human anger doesn't produce the righteousness of God. 21 So
put away all moral filth and excess of evil and receive with
humility the implanted word, which is able to save your souls.
22 But be doers of the word, and not hearers only, deluding
yourselves. 23 For if anyone is a hearer of the word and not a
doer, he is like a man who looks at his natural face in a mirror
—24 for once he looks at himself and goes away, he immediately
forgets what sort of person he was. 25 But the one who looks
intently into the perfect Torah, the Torah that gives freedom,
and continues in it, not becoming a hearer who forgets but a
doer who acts—he shall be blessed in what he does.
26 If anyone thinks he is religious and yet does not bridle his
tongue[7] but deceives his heart, this person's religion is futile.
27 Pure and undefiled religion before our God and Father is this:
to care for orphans and widows in their distress,[8] and to keep
oneself unstained by the world.

Honor the Poor Person

Jacob (James) 2

1 My brothers and sisters, do not hold the faith of
our glorious Lord Yeshua the Messiah while showing
favoritism.[9] 2 For if a man with a gold ring and fine clothes
comes into your synagogue, and a poor person in filthy clothes
also comes in; 3 and you pay special attention to the one
wearing the fine clothing and you say, “Sit here in a good
place”; and you say to the poor person, “Stand there,” or “Sit
by my footstool”; 4 haven’t you made distinctions between
yourselves, and become judges with evil thoughts?

5 Listen, my dear brothers and sisters. Didn’t God choose the
poor in this world to be rich in faith and heirs of the Kingdom
that He promised to those who love Him? 6 But you have
dishonored the poor person. Isn’t it the rich who oppress you
and drag you into court? 7 Don’t they blaspheme the good name
by which you were called? 8 If, however, you fulfill the royal law
according to the Scripture, “You shall love your neighbor as
yourself,” you do well. 9 But if you show favoritism, you are
committing sin and are convicted by the Torah as
transgressors. 10 For whoever keeps the whole Torah but
stumbles in one point, he has become guilty of all. 11 For the
one who said, “Do not commit adultery,” also said, “Do not
commit murder.” Now if you do not commit adultery but do
commit murder, you have become a transgressor of the Torah.
[10] 12 So speak and act as those who will be judged according to
a Torah that gives freedom. 13 For judgment is merciless to the
one who does not show mercy.[11] Mercy triumphs over
judgment.

Show Faith with Works

14 What good is it, my brothers and sisters, if someone says he
has faith, but does not have works? Can such faith save him?
15 If a brother or sister is naked and lacks daily food, 16 and one
of you says to them, “Go in shalom, keep warm and well fed,”
but you do not give them what the body needs, what good is
that? 17 So also faith, if it does not have works, is dead by itself.
18 But someone will say, “You have faith and I have works.”
Show me your faith without works and I will show you faith by
my works. 19 You believe that God is one. You do well. The
demons also believe—and shudder! 20 But do you want to know,
you empty person, that faith without works is dead? 21 Wasn’t
Abraham our father proved righteous by works when he offered
up Isaac his son on the altar? 22 You see that faith worked
together with his works, and by the works his faith was made
complete. 23 The Scripture was fulfilled that says, “And
Abraham believed God, and it was credited to him as
righteousness”[12]—and he was called God’s friend.[13] 24 You see
that a man is proved righteous by works and not by faith alone.
25 And likewise, wasn’t Rahab the prostitute also proved
righteous by works when she welcomed the messengers and
sent them out another way?[14] 26 For just as the body without
the spirit is dead, so also faith without works is dead.

Dangerous Tongue

Jacob (James) 3 1 Not many of you should become teachers, my
brothers and sisters, since you know that we will receive a
stricter judgment. 2 For we all stumble in many ways. If
someone does not stumble in speech, he is a perfect man, able
to bridle the whole body as well. 3 And if we put bits into the
mouths of horses to make them obey us, we guide their whole
body as well.4 See also the ships—though they are so large and
are driven by strong winds, they are steered by a very small
rudder wherever the will of the pilot directs. 5 So also the
tongue is a small member—yet it boasts of great things.[15] See
how so small a fire sets a blaze so great a forest! 6 And the
tongue is a fire.[16] The tongue is a world of evil placed among
our body parts. It pollutes the whole body and sets on fire the
course of life—and is set on fire by Gehenna.
7 For every species of beasts and birds, reptiles and sea
creatures, is tamed and has been tamed by mankind. 8 But no
human being can tame the tongue. It is a restless evil, full of
deadly poison.[17] 9 With it we bless our ADONAI and Father, and
with it we curse people, who are made in the image of God.[18]
10 From the same mouth comes blessing and cursing. My
brothers and sisters, these things should not be. 11 A spring
doesn't pour out fresh and bitter water from the same opening,
does it? 12 My brothers and sisters, can a fig tree produce
olives, or a vine produce figs? Neither can salt water produce
fresh water.

Gentle Wisdom from Above

13 Who among you is wise and understanding? By his good
conduct let him show his deeds in the gentleness of wisdom.
14 But if you have bitter jealousy and selfish ambition in your
heart, do not boast and lie against the truth. 15 This is not the
wisdom that comes down from above, but is earthly,
unspiritual, demonic. 16 For where jealousy and selfish ambition
exist, there is disorder and every evil practice. 17 But the
wisdom that is from above is first pure, then peaceable, gentle,
open to reason, full of mercy and good fruits, impartial, not
hypocritical. 18 And the fruit of righteousness is sown in shalom
by those who make shalom.[19]

Resist Pride and Evil

Jacob (James) 4 1 Where do quarrels and conflicts among you come
from? Don't they come from this, namely your passions that
battle within your body parts? 2 You crave and have not. You
murder and you envy, yet you cannot get it. You fight and you
wage war. You do not have because you do not ask. 3 You ask
and do not receive, because you ask with wrong motives so you
may spend it on your passions. 4 You adulteresses![20] Don't you
know that friendship with the world is enmity with God?
Therefore whoever wishes to be a friend of the world makes
himself an enemy of God. 5 Or do you think that in vain the
Scripture says, "He yearns jealously over the spirit which He
made to dwell in us"? 6 But He gives greater grace. Therefore it
says,

> "God opposes the proud,
> but gives grace to the humble."[21]

7 Therefore submit to God. But resist the devil and he will flee
from you. 8 Draw near to God, and He will draw near to you.
Cleanse your hands, you sinners, and purify your hearts, you
double-minded![22] 9 Lament and mourn and weep! Let your
laughter be turned into mourning, and your joy into gloom.
10 Humble yourselves in the sight of ADONAI, and He shall lift
you up.[23] 11 Do not speak evil against one another, brethren.
The one who speaks against a brother or judges his brother,
speaks evil against the Torah and judges the Torah. But if you
judge the Torah, you are not a doer of the Torah, but a judge.
12 There is only one lawgiver and judge[24]—the One who is able
to save and to destroy. But who are you who judges your
neighbor?

If the Lord Wills, We Will

13 Come now, you who say, “Today or tomorrow we will go to
such and such a town and spend a year there and engage in
business and make a profit.” 14 Yet you do not know what your
life will be like tomorrow. What is your life? For you are a
vapor that appears for a little while and then vanishes.[25]
15 Instead you ought to say, “If the Lord wills, we will live and
also do this or that.” 16 But now you boast in your arrogance. All
such boasting is evil. 17 Therefore whoever knows the right
thing to do and does not do it—for him it is sin.

Rotten Riches

Jacob (James) 5

1 Come now, you rich, weep and wail over the
miseries that are coming upon you. **2** Your riches have rotted
and your clothes have become moth-eaten. **3** Your gold and your
silver have rusted and their rust will be evidence against you
and will eat your flesh like fire. You have stored up treasure in
the last days. **4** Behold, the wages of the workers who mowed
your fields—which you kept back by fraud—are crying out
against you. And the cries of the harvesters have reached the
ears of the Lord of Hosts.[26] **5** You have lived on earth in luxury
and self-indulgence. You have fattened your hearts for a day of
slaughter.[27] **6** You have condemned, you have murdered the
righteous person[28]—he does not resist you.

Be Patient for His Coming

7 So be patient, brothers and sisters, until the coming of the
Lord. See how the farmer waits for the precious fruit of the
earth, being patient for it until it receives the early and late
rain.[29] 8 You also be patient. Strengthen your hearts because
the coming of the Lord is near. 9 Do not grumble against one
another, brothers and sisters, so that you may not be judged.
Behold, the judge is standing at the doors. 10 As an example of
suffering and patience, brothers and sisters, take the prophets
who spoke in the name of the Lord.

11 Behold, we consider blessed those who showed endurance.
You have heard of the endurance of Job,[30] and you have seen
the outcome of ADONAI—that ADONAI is full of compassion and
mercy.[31]

12 But above all, my dear brothers and sisters, do not swear—
either by heaven, or by the earth, or by any other oath. But let
your “yes” be “yes,” and your “no,” be “no”—so that you may
not fall under judgment.

Praying for the Sick

13 Is anyone among you suffering? Let him pray.[32] Is anyone
cheerful? Let him sing praises. 14 Is anyone among you sick? Let
him call for the elders of Messiah's community, and let them
pray over him, anointing him with oil in the name of the Lord.
15 The prayer of faith will save the one who is sick, and the Lord
will raise him up. If he has committed sins, he will be forgiven.
16 So confess your offenses to one another and pray for one
another so that you may be healed. The effective prayer of a
righteous person is very powerful. 17 Elijah was a man with a
nature like ours, and he prayed earnestly that it might not rain.
And it did not rain on the earth for three years and six months.
[33] 18 He prayed again, and the sky gave rain, and the earth
produced its fruit.

19 My brothers and sisters, if any among you strays from the
truth and someone turns him back, 20 let him know that the one
who turns a sinner from the error of his way shall save a soul
from death and cover a multitude of sins.[34]

1 Peter

1 | 2 | 3 | 4 | 5

Greetings

1 Peter 1 **1** Peter, an emissary of Messiah Yeshua,

To the sojourners of the Diaspora in Pontus, Galatia, Cappadocia, Asia, and Bithynia—chosen **2** according to the foreknowledge of God the Father, set apart by the Ruach for obedience and for sprinkling with the blood[1] of Yeshua the Messiah:

May grace and shalom be multiplied to you.

A Message of Living Hope

3 Blessed be the God and Father of our Lord Yeshua the
Messiah! In His great mercy He caused us to be born again to a
living hope through the resurrection of Messiah Yeshua from
the dead. 4 An incorruptible, undefiled, and unfading
inheritance has been reserved in heaven for you. 5 By trusting,
you are being protected by God's power for a salvation ready to
be revealed in the last time. 6 You rejoice in this greatly, even
though now for a little while, if necessary, you have been
distressed by various trials. 7 These trials are so that the true
metal[2] of your faith (far more valuable than gold, which
perishes though refined by fire) may come to light in praise and
glory and honor at the revelation of Messiah Yeshua. 8 Though
you have not seen Him, you love Him. And even though you
don't see Him now, you trust Him and are filled with a joy that
is glorious beyond words, 9 receiving the outcome of your faith
—the salvation of your souls. 10 The prophets, who spoke about
the grace that was to be yours, searched for this salvation and
investigated carefully. 11 They were trying to find out the time
and circumstances the Ruach of Messiah within them was
indicating, when predicting the sufferings in store for
Messiah[3] and the glories to follow. 12 It was revealed to them
that they were providing these messages not to themselves but
to you. These messages have now been announced to you
through those who proclaimed the Good News to you by the
Ruach ha-Kodesh, sent from heaven. Even angels long to catch
a glimpse of these things.

A Call to Be Holy

13 So brace your minds for action. Keep your balance. And set
your hope completely on the grace that will be brought to you
at the revelation of Yeshua the Messiah. 14 Like obedient
children, do not be shaped by the cravings you had formerly in
your ignorance. 15 Instead, just like the Holy One who called
you, be holy yourselves also in everything you do. 16 For it is
written,

> “Kedoshim you shall be, for I am kadosh.”[4]

17 If you call on Him as Father—the One who judges
impartially according to each one’s deeds—then live out the
time of sojourning in reverent fear.
18 You know that you were redeemed from the futile way of
life handed down from your ancestors—not with perishable
things such as silver or gold, 19 but with precious blood like that
of a lamb without defect or spot, the blood of Messiah. 20 He
was chosen before the foundation of the world, but was
revealed in these last times for your sake. 21 Through Him you
are believers in God, who raised Him from the dead and gave
Him glory, so that your trust and hope are in God.
22 Now that you have purified your souls in obedience to the
truth,[5] leading to sincere brotherly love, love one another
fervently from a pure heart. 23 You have been born again—not
from perishable seed but imperishable—through the living and
enduring word of God. 24 For,

> “All humanity is like grass,
> And all its glory like a wildflower.
> The grass withers, and the flower falls off,
> 25 But the word of the Lord endures forever.”[6]

And this is the word that was proclaimed as Good News to
you.

Living Stones

1 Peter 2 **1** So get rid of all malice and all deceit and hypocrisy
and envy and all lashon ha-ra. **2** As newborn babes, long for
pure spiritual milk,[7] so that by it you may grow toward
salvation—**3** now that you have tasted that the Lord is good.[8]
4 As you come to Him, a living stone[9] rejected by men but
chosen by God and precious, **5** you also, as living stones, are
being built up as a spiritual house—a holy priesthood to offer
up spiritual sacrifices acceptable to God through Messiah
Yeshua. **6** For it says in Scripture,

> “Behold, I lay in Zion a stone,
> a chosen, precious cornerstone.

Whoever trusts in Him
will never be put to shame.”[10]

7 Now the value is for you who keep trusting; but for those who do not trust,

“The stone which the builders rejected—
this One has become the chief cornerstone,”[11]

8 and
“a stone of stumbling,
and a rock of offense.”[12]

They stumble because they are disobeying the word—to this they were also appointed. 9 But you are a chosen people, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light.[13]

10 Once you were “not a people,”
but now you are “God’s people.”
You were shown “no mercy,”
but now you have been shown “mercy.”[14]

11 Loved ones, I urge you as strangers and sojourners to keep away from the fleshly cravings that war against the soul.
12 Keep your conduct honorable among the Gentiles. Then while they speak against you as evildoers, they may—from noticing your good deeds—glorify God in the day of visitation.

Respect and Order

13 For the Lord’s sake, submit yourselves to every human
authority—whether to a king as supreme, 14 or to governors
sent by him for the punishment of those who do evil and the
praise of those who do good. 15 For this is God’s will, that you
silence the ignorance of foolish men by doing good. 16 Live as
free people, but not using your freedom as a cover-up for evil.
Rather, live as God’s slaves. 17 Honor all people. Love the
brotherhood. Fear God. Honor the king.
18 Slaves, with all respect submit yourselves to your masters—
not only to those who are good and gentle, but also to those
who are harsh. 19 For this finds favor if, for the sake of
conscience toward God, someone endures grief from suffering
undeservedly. 20 For what credit is there if, when you sin and
get a beating, you endure? But if you endure when you do good
and suffer for it, this finds favor with God. 21 For you were
called to this, because Messiah also suffered for you, leaving
you an example so that you might follow in His footsteps:
22 “He committed no sin,
nor was any deceit found in His mouth.”[15]
23 When He was abused, He did not return the abuse.[16] While
suffering, He made no threats. Instead, He kept entrusting
Himself to the One who judges righteously. 24 He Himself bore
our sins in His body on the tree, so that we, removed from sins,
might live for righteousness. “By His wounds you were
healed.”[17]
25 For you like sheep were going astray,[18]
but now you have returned to the Shepherd and Guardian of
your souls.

1 Peter 3 1 Likewise, wives, be submitted to your own husbands
so that—even if some do not obey the message—by the wives’
conduct, without a word they may be won over 2 as they
observe your pure, reverent conduct.[19] 3 Don’t let your
beauty[20] be external—braiding the hair and wearing gold
jewelry or fine clothes.[21] 4 Instead let it be in the hidden
person of the heart, with the unfading beauty of a gentle and
quiet spirit, which in God’s sight is very precious. 5 For this is
the way the holy women, who put their hope in God, used to
beautify themselves long ago—being submitted to their own
husbands 6 just as Sarah obeyed Abraham, calling him lord.[22]
You have become her daughters by doing what is good and not
fearing intimidation. 7 In the same way, husbands, live with
your wives in an understanding way. Though they are weaker
partners, honor them as equal heirs of the grace of life. In this
way, your prayers will not be hindered.

Suffering for Doing Good

8 Finally, all of you be harmonious, sympathetic, brotherly,
tenderhearted, humble-minded. 9 Do not repay evil for evil or
insult for insult, but give a blessing instead—it is for this
reason you were called, so that you might inherit a blessing.
10 For,

"The one who loves life,
wanting to see good days,
must keep his tongue from evil
and his lips from speaking deceit.
11 He must turn away from evil and do good.
He must seek shalom and pursue it.
12 For the eyes of ADONAI are on the righteous
and His ears open to their prayer,
but the face of ADONAI is against those who do evil."[23]

13 Who is going to harm you if you are eager to do good?
14 But even if you should suffer for what is right, you are
blessed. Do not be afraid or worry about their threats.[24]
15 Instead sanctify Messiah as Lord in your hearts. Always be
ready to give an answer to anyone who asks you a reason for
the hope that is in you, 16 yet with humility and reverence—
keeping a clear conscience so that, whatever you are accused
of, those who abuse you for your good conduct in Messiah may
be put to shame. 17 For it is better to suffer for doing good (if it
is God's will) than for doing evil.

18 For Messiah once suffered for sins also—the righteous for
the unrighteous[25]—in order to bring you to God. He was put to
death in the flesh, but made alive by the Ruach. 19 Through the
Ruach He also went and preached to the spirits in prison.
20 Long ago they disobeyed while God kept waiting patiently, in
the days of Noah as the ark was being built. In that ark a few
(that is, eight souls) were brought safely through water.
21 Corresponding to that, immersion now brings you to safety—
not the removal of dirt from the flesh, but a pledge to God of a

good conscience—through the resurrection of Messiah Yeshua.
22 He has gone into heaven and is at the right hand of God, with
angels and authorities and powers subjected to Him.

How to Live in the Last Days

1 Peter 4 [1] Therefore, since Messiah suffered in the flesh, arm
yourselves also with the same attitude. For the one who has
suffered in the flesh is finished with sin. [2] As a result, he lives
the rest of his time in the flesh no longer for human desires,
but for God's will. [3] For the time that has passed was sufficient
for you to carry out the desire of the pagans—living in
indecency, lusts, drunken binges, orgies, wild parties, and
lawless idolatries. [4] They are surprised that you do not run with
them into the same riot of recklessness, and they vilify you.
[5] But they will have to give an account to the One who stands
ready to judge the living and the dead. [6] For this was the
reason the Good News was proclaimed even to those now dead,
so that though they are judged in the flesh before humans, they
might live in the Ruach before God.

[7] Now the end of all things is near. So be self-controlled and
sober-minded for prayer. [8] Above all, keep your love for one
another constant, for "love covers a multitude of sins."[26] [9] Be
hospitable one to another without grumbling. [10] As each one
has received a gift, use it to serve one another, as good
stewards of the many-sided grace of God. [11] Whoever speaks,
let it be as one speaking the utterances of God. Whoever
serves, let it be with the strength that God supplies. So in all
things may God be glorified through Messiah Yeshua—all glory
and power to Him forever and ever! Amen.

[12] Loved ones, do not be surprised at the fiery ordeal taking
place among you to test you—as though something strange
were happening to you. [13] Instead, rejoice insofar as you share
in the sufferings of Messiah, so that at the revelation of His
glory you may also rejoice and be glad. [14] If you are insulted for
the name of Messiah,[27] you are fortunate, for the Spirit of
glory[28] and of God rests on you. [15] For let none of you suffer as
a murderer or thief or evildoer or as a troublemaker. [16] But if
anyone suffers for following Messiah,[29] let him not be
ashamed, but let him glorify God in this name. [17] For the time

has come for judgment to begin with the house of God.[30] If judgment begins with us first, what will be the end for those who disobey the Good News of God?

18 Now, “if it is hard for the righteous to be saved,
what shall become of the ungodly and the sinner?”[31]

19 So then, those who suffer according to God’s will—let them trust their souls to a faithful Creator while continuing to do good.

Shepherds Lead by Example

1 Peter 5 **1** Therefore I appeal to the elders among you—as a
fellow elder and witness of Messiah's sufferings, and a
partaker also of the glory about to be revealed—**2** shepherd
God's flock among you. Watch over it not under compulsion but
willingly before God, not for dishonest gain but eagerly. **3** Don't
lord it over[32] those apportioned to you, but become examples
to the flock. **4** When the Chief Shepherd appears, you will
receive the unfading crown of glory. **5** Likewise, you younger
ones, submit yourselves to the elders. And all of you, clothe
yourselves with humility toward one another, for

> "God opposes the proud,
> but gives grace to the humble."[33]

6 Therefore humble yourselves under the mighty hand of God,
so that He may lift you up at the appropriate time. **7** Cast all
your worries on Him,[34] for He cares for you. **8** Stay alert!
Watch out! Your adversary the devil prowls around like a
roaring lion, searching for someone to devour. **9** Stand up
against him, firm in your faith, knowing that the same kinds of
suffering are being laid upon your brothers and sisters
throughout the world. **10** After you have suffered a little while,
the God of all grace—who has called you into His eternal glory
in Messiah—will Himself restore, support, strengthen, and
establish you. **11** All power to Him forever![35] Amen.

Final Greetings

12 Through Silvanus,[36] whom I consider our faithful brother, I
have written to you briefly, encouraging and testifying that this
is the true grace of God. Stand firm in it! **13** Messiah's
community in Babylon, chosen together with you, sends you
greetings. So does my son Mark. **14** Greet one another with a
kiss of love.

Shalom to you all who are in Messiah. Amen.

2 Peter

1 | 2 | 3

Greetings

2 Peter 1 ¹ Simon Peter, a slave and emissary of Messiah Yeshua,
To those who have received a faith equal to ours through the righteousness of our God and Savior, Messiah Yeshua:
² May grace and shalom be multiplied to you in the knowledge of God and of Yeshua our Lord.

Qualities for Living Forever

3 His divine power has given us everything we need for life
and godliness, through the knowledge of Him who called us by
His own glory and virtue. 4 Through these things He has given
us His precious and magnificent promises,[1] so that through
them you may become partakers of the divine nature, since you
have escaped the corruption that evil desires have brought into
the world. 5 Now for this very reason, making every effort, add
to your faith virtue; and to virtue, knowledge; 6 and to
knowledge, self-control; and to self-control, patience; and to
patience, godliness; 7 and to godliness, brotherly love; and to
brotherly love, love.[2] 8 For if these qualities are in you and
increasing, they keep you from becoming idle and unfruitful in
the knowledge of our Lord Yeshua the Messiah. 9 But anyone
who lacks these qualities is blind—nearsighted because he has
forgotten his cleansing from past sins. 10 Therefore, brothers
and sisters, make all the more effort to make your calling and
election certain—for if you keep doing these things, you will
never stumble. 11 For in this way entry into the eternal kingdom
of our Lord and Savior, Messiah Yeshua, will be richly provided
for you.

12 Therefore I intend to keep reminding you of these things,
even though you know them and are well-grounded in the truth
that you have. 13 I think it right to stir you up with a reminder,
as long as I remain alive in this “tent” of a body[3]—14 knowing
that my death[4] is soon, as our Lord Yeshua the Messiah has
made clear to me. 15 And I will make every effort for you to
always remember these things even after my departure.

Distinguishing True Testimony from Tales

16 For we did not follow cleverly concocted tales when we
made known to you the power and coming of our Lord Yeshua
the Messiah, but we were eyewitnesses of His majesty. **17** For
when He received honor and glory from God the Father, a voice
came to Him from the Majestic Glory: “This is My Son, whom I
love; with Him I am well pleased!”[5] **18** And we ourselves heard
this voice come out of heaven, when we were with Him on the
holy mountain.[6] **19** Furthermore, we have the reliable prophetic
word. You do well by paying attention to it, as to a lamp shining
in a dark place, until the day dawns and the morning star rises
in your hearts.[7] **20** Above all understand this: no prophecy of
Scripture comes about from a person’s own interpretation.
21 For no prophecy was ever brought forth by human will;
rather, people spoke from God as they were moved by the
Ruach ha-Kodesh.[8]

False Teachers Condemned

2 Peter 2 **1** But false prophets also arose among the people,[9] just as there will also be false teachers among you. They will secretly bring in destructive heresies. They will even deny the Master who bought them[10]—bringing swift destruction upon themselves. **2** Many will follow their immoral ways, and as a result the way of the truth will be maligned. **3** In their greed they will exploit you with false words. Their judgment from long ago is not idle, and their destruction does not slumber.

4 For God did not spare angels when they sinned, but threw them into Sheol.[11] He put them in chains of gloomy darkness, to be held until the judgment.[12] **5** He did not spare the ancient world. He preserved only Noah, a proclaimer of righteousness, along with seven others, when He brought a flood upon the world of the ungodly. **6** He devastated the cities of Sodom and Gomorrah, reducing them to ashes[13]—making them an example of what is going to happen to the ungodly. **7** He rescued Lot, a righteous man deeply troubled by the shameless immorality of the wicked.[14] **8** (For that righteous man, while living among them, was tormented in his righteous soul day after day by lawless deeds he saw and heard.) **9** Therefore the Lord certainly knows how to rescue the godly from trials, and how to keep the unrighteous being punished until the Day of Judgment—**10** especially those who follow after the flesh in its unclean desires and who despise the Lord's authority.[15]

Brazen and arrogant, these people do not tremble while slandering glorious beings; **11** yet even angels, though stronger and more powerful, do not bring a slanderous charge against them before the Lord.[16] **12** But these people are like irrational animals—creatures of instinct born to be captured and killed. They malign what they don't understand, and in their destruction they will be utterly destroyed. **13** They will be paid back for what they have done—evil for evil.[17] They consider carousing in broad daylight a pleasure. They are blots and blemishes, reveling in their deceitful pleasures while feasting

together with you. 14 They have eyes full of adultery that never
stop sinning, enticing unstable souls. They have hearts trained
in greed—a cursed brood! 15 They have abandoned the straight
way. They have gone astray. They have followed the way of
Balaam the son of Beor,[18] who loved the wages of wickedness.
16 But he received a rebuke for his own wrongdoing. A dumb
donkey spoke with a man's voice and put a stop to the
prophet's madness.[19]

17 These people are springs without water and mists driven by
a storm. The gloom of utter darkness has been reserved for
them.[20] 18 For by mouthing grandiosities that amount to
nothing, they entice in sensual fleshly passions those who are
barely escaping from those who live in error. 19 They promise
them freedom while they themselves are slaves of corruption—
for a person is a slave to whatever has overcome him. 20 For if—
after escaping the world's pollutions through the knowledge of
our Lord and Savior, Yeshua the Messiah—they again become
entangled in these things and are overcome, the end for them
has become worse than the beginning. 21 For it would have
been better for them not to have known the way of
righteousness, than after learning about it, to turn back from
the holy commandment passed on to them.[21] 22 What has
happened to them confirms the truth of the proverb, "A dog
returns to its vomit,"[22] and "A scrubbed pig heads right back
into the mud."

The Day of the Lord Is Coming

2 Peter 3 **1** Loved ones, this is now the second letter that I am
writing to you. In both I am trying to stir you up by way of a
reminder to wholesome thinking— **2** to remember the words
previously proclaimed by the holy prophets and the
commandment of our Lord and Savior through your emissaries.
[23] **3** First of all, understand that in the last days, scoffers will
come scoffing, following after their own desires[24] **4** and saying,
"Where is this promise of His coming?[25] Ever since the fathers
died,[26] everything goes on just as it has from the beginning of
creation." **5** For in holding to this idea, it escapes their notice
that the heavens existed long ago and the earth was formed out
of water and through water by the word of God.[27] **6** Through
these, the world of that time was destroyed by being flooded
with water.[28] **7** But by the same word the present heavens and
earth are being reserved for fire—kept until the Day of
Judgment and the destruction of ungodly people.[29]

8 But don't forget this one thing, loved ones, that with the
Lord one day is like a thousand years, and a thousand years are
like one day.[30] **9** The Lord is not slow in keeping His promise,
as some consider slowness.[31] Rather, He is being patient
toward you—not wanting anyone to perish, but for all to come
to repentance.

10 But the day of the Lord will come like a thief.[32] On that day
the heavens will pass away with a roar, and the elements will
melt and disintegrate, and the earth and everything done on it
shall be exposed. **11** Since all these things are to be destroyed in
this way, what kind of people should you be? Live your lives in
holiness and godliness, **12** looking for and hastening the coming
of the day of God. In that day the heavens will be dissolved by
fire, and the elements will melt in the intense heat.[33] **13** But in
keeping with His promise, we look for new heavens and a new
earth, where righteousness dwells.[34]

Final Advice

14 Therefore, loved ones, while you are looking for these
things, make every effort to be found in shalom, spotless and
blameless before Him. 15 Bear in mind that the patience of our
Lord means salvation—just as our dearly loved brother Paul
also wrote to you with the wisdom given to him. 16 He speaks
about these matters in all of his letters. Some things in them
are hard to understand, which the ignorant and unstable twist
(as they also do with the rest of the Scriptures)—to their own
destruction.

17 Since you already know all this, loved ones, be on your
guard so that you are not led astray by the error of the lawless
and lose your sure footing. 18 Instead, keep growing in the
grace and knowledge of our Lord and Savior Yeshua the
Messiah. To Him be the glory both now and to the day of
eternity! Amen.

1, 2 & 3 John

1 John 1 | 2 | 3 | 4 | 5

2 John

3 John

God’s Manifested Word of Life

1 John 1 1 What was from the beginning, what we have heard,
what we have seen with our eyes, what we have looked at and
touched with our hands, concerning the Word of life—2 the life
was revealed, and we have seen and testify and declare to you
the eternal life that was with the Father and was revealed to
us. 3 What we have seen and heard we proclaim also to you, so
you may have fellowship with us. Indeed, our fellowship is with
the Father and His Son, Yeshua the Messiah. 4 These things we
write so our joy may be full.

God’s Light Dispels Darkness

5 Now this is the message we have heard from Him and
announce to you—that God is light and in Him there is no
darkness at all. 6 If we say we have fellowship with Him and
keep walking in the darkness, we are lying and do not practice
the truth.[1] 7 But if we walk in the light as He Himself is in the
light, we have fellowship with one another and the blood of His
Son Yeshua purifies us from all sin.

Cleansing Begins with Confessing

8 If we say we have no sin, we are deceiving ourselves and
the truth is not in us. 9 If we confess our sins, He is faithful and
righteous to forgive our sins and purify us from all
unrighteousness.[2] 10 If we say we have not sinned, we make
Him a liar and His word is not in us.

Yeshua Atoned for Our Sin

1 John 2 1 My children, I am writing these things to you so that
you will not sin. But if anyone does sin, we have an Intercessor
with the Father—the righteous Messiah Yeshua. 2 He is the
atonement for our sins, and not only for our sins but also for
the whole world.[3]

Loving God Means Obedience 3 Now we know that we have come to know Him by this—if we keep His commandments. 4 The one who says, "I have come to know Him," and does not keep His commandments is a liar, and the truth is not in him. 5 But whoever keeps His word, in him the love of God is truly made perfect. We know that we are in Him by this—6 whoever claims to abide in Him must walk just as He walked.

Haters Stumble in Darkness 7 Loved ones, I am not writing a new commandment for you, but an old commandment—one you had from the beginning. This old commandment is the word you have heard. 8 Yet I am writing a new commandment for you, which is true in Him and in you, because the darkness is fading and the true light is already shining.

9 The one who says he is in the light and hates his brother is
still in the darkness. 10 The one who loves his brother abides in
the light, and in him there is no cause for stumbling. 11 But
whoever hates his brother[4] is in the darkness and walks in the
darkness. He doesn't know where he is going, because the
darkness has made his eyes blind.

Fellowship with God Conquers Evil 12 I am writing to you, children, because your sins have been forgiven on account of His name.

13 I am writing to you, fathers, because you have known
the One
who is from the beginning.
I am writing to you, young men,
because you have overcome the evil one.
14 I have written to you, children, because you have
known the Father.
I have written to you, fathers,
because you have known the One
who is from the beginning.
I have written to you, young men,
because you are strong,
the word of God abides in you,
and you have overcome the evil one.

The Fleeting World Opposes Eternal God 15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For everything in the world—the desire of the flesh, the desire of the eyes,[5] and the boasting of life—is not from the Father but from the world. 17 The world is passing away along with its desire, but the one who does the will of God abides forever.

Anointed People Cling to the Anointed One 18 Children, it is the last hour. Just as you heard that the anti-messiah is coming, even now many anti-messiahs have come—by this we know that it is the last hour. 19 They left us, but they didn't really belong to us. If they had belonged to us, they would have remained with us. But they left us so it became clear that none of them belongs to us.

20 But you have an anointing from the Holy One, and you all know. 21 I have not written you because you do not know the truth, but because you do know it, and because no lie is of the truth.

Father and Son Come as One [22] **Who is the liar, if not the one who denies that *Yeshua* is the Messiah? This one is the anti-messiah—the one who denies the Father and the Son.** [23] **No one who denies the Son has the Father; the one who acknowledges the Son also has the Father.**

Live in the Anointed One [24] **As for you, let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, you also will continue to live in the Son and in the Father.** [25] **Now this is the promise that He Himself has promised us—eternal life.** [26] **I have written you these things about those who are trying to mislead you.** [27] **As for you, the anointing you received from Him remains in you, and you have no need for anyone to teach you. But as His anointing teaches you about all things—and it is true and not a lie—and just as it has taught you, abide in Him.** [28] **And now, children, abide in Him, so that when He appears we will have confidence and not be ashamed in His presence at His coming.**

Righteous Children Treasure His Purity [29] **If you know that He is righteous, you also know that everyone who does what is right is born of Him.**

1 John 3 [1] See how glorious a love the Father has given us, that we should be called God's children—and so we are! The reason the world does not know us is that it did not know Him. [2] Loved ones, now we are God's children; and it has not yet been revealed what we will be. But we do know that when it's revealed, we shall be like Him, because we will see Him just as He is. [3] Everyone who has this hope in Him purifies himself, just as He is pure.

[4] Everyone practicing sin also practices lawlessness—indeed, sin is lawlessness. [5] You know that Yeshua appeared in order to take away sins, and in Him there is no sin. [6] No one who abides in Him keeps on sinning; no one who sins has seen Him or known Him. [7] Children, let no one mislead you! The one who practices righteousness is righteous, just as Yeshua is righteous. [8] The one who practices sin is of the devil, for the devil has been sinning from the beginning. Ben-Elohim appeared for this purpose—to destroy the works of the devil. [9] No one born of God practices sin, because God's seed remains in him. He cannot sin, because he is born of God.

Loving Children Emulate His Actions

10 It is clear who are the children of God and who are the
children of the devil by this—anyone who does not act
righteously or love his brother is not of God. 11 For this is the
message you have heard from the beginning—we should love
one another. 12 Do not be like Cain, who was from the evil one
and murdered his brother. And why did he murder him?
Because his deeds were evil, while his brother's were
righteous.[6] 13 Do not be surprised, brothers and sisters, if the
world hates you.

14 We know that we have passed from death to life, because
we love our brothers and sisters. The one who does not love
remains in death. 15 Everyone who hates his brother is a
murderer—and you know that no murderer has eternal life
abiding in him. 16 We have come to know love by this—Yeshua
laid down His life for us, and we also ought to lay down our
lives for our brothers and sisters. 17 But if someone has material
possessions and sees his brother in need and closes his heart
against him[7], how does the love of God abide in him?
18 Children, let us not love with word or talk, but in deed and
truth!

19 By this we shall know that we are of the truth, and set our
heart at rest before Him 20 whenever our heart condemns us.
For God is greater than our heart, and knows all things.
21 Loved ones, if our heart does not condemn us, we have
confidence before God; 22 and whatever we ask, we receive
from Him, because we keep His commandments and do what is
pleasing in His sight. 23 Now this is His commandment—that we
should believe in the name of His Son, Yeshua the Messiah, and
love one another, just as He commanded us. 24 The one who
keeps His commandments abides in God, and God in him. We
know that He abides in us by this—by the Spirit He has given
us.

Yeshua, the *Ruach* of Truth

1 John 4 **1** Loved ones, do not believe every spirit, but test the
spirits to see if they are from God. For many false prophets
have gone out into the world.[8] **2** You know the Ruach Elohim
by this—every spirit that acknowledges that Messiah Yeshua
has come in human flesh is from God, **3** but every spirit that
does not acknowledge Yeshua is not from God. This is the spirit
of the anti-messiah, which you have heard is coming and now is
already in the world. **4** You are from God, children, and you
have overcome them, because greater is He who is in you than
he who is in the world. **5** They are from the world, so they speak
from the world and the world listens to them. **6** We are from
God; whoever knows God listens to us, but whoever is not from
God does not listen to us. By this we know the Spirit of truth
and the spirit of error.

God's Life-Giving Spirit of Love

7 Loved ones, let us love one another, for love is from God.
Everyone who loves is born of God and knows God. **8** The one
who does not love does not know God, for God is love. **9** The
love of God was revealed among us by this—that God sent His
one and only Son into the world so that we might live through
Him. **10** This is love—not that we have loved God, but that He
loved us and sent His Son as an atonement for our sins.

11 Loved ones, if God so loved us, we also ought to love one
another. **12** No one has ever seen God.[9] If we love one another,
God abides in us and His love is made perfect in us. **13** We know
that we abide in Him and He in us by this—because He has
given us of His Spirit. **14** We have seen and testify that the
Father has sent His Son as Savior of the world. **15** If anyone
acknowledges that Yeshua is Ben-Elohim, God abides in him
and he abides in God. **16** So we have come to know and trust in
the love that God has for us. God is love. Now whoever abides
in love abides in God, and God abides in him.

God’s Fulfilling Love

17 In this way, love is made perfect among us, so that we
should have boldness on the Day of Judgment. For just as He is,
so also are we in this world. 18 There is no fear in love, but
perfect love drives out fear. For fear has to do with
punishment, and the one who fears has not been made perfect
in love. 19 We love, because He first loved us.

Love God—Love God’s Family

20 If anyone says, “I love God,” and hates his brother, he is a
liar. For the one who does not love his brother, whom he has
seen, cannot love God, whom he has not seen. 21 And this
commandment we have from Him: that the one who loves God
should also love his brother.[10]

1 John 5 1 Everyone who believes that Yeshua is the Messiah is
born of God, and everyone who loves the Father loves the one
born of Him.

Love God—Live God's Word

2 We know that we love God's children by this—when we love
God and obey His commandments. 3 For this is the love of God
—that we keep His commandments. And His commandments
are not burdensome. 4 For everyone born of God overcomes the
world. And the victory that has overcome the world is this—our
faith. 5 Who is it that overcomes the world, if not the one who
believes that Yeshua is Ben-Elohim?

Believe God's Own Testimony of *Yeshua*

6 Messiah Yeshua is the One who came by water and blood—
not by water only, but by water and blood. The Spirit is the One
who testifies, because the Spirit is the truth. 7 For there are
three that testify—8 the Spirit, the water, and the blood—and
these three are one.[11] 9 If we accept men's testimony, God's
testimony is greater—for this it is the testimony that God has
given about His Son. 10 The one who trusts in Ben-Elohim has
the testimony in himself; the one who does not trust in God has
made Him a liar, because he has not believed in the testimony
that God has given about His Son. 11 And the testimony is this—
that God gave us eternal life, and this life is in His Son. 12 The
one who has the Son has life; the one who does not have Ben-
Elohim does not have life.

Walk Now in Eternal Privileges

13 I wrote these things to you who believe in the name of Ben-Elohim, so you may know that you have eternal life. 14 Now this is the confidence we have before Him—that if we ask anything according to His will, He hears us. 15 And if we know that He hears us—whatever we ask—we know that we have the requests we have asked from Him. 16 If anyone sees his brother committing a sin not leading to death, he should ask, and God will give life to those who commit sin not leading to death. There is a sin leading to death—I am not saying you should ask about that.[12] 17 All unrighteousness is sin, but there is sin not leading to death.

18 We know that anyone born of God does not keep on sinning; rather, the One born of God keeps him safe, and the evil one cannot touch him. 19 We know that we are of God, and the whole world lies in the power of the evil one. 20 And we know that Ben-Elohim has come and given us insight, so that we may know Him who is true—and we are in Him who is true, in His Son Yeshua the Messiah. This One is the true God and eternal life.

21 Children, guard yourselves from idols.[13]

2 John

God’s Truth and Blessings Abide Forever

1 The elder.
To the chosen lady and her children, whom I love in truth—
and not I alone, but also all who have come to know the truth
—2 because of the truth that abides in us and will be with us
forever:
3 Grace, mercy, and shalom be with us, from God the Father
and from Messiah Yeshua, the Father’s Son, in truth and love!

Lovingly Walk in God’s Truth

4 I was overjoyed to find some of your children walking in
truth, just as we received as a commandment from the Father.
5 Now I ask you, dear lady, that we love one another. It is not as
though I am writing you a new command, but the one we have
had from the beginning.[1] 6 Now this is love: that we walk
according to His commands. This is the commandment—just as
you heard from the beginning—that you walk in love.

Protect Against Messianic Pretenders

7 For many deceivers have gone out into the world—those
who do not acknowledge Yeshua as Messiah coming in human
flesh. This one is a deceiver and the anti-messiah. 8 Watch
yourselves, so you do not lose what we have worked for but
receive a full reward. 9 Anyone who goes too far and does not
remain in Messiah's teaching does not have God. Anyone who
remains in this teaching has both the Father and the Son. 10 If
anyone comes to you and does not bring this teaching, do not
welcome him into your home or even give him a greeting. 11 For
the one greeting him shares in his evil deeds.

Brotherly Fellowship Is Joyful

12 Although I have much to write to you, I don’t want to do it
with paper and ink. But I hope to come to you and speak face to
face, so that our joy may be full.
13 The children of your chosen sister send you greetings.[2]

3 John

The Joys of Walking Out the Truth

1 The elder.
To Gaius the loved one, whom I love in truth:
2 Loved ones, I pray that all may go well with you and that
you may be in good health, just as it is well with your soul. 3 For
I was overjoyed when some brethren came and testified of the
truth in you—how you are walking in truth. 4 I have no greater
joy than this—to hear that my children are walking in the truth.

Support Faithful Kingdom Truth Tellers

5 Loved ones, you are acting faithfully in whatever you do for
the brethren and especially for strangers.[1] 6 They have
testified to your love before Messiah's community. You will do
well to send them on their way in a manner worthy of God.
7 For on behalf of the Name they went out, accepting nothing
from the pagans. 8 Therefore we ought to support such people,
so we might become co-workers in the truth.

The Lust for Power Condemned

9 I wrote something to Messiah’s community, but Diotrephes,
who loves to be first among them, doesn’t welcome us. 10 So if I
do come, I will call attention to what he is doing—slandering us
with wicked words. Not even content with that, he refuses to
welcome the brethren, and even forbids those who want to do
so—throwing them out of the community!

Do Good Like God Does

11 Loved ones, do not imitate what is evil but what is good.
The one who does good is of God; the one who does evil has not
seen God.

Virtue Is Honorable

12 Demetrius has a good testimony from everyone, even from
the truth itself. We also vouch for him—and you know that our
testimony is true.

Fellowship Is Desirable

13 I have much to write you, but I don’t want to write to you
with ink and pen. 14 But I hope to see you soon, and we will
speak face to face.
15 Shalom aleichem. The friends here send their greetings.
Greet the friends there by name.

Judah (Jude)

**Greeting [1] Judah, a slave of *Yeshua* the Messiah and brother of Jacob,
To those who are called, who are loved in God the Father, and kept
safe for *Yeshua* the Messiah: [2] May mercy and *shalom* and love be
multiplied to you!**

**Contend for the Faith with the Ungodly [3] Loved ones, though very
eager to write to you about our common salvation, I felt it necessary
to write to you urging you to continue to contend for the faith that
was once for all handed down to the *kedoshim*. [4] For certain people
have secretly slipped in—those who from long ago have been marked
out for this judgment. They are ungodly people, who pervert the
grace of our God into indecency and deny our only Master and Lord,
Yeshua the Messiah.**

5 Now I wish to remind you—though you have come to know
all things—that the Lord,[1] once having saved a people out of
the land of Egypt, afterward destroyed those who did not
believe. 6 And the angels—who did not keep their own position
of authority but deserted their proper place—He has kept in
everlasting shackles under gloomy darkness until the judgment
of the great Day.[2] 7 In the same way as these angels, Sodom
and Gomorrah and the cities around them—having given
themselves over to sexual immorality and gone after a different
sort of flesh—are displayed as an example, suffering the
punishment of eternal fire.[3]

8 Yet in the same way these people also, by their visionary
dreaming, defile the flesh, reject the Lord's authority,[4] and
defame glorious beings. 9 But when Michael the archangel,
disputing with the devil, was arguing about the body of Moses,
he did not dare to render a judgment against him for slander,

but said, “May the Lord rebuke you!”[5] 10 But these people
slander whatever they do not understand. And whatever they
do understand instinctively—like animals without reason—by
these things they are destroyed.
11 Woe to them! For they went the way of Cain; they were
consumed for pay in Balaam’s error; and in Korah’s rebellion
they have been destroyed.[6] 12 These people are hidden rocky
reefs at your love feasts—shamelessly feasting with you,
tending only to themselves.[7] They are waterless clouds,
carried along by winds; fruitless trees in late autumn, doubly
dead, uprooted; 13 wild waves of the sea, foaming up their own
shame;[8] wandering stars, for whom the gloom of utter
darkness has been reserved forever.[9]
14 It was also about these people that Enoch, the seventh
generation from Adam, prophesied, saying, “Behold, the Lord
came with myriads of His kedoshim,[10] 15 to execute judgment
against all. He will convict all the ungodly for all their ungodly
deeds that they have done in an ungodly way, and for all of the
harsh things ungodly sinners have spoken against Him.”
16 These are bellyaching grumblers, following after their own
desires. Their mouth speaks grandiose things, showing
favoritism for the sake of gain. 17 But you, loved ones, ought to
remember the words previously proclaimed by the emissaries
of our Lord Yeshua the Messiah[11]—18 how they kept telling you,
“In the last time there will be scoffers, following after their own
ungodly desires.”[12] 19 These are the ones who cause divisions—
worldly-minded, not having the Ruach 20 But you, loved ones,
continue building yourselves up on your most holy faith,
praying in the Ruach ha-Kodesh. 21 Keep yourselves in the love
of God, eagerly waiting for the mercy of our Lord Yeshua the
Messiah that leads to eternal life. 22 And have mercy on those
who are wavering—23 save them by snatching them out of the
fire;[13] but on others have mercy with fear—hating even the
garment defiled by the flesh.

Hymn to God Our Savior [24] **Now to the One who is able to keep you from stumbling, and to present you blameless before the presence of His glory with great joy,** [25] **to the only God our Savior, through *Yeshua* the Messiah our Lord, be glory, majesty, power, and authority, before all time,**[14] **both now and forever. Amen.**

The Revelation

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20
21 | 22

Yeshua's Revelation to John

The Revelation 1 1 The revelation of Yeshua the Messiah, which God
gave Him to show to His servants the things that must soon
take place. He made it known by sending His angel to His
servant John, 2 who testified to the word of God and to the
testimony of Yeshua the Messiah—to everything he saw. 3 How
fortunate is the one who reads the words of this prophecy, and
those who hear and keep what has been written in it—for the
time is near.

4 John, To Messiah's seven communities in Asia:[1]

Grace to you and shalom from Him who is and who was and
who is to come, as well as from the seven spirits who are
before His throne, 5 and from Messiah Yeshua, the faithful
witness, the firstborn of the dead, and the ruler of the kings of
the earth. To Him who loves us and has freed us from our sins
by His blood 6 and made us a kingdom, kohanim to His God and
Father—to Him be glory and power forever! Amen!

7 "Look, He is coming with the clouds,[2]

and every eye shall see Him, even those who pierced
Him.

And all the tribes of the earth shall mourn because of
Him.[3]

Yes, amen!"

8 "I am the Alpha and the Omega,"[4] says ADONAI Elohim,
"Who is and who was and who is to come, the Almighty!"

9 I, John, your brother and fellow partaker with you in the
tribulation and kingdom and patient endurance that are in
Yeshua, was on the island called Patmos because of the word of
God and the testimony of Yeshua. 10 I was in the Ruach on the
Day of the Lord,[5] and I heard behind me a loud voice like that
of a trumpet, 11 saying, "Write what you see in a scroll,[6] and
send it to Messiah's seven communities—to Ephesus and to
Smyrna and to Pergamum and to Thyatira and to Sardis and to
Philadelphia and to Laodicea."

Vision of the Glorious Son of Man 12 **Then I turned to see the voice that was speaking to me. And when I turned, I saw seven golden *menorot*.**[7] 13 **In the midst of the *menorot*, I saw One like a Son of Man, clothed in a robe down to His feet, with a golden belt wrapped around His chest.**[8] 14 **His head and His hair were white like wool, white like snow, and His eyes like a flame of fire.**[9] 15 **His feet were like polished bronze refined in a furnace,**[10] **and His voice was like the roar of rushing waters.**[11] 16 **In His right hand He held seven stars, and out of His mouth came forth a sharp, two-edged sword.**[12] **His face was like the sun shining at full strength.**[13]

17 When I saw Him, I fell at His feet like a dead man.[14] But He placed His right hand on me, saying, “Do not be afraid! I am the First and the Last,[15] 18 and the One who lives. I was dead, but look—I am alive forever and ever! Moreover, I hold the keys of death and Sheol.[16] 19 Therefore write down what you have seen, what is, and what will happen after these things. 20 As for the mystery of the seven stars that you saw in My right hand, and the seven golden menorot—the seven stars are the angels of Messiah’s seven communities, and the seven menorahs are the seven communities.”

Ephesus: Return to Your First Love

The Revelation 2 1 To the angel of Messiah's community in Ephesus
write: "Thus says the One who holds the seven stars in His
right hand, the One who walks in the midst of the seven golden
menorot: 2 I know all about your deeds and your toil and your
patient endurance, and that you cannot bear those who are
evil. You have tested those who call themselves emissaries and
are not, and have found them to be liars. 3 You have
perseverance and have endured for My name's sake, and you
have not grown weary.

4 "But this I have against you, that you have forsaken your
first love.[17] 5 Remember then from where you have fallen.
Repent and do the deeds you did at first. If not, I will come to
you and remove your menorah from its place—unless you
repent.

6 "Yet you have this going for you, that you hate the deeds of
the Nicolaitans, which I also hate. 7 He who has an ear, let him
hear what the Ruach is saying to Messiah's communities. To
the one who overcomes, I will grant the right to eat from the
Tree of Life, which is in the Paradise of God."[18]

Smyrna: Do Not Fear Satan's Testing

8 To the angel of Messiah's community in Smyrna write:
"Thus says the First and Last, who was dead and came to life.
9 I know your tribulation and your poverty (yet you are rich), as
well as the slander of those who say they are Jewish and are
not, but are a synagogue of satan. 10 Do not fear what you are
about to suffer. Behold, the devil is about to throw some of you
into prison, so that you may be tested, and you will have
tribulation for ten days. Be faithful until death, and I will give
you the crown of life.[19] 11 He who has an ear, let him hear what
the Ruach is saying to Messiah's communities. The one who
overcomes shall never be harmed by the second death."

Pergamum: Beware the Trap of Balaam

12 To the angel of Messiah's community in Pergamum write:
"Thus says the One who has the sharp two-edged sword:[20] 13 I
know where you live—where satan's throne is. Yet you continue
to hold firm to My name, and you did not deny your faith in Me
even in the days of Antipas, My faithful witness, who was killed
among you, where satan resides.
14 "But I have a few things against you. You have some there
who hold to the teaching of Balaam, who was teaching Balak to
put a stumbling block before Bnei-Yisrael, to eat food sacrificed
to idols and to commit sexual immorality.[21] 15 Likewise you also
have those who hold to the teaching of the Nicolaitans.
16 Repent then! If not, I will come to you soon and make war
against them with the sword of My mouth. 17 He who has an
ear, let him hear what the Ruach is saying to Messiah's
communities. To the one who overcomes I will give some of the
hidden manna,[22] and I will give him a white stone—and written
on the stone a new name that no one knows except the one who
receives it."[23]

Thyatira: Do Not Tolerate Jezebel

18 To the angel of Messiah's community in Thyatira write:
"Thus says the Son of God, who has eyes like a flame of fire and
feet like polished bronze: 19 I know your deeds and your love
and faith and service and patient endurance, and that your last
deeds are greater than the first.
20 "But this I have against you, that you tolerate that woman
Jezebel,[24] who calls herself a prophetess—yet she is teaching
and deceiving My servants to commit sexual immorality and to
eat food sacrificed to idols. 21 I gave her time to repent, but she
refuses to repent of her immorality. 22 Behold, I will throw her
into a sickbed, and those who commit adultery with her into
great tribulation—unless they repent of her doings. 23 I will also
strike her children with a deadly disease. Then all of Messiah's
communities will know that I am the One who searches minds

and hearts,[25] and I will give to each of you according to your deeds.

24 “But to the rest of you in Thyatira, who do not hold to this
teaching and have not learned the so-called ‘deep things’ of
satan—I place on you no other burden. 25 Only hold firm to what
you have until I come. 26 To the one who overcomes and guards
My deeds until the end,

‘I will give him authority over the nations
27 and he shall rule them with an iron rod,
as when clay pots are broken into pieces.’[26]

28 Even as I have received from My Father, so I will give him
the morning star. 29 He who has an ear, let him hear what the
Ruach is saying to Messiah’s communities.”

Sardis: Coming Like a Thief

The Revelation 3 1 To the angel of Messiah's community in Sardis
write: "Thus says the One having the seven spirits of God and
the seven stars: I know your deeds—you have a reputation for
being alive, but you are dead. 2 Wake up, and strengthen what
remains that was about to die. For I have not found your deeds
complete in the sight of My God. 3 So remember what you have
received and heard—keep it, and repent. If you will not wake
up, I will come like a thief, and you will not know at what hour I
will come upon you.

4 "But still, you have a few people in Sardis who have not
stained their clothes. They will walk with Me in white, because
they are worthy. 5 The one who overcomes thus will be dressed
in white clothes; I will never blot his name out of the Book of
Life,[27] and will confess his name before My Father and His
angels. 6 He who has an ear, let him hear what the Ruach is
saying to Messiah's communities.

Philadelphia: I Have Loved You

7 To the angel of Messiah's community in Philadelphia write:
"Thus says the Holy One, the True One, who has the key of
David, who opens and no one will shut, and who shuts and no
one opens:[28] 8 I know your deeds. Behold, I have set before you
an open door that no one is able to shut—because you have
little power, but you have kept My word and have not denied
My name. 9 Behold, I will cause those of the synagogue of satan
—who say they are Jewish and are not, but lie—behold, I will
cause them to come and bow down before your feet,[29] so that
they acknowledge that I have loved you!

10 "Because you have kept My word about patient endurance,
I will also keep you from the hour of trial that is coming upon
the whole world to test those who dwell on the earth. 11 I am
coming soon—hold on to what you have, so that no one will
take away your crown. 12 The one who overcomes, I will make

him a pillar in the Temple of My God,[30] and he will never leave it. And on him I will write the name of My God and the name of the city of My God—the New Jerusalem, which comes down out of heaven from My God—and My own new Name. 13 He who has an ear, let him hear what the Ruach is saying to Messiah's communities."

Laodicea: Standing at the Door

14 To the angel of Messiah's community in Laodicea write:
"Thus says the Amen, the Faithful and True Witness, the Originator of God's creation:[31] 15 I know your deeds, that you are neither cold nor hot. Oh, that you were either cold or hot! 16 So because you are lukewarm, and neither cold nor hot, I am about to spew you out of My mouth. 17 For you say, 'I am rich, I have made myself wealthy, and I need nothing.'[32] But you do not know that you are miserable and pitiable and poor and blind and naked. 18 I advise you to buy from Me gold refined by fire so that you may be rich, and white clothes so that you may dress yourself and so the shame of your nakedness will not be revealed, and eye salve to anoint your eyes so that you may see. 19 Those whom I love, I rebuke and discipline. Therefore, be zealous and repent.

20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. 21 To the one who overcomes I will grant the right to sit with Me on My throne, just as I myself overcame and sat down with My Father on His throne. 22 He who has an ear, let him hear what the Ruach is saying to Messiah's communities."

The Heavenly Throne of *Adonai*

The Revelation 4 1 After these things I looked, and behold, a door
was standing open in heaven.[33] And the first voice, which I had
heard speaking with me like a trumpet, said, “Come up here,
and I will show you what must take place after these things.”
2 Immediately I was in the Ruach;[34] and behold, a throne was
standing in heaven, and One seated on the throne.[35] 3 And the
One who was seated was like jasper and carnelian in
appearance, and a rainbow around the throne, like an emerald
in appearance.[36] 4 Around the throne were twenty-four
thrones, and seated on the thrones were twenty-four elders
dressed in white clothes with golden crowns on their heads.
5 And out from the throne come flashes of lightning and
rumblings and clashes of thunder[37]—and seven torches of fire
burning before the throne,[38] which are the seven spirits of
God. 6 And before the throne was something like a sea of glass,
like crystal.

In the middle of the throne and around it were four living
creatures, full of eyes in front and behind.[39]

7 The first living creature was like a lion, the second living
creature was like an ox, the third living creature had a face like
a man,

and the fourth living creature was like a flying eagle.[40]

8 The four living creatures, each having six wings, were full of
eyes all around and within.[41] They do not rest day or night,
chanting, “Kadosh, kadosh, kadosh Adonai Elohei-Tzva’ot,[42]

asher haya v’hoveh v’yavo!

Holy, holy, holy

is the Lord God of Hosts, who was and who is

and who is to come!”

9 And whenever the living creatures give glory and honor and
thanks to the One seated on the throne, who lives forever and
ever,[43] 10 the twenty-four elders fall down before the One
seated on the throne and worship Him who lives forever and

ever. And they throw their crowns down before the throne,
chanting, 11 “Worthy are You, our Lord and God, to receive
glory and honor and power, For You created all things,

and because of Your will
they existed and were created!”

A Scroll with Seven Seals

The Revelation 5 1 And I saw in the right hand of the One seated
upon the throne a scroll, written on both the front and the
back, sealed with seven seals.[44] 2 I also saw a mighty angel
proclaiming with a loud voice, “Who is worthy to open the
scroll and to break its seals?” 3 No one in heaven or on the
earth or under the earth was able to open the scroll or to look
into it. 4 I began to weep loudly because no one was found
worthy to open the scroll or to look into it.

5 Then one of the elders tells me, “Stop weeping! Behold, the
Lion of the tribe of Judah,[45] the Root of David,[46] has
triumphed—He is worthy to open the scroll and its seven
seals.”

**Worshiping the Lamb 6 And in the midst of the throne and the four
living creatures, and in the midst of the elders, I saw a Lamb
standing, as having been slain—having seven horns and seven eyes,
[47] which are the seven spirits of God sent out into all the earth. 7 He
came and took the scroll from the right hand of the One seated on
the throne. 8 When He had taken the scroll, the four living creatures
and the twenty-four elders fell down before the Lamb, each holding
a harp and golden bowls full of incense—which are the prayers of the
kedoshim.**

9 And they are singing a new song,[48] saying, “You are worthy
to take the scroll and to open its seals.

For You were slain,

and by Your blood

You redeemed for God
those from every tribe and tongue and people and
nation.[49]
10 You have made them for our God a kingdom and
kohanim, and they shall reign upon the earth.”

11 Then I looked, and I heard the voice of many angels around
the throne and the living creatures and the elders—their
number was myriads of myriads and thousands of thousands.[50]
12 They were chanting with a loud voice, “Worthy is the Lamb
who was slain, to receive power and riches

and wisdom and might
and honor and glory and blessing!”

13 And I heard every creature in heaven and on the earth and
under the earth and on the sea and everything in them,
responding, “To the One seated on the throne and to the Lamb

be blessing and honor
and glory and power forever and ever!”

14 And the four living creatures kept saying, “Amen!” And the elders fell down and worshiped.

Four Horsemen of the Apocalypse

The Revelation 6 1 Then I saw when the Lamb opened one of the
seven seals, and I heard one of the four living creatures say
with a voice like thunder, “Come!”[51] 2 I looked, and behold,
there was a white horse.[52] The one riding on it had a bow, and
a crown was given to him. He went out as a conqueror so he
might conquer.

3 When the Lamb opened the second seal, I heard the second
living creature saying, “Come!” 4 Then another horse came out,
fiery red. The one riding on it was permitted to take peace from
the earth, so that people would slaughter one another. He was
given a great sword.

5 When the Lamb opened the third seal, I heard the third
living creature saying, “Come!” And behold, I saw a black
horse.[53] The one riding on it held a balance scale in his hand.
6 Then I heard something like a voice in the midst of the four
living creatures saying, “A quart[54] of wheat for a denarius, and
three quarts of barley for a denarius—but do no harm to the oil
and wine!”[55]

7 When the Lamb opened the fourth seal, I heard the fourth
living creature saying, “Come!” 8 Behold, I saw a horse, pale
greenish gray. The name of the one riding on it was Death, and
Sheol was following with him. Authority was given to them over
a fourth of the earth, to kill by sword and by famine and by
plague and by the wild beasts of the earth.[56]

9 When the Lamb opened the fifth seal, I saw under the altar
the souls of those slaughtered[57] for the sake of the word of
God and for the witness they had. 10 And they cried out with a
loud voice, saying, “O Sovereign Master, holy and true, how
long before You judge those who dwell on the earth and avenge
our blood?”

11 Then a white robe was given to each of them, and they
were told to rest a little while longer, until the number of their
fellow servants was complete—their brothers and sisters who
were to be killed as they had been.

12 I saw when the Lamb opened the sixth seal, and there was a great earthquake. The sun became as black as sackcloth made
of goat's hair, and the full moon became like blood. 13 The stars of heaven fell to the earth like a fig tree drops unripe figs when
shaken by a great wind. 14 The heaven ripped apart like a scroll being rolled up, and every mountain and island was moved from their places.
15 Then the kings of the earth and the great men and the military commanders and the rich and the mighty and everyone —slave and free—hid themselves in the caves and among the rocks of the mountains.[58] 16 And they tell the mountains and the rocks, "Fall on us, and hide us[59] from the face of the One seated on the throne and from the wrath of the Lamb. 17 For the great day of their wrath has come,[60] and who is able to stand?"

144,000 Marked with a Seal

The Revelation 7 1 After this, I saw four angels standing at the four
corners of the earth, holding back the four winds of the earth[61]
so that no wind would blow on the earth or on the sea or
against any tree. 2 Then I saw another angel coming up from
the east,[62] having the seal of the living God. He cried out with
a loud voice to the four angels who were permitted to harm the
earth and the sea, 3 saying, “Do no harm to the earth or the sea
or the trees, until we have put a seal on the foreheads of the
servants of our God.”[63]

4 Now I heard the number of those marked with the seal:
144,000 from every tribe of Bnei-Yisrael— 5 12,000 from the
tribe of Judah; 12,000 from the tribe of Reuben; 12,000 from
the tribe of Gad; 6 12,000 from the tribe of Asher; 12,000 from
the tribe of Naphtali; 12,000 from the tribe of Manasseh;
7 12,000 from the tribe of Simeon; 12,000 from the tribe of
Levi; 12,000 from the tribe of Issachar; 8 12,000 from the tribe
of Zebulun; 12,000 from the tribe of Joseph; 12,000 from the
tribe of Benjamin.

Countless Worshipers Before the Throne **9 After these things I looked,
and behold, a vast multitude that no one could count—from every
nation and all tribes and peoples and tongues—was standing before
the throne and before the Lamb. They were clothed in white robes,
with palm branches[64] in their hands 10 and crying out with a loud
voice, saying, “Salvation belongs to our God, who sits on the throne,**

and to the Lamb!”

11 And all the angels were standing around the throne, along
with the elders and the four living creatures; and they fell on
their faces before the throne and worshiped God, 12 saying,
“Amen, blessing and glory
and wisdom and thanksgiving

and honor and power and might
belong to our God forever and ever. Amen!”

13 Then one of the elders answered, saying to me, “Who are these dressed in white robes, and where have they come from?”

I said to him, “Sir, you know.”

14 Then he said to me, “These are the ones coming out of the great tribulation.[65] They have washed their robes and made them white[66] in the blood of the Lamb. 15 For this reason, they are before the throne of God, and they serve Him day and night in His Temple. The One seated on the throne will shelter them.[67] 16 They shall never again go hungry, nor thirst anymore; the sun shall not beat down on them, nor any scorching heat.[68] 17 For the Lamb in the midst of the throne shall shepherd them and guide them to springs of living water, and God shall wipe away every tear from their eyes.”[69]

The Seventh Seal and Seven Trumpets

The Revelation 8 1 Now when the Lamb opened the seventh seal,
there was silence in heaven for about half an hour. 2 Then I saw
the seven angels who stand before God, and seven trumpets[70]
were given to them. 3 Another angel came and stood at the
altar, holding a golden incense burner.[71] He was given much
incense to offer up along with the prayers of all the kedoshim
upon the golden altar before the throne. 4 And the smoke of the
incense, with the prayers of the kedoshim,[72] rose before God
from the angel's hand. 5 Then the angel took the incense burner
and filled it with fire from the altar, and threw it to the earth;
and there were clashes of thunder and rumblings and flashes of
lightning and earthquakes.[73]

6 Then the seven angels holding the seven trumpets prepared
to sound them. 7 The first trumpeted,[74] and there was hail and
fire mixed with blood, and they were thrown upon the earth.[75]
A third of the earth burned up, a third of the trees burned up,
and all the green grass burned up.

8 The second angel trumpeted, and something like a huge
mountain[76] ablaze with fire was thrown into the sea. A third of
the sea turned into blood, 9 a third of the creatures living in the
sea died, and a third of the ships were destroyed.

10 The third angel trumpeted, and a great star fell from the
heavens, burning like a torch. It fell on a third of the rivers and
on the springs of water. 11 Now the name of the star is
Wormwood; and a third of the waters became wormwood, and
many people died from the waters that were made bitter.[77]

12 The fourth angel trumpeted, and a third of the sun and a
third of the moon and a third of the stars were struck, so that a
third of them were darkened.[78] A third of the day would not
shine, as well as a third of the night.

13 Then I looked, and I heard an eagle crying out with a loud
voice as it flew high in the sky, saying, "Woe, woe, woe to those
who dwell on the earth, because of the remaining blasts of the
trumpets the three angels are about to sound!"

The Revelation 9 1 Then the fifth angel trumpeted, and I saw a star
that had fallen from heaven to earth. The key to the bottomless
pit was given to him. 2 He opened the pit, and smoke rose from
the pit like the smoke of a gigantic furnace.[79] The sun and the
air were darkened by the smoke from the pit.

3 Then from the smoke came locusts upon the earth, and
power was given to them like the scorpions have power over
the earth.[80] 4 They were told to do no harm to the grass of the
earth or any green plant or any tree, but only the people who
do not have the seal of God on their foreheads.[81] 5 And they
were permitted not to kill them, but to torment them for five
months—and their torment was like the torment of a scorpion
when it stings a person. 6 In those days, people will seek death
but will not find it; they will long to die, but death will flee from
them.[82]

7 Now the appearance of the locusts was like horses prepared
for battle.[83] On their heads were something like crowns of
gold, and their faces were like human faces. 8 They had hair
like women's hair, and their teeth were like those of lions.[84]
9 They had chests like iron breastplates; and the noise of their
wings was like the noise of many horse-drawn chariots rushing
into battle.[85] 10 They have tails like scorpions with stingers;
and in their tails is their power to harm people for five months.
11 They have as king over them the angel of the abyss. His name
in Hebrew is Abaddon, and in Greek he has the name Apollyon.
[86]

12 The first woe is past. Behold, two woes are still coming
after these things.

13 The sixth angel trumpeted, and I heard a single voice from
the four horns of the golden altar[87] before God. 14 It said to the
sixth angel, the one holding the trumpet,[88] "Release the four
angels who are bound at the great river Euphrates."

15 So the four angels—who had been prepared for the hour
and day and month and year—were released to kill a third of
mankind. 16 The number of mounted troops was two hundred
million[89]—I heard their number. 17 Now here is how I saw the
horses and those riding on them: they had breastplates that

were fiery red, hyacinth blue, and sulfur yellow. The heads of the horses were as heads of lions, and out of their mouths came fire and smoke and brimstone.[90]

18 By these three plagues a third of mankind was killed—by the fire and the smoke and the brimstone that came out of their mouths. 19 For the power of the horses is in their mouths and in their tails; for their tails are like serpents, having heads by which they inflict injuries.

20 But the rest of mankind, those not killed by these plagues, did not repent and turn away from the works of their hands—they would not stop worshiping demons and the idols of gold and silver and stone and wood, which cannot see or hear or walk.[91] 21 And they did not repent and turn away from their murders or their sorceries or their sexual immorality or their stealing.

The Angel with a Little Scroll

The Revelation 10 1 Then I saw another powerful angel coming down
from heaven, wrapped in a cloud with a rainbow over his head.
His face was like the sun and his feet like pillars of fire. 2 He
had in his hand a little scroll that was open. He set his right
foot on the sea and his left foot on the land, 3 and he cried out
with a loud voice, just as a lion roars. When he cried out, the
seven thunders spoke.[92]

4 And when the seven thunders had spoken, I was about to
write; but I heard a voice from heaven saying, “Seal up what
the seven thunders have said. Do not write it down!”[93]

5 Then the angel whom I saw standing on the sea and on the
land raised his right hand toward heaven 6 and swore[94] by the
One who lives forever and ever, who created heaven and what
is in it, the earth and what is in it, the sea and what is in it, that
there would be no more delay.

7 But in the days of the voice of the seventh angel—when he
is about to trumpet—the mystery of God is completed, just as
He declared to His servants the prophets.[95] 8 Then the voice
that I heard from heaven spoke to me again, saying, “Go, take
the scroll that is open in the hand of the angel standing on the
sea and on the land.”

9 So I went to the angel, telling him to give me the little
scroll. And he tells me, “Take and eat it. It will be bitter to your
stomach, but sweet as honey in your mouth.”[96]

10 So I took the little scroll from the angel’s hand and ate it. It
was sweet as honey in my mouth; but when I had swallowed it,
my stomach was made bitter. 11 And they tell me, “You must
prophesy again about many peoples and nations and tongues
and kings.”

Two Witnesses

The Revelation 11 1 Then a measuring rod like a staff was given to
me, saying, “Get up and measure the Temple of God and the
altar, and count those worshiping in it.[97] 2 But do not measure
the court outside the Temple—leave it out, because it has been
given to the nations, and they shall trample the holy city for
forty-two months.[98] 3 And I will grant authority to My two
witnesses and they will prophesy for 1,260 days,[99] dressed in
sackcloth.”

4 These are the two olive trees and the two menorot that are
standing before the Lord of the earth.[100] 5 If anyone wishes to
harm them, fire comes out of their mouths and consumes their
enemies. If anyone wants to harm them, he must be killed in
this way.[101] 6 These two have the power to shut the heavens, so
that no rain may fall during the days of their prophesying.[102]
And they have power over the waters to turn them into blood,
and to strike the earth with every kind of plague as often as
they wish.[103]

7 When they have finished their testimony, the beast that
rises from the abyss will make war on them, and overcome
them and kill them.[104] 8 And their corpses will lie in the open
street[105] of the great city that figuratively is called Sodom and
Egypt—where also their[106] Lord was crucified. 9 Some from the
peoples and tribes and tongues and nations will look at their
corpses for three and a half days, not allowing them to be
placed into a grave.[107] 10 Those who dwell on the earth will
rejoice over them. They will celebrate and send gifts to one
another, because these two prophets tormented those who
dwell on the earth.

11 But after the three and a half days, the breath of life from
God entered them, and they stood up on their feet;[108] and
great fear fell on those who were watching them. 12 Then they
heard a loud voice from heaven saying to them, “Come up

here!” And they went up to heaven in a cloud, while their enemies watched them.[109]

13 At that hour there was a great earthquake, and a tenth of the city collapsed.[110] Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

14 The second woe is past. The third woe is coming soon.

The Seventh Trumpet 15 **Then the seventh angel trumpeted, and there were loud voices in heaven saying, “The kingdom of this world has become the kingdom of our Lord and of His Anointed One.**

And He shall reign forever and ever!”[111]

16 And the twenty-four elders seated on their thrones
before God fell on their faces and worshiped God,
17 saying, “We thank you, ADONAI Elohei-Tzva’ot,[112]
who is and who was, because You have taken Your
great power and begun to reign.
18 The nations were enraged, but Your wrath has
come[113]
and the time for the dead to be judged— to reward
Your servants, the prophets and kedoshim, and
those who fear Your name, the small and the
great, and to destroy the destroyers of the
earth.”[114]

19 Then the Temple of God in heaven was opened, and the Ark of His Covenant appeared in His Temple. And there were flashes of lightning and rumblings and clashes of thunder and an earthquake and heavy hail.[115]

Mother, Child, Dragon, and War

The Revelation 12 1 A great sign appeared in heaven: a woman
clothed with the sun, with the moon under her feet, and on her
head a crown of twelve stars.[116] 2 She is pregnant—crying out
in birth pains, in agony to give birth.[117]

3 Then another sign appeared in heaven: a great fiery red
dragon that had seven heads and ten horns, and seven royal
crowns on his heads.[118] 4 His tail sweeps away a third of the
stars of heaven—it hurled them to the earth.[119] Now the
dragon stood before the woman who was about to give birth, so
that whenever she gave birth he might devour her child.

5 And she gave birth to a son, a male child, who is to rule all
the nations with an iron rod.[120] And her child was snatched
away to God and to His throne. 6 Then the woman fled into the
wilderness, where she has a place prepared by God so they
might take care of her for 1,260 days.

7 And war broke out in heaven, Michael and his angels
making war against the dragon.[121] The dragon and his angels
fought, 8 but they were not strong enough, and there was no
longer any place for them in heaven. 9 And the great dragon
was thrown down—the ancient serpent, called the devil and
satan, who deceives the whole world.[122] He was thrown down
to the earth, and his angels were thrown down with him.[123]
10 Then I heard a loud voice in heaven saying, “Now have come
the salvation and the power and the kingdom of our God and
the authority of His Anointed One, for the accuser of our
brothers and sisters—the one who accuses them before our
God day and night[124]—has been thrown out. 11 They overcame
him by the blood of the Lamb and by the word of their
testimony, and they did not love their lives even in the face of
death.

12 Therefore rejoice, O heavens, and you who dwell in them!
Woe to the earth and the sea, for the devil has come down to
you with great rage, knowing that his time is short.

13 Now when the dragon saw that he had been thrown to the
earth, he stalked the woman who had given birth to the male
child. 14 But the woman was given two wings of the great eagle,
[125] so that she might fly away from the presence of the serpent
into the wilderness, to the place where she is taken care of—for
a time, times, and half a time.[126]
15 And from out of his mouth, the serpent spewed water like a
river after the woman, in order to sweep her away with a flood.
16 But the earth came to the aid of the woman. The earth
opened its mouth and swallowed the river that the dragon had
spewed from his mouth. 17 So the dragon became enraged at
the woman and went off to make war with the rest of her
offspring—those who keep the commandments of God and hold
to the testimony of Yeshua. 18 And he stood on the shore of the
sea.

Two Beasts

The Revelation 13 1 Then I saw a beast rising out of the sea,[127] that
had ten horns and seven heads. On his horns were ten royal
crowns, and upon his heads were slanderous names. 2 Now the
beast that I saw was like a leopard, his feet like a bear's, and
his mouth like a lion's. And the dragon gave him his power and
his throne and great authority. 3 One of his heads seemed to
have been slain, but the fatal wound was healed. The whole
earth was amazed and followed the beast. 4 And they worshiped
the dragon, because he had given authority to the beast. They
also worshiped the beast, chanting, "Who is like the beast, and
who can make war against him?"[128]

5 The beast was given a mouth uttering great boasts and
blasphemies. It was given authority to act for forty-two months.
6 Then he opened his mouth with blasphemies against God, to
slander His name and His tabernacle—that is, those dwelling in
heaven. 7 He was also permitted to make war against the
kedoshim and overcome them, and he was given authority over
every tribe and people and tongue and nation. 8 All who dwell
on the earth shall worship him—everyone whose name has not
been written from the foundation of the world in the Book of
Life of the Lamb who was slain.

9 If anyone has an ear, let him hear.
10 If anyone is meant for captivity,
to captivity he goes.
If anyone is to be killed by the sword,
by the sword he must be killed.[129]

Here is the perseverance and faith of the kedoshim.

11 Then I saw another beast rising out of the earth. He had
two horns[130] like a lamb and spoke like a dragon. 12 He
exercises all the authority of the first beast before him, and he
makes the earth and all those who dwell in it worship the first
beast, whose fatal wound was healed. 13 He performs great

signs, even making fire come down from heaven in the sight of men.[131] 14 And he deceives those who dwell on the earth
through the signs he is permitted to perform, telling those who
dwell on the earth to make an image in honor of the beast who
has the sword wound yet lived. 15 The second beast was
permitted to give life to the image of the first beast, so that the
image of the beast could even speak and cause all who would
not worship the image of the beast to be killed. 16 He also
causes all—the small and the great, the rich and the poor, the
free and the slave—to receive a mark on their right hand or
upon their forehead. 17 And so no one can buy or sell unless he
has the mark—either the name of the beast or the number of
his name.

18 Here is wisdom: let the one who has understanding
calculate the number of the beast, for it is a number of a man,
and his number is 666.[132]

A Song for the 144,000

The Revelation 14 **1** Then I looked, and behold, the Lamb was
standing on Mount Zion,[133] and with Him were 144,000 who
had His name and His Father's name written on their
foreheads. **2** And I heard a voice from heaven like the roar of
rushing waters and the booming of loud thunder.[134] The voice I
heard was like harpists playing on their harps. **3** And they are
singing a new song before the throne and before the four living
creatures and the elders; and no one is able to learn the song
except the 144,000 who had been redeemed from the earth.
4 These are the ones who have not defiled themselves with
women, for they are virgins.
These are the ones who follow the Lamb wherever He goes.
These have been redeemed from among mankind as
firstfruits for God and the Lamb.
5 And in their mouth was found no lie—they are blameless.[135]

Three Angels with Messages

6 And then I saw another angel flying high in the sky, having
a timeless message of good news to proclaim to those who
dwell on the earth—to every nation and tribe and tongue and
people. 7 He said in a loud voice, “Fear God and give Him glory,
because the hour of His judgment has come. Worship the One
who made heaven and earth and sea and springs of water.”
8 Another angel, a second one, followed, saying,

“Fallen, fallen, is Babylon the great[136]—
she who made all nations drink
of the wine of the fury of her immorality.”

9 And another angel, a third one, followed them, saying in a
loud voice, “If anyone worships the beast and his image and
receives a mark on his forehead or on his hand, 10 he shall also
drink the wine of God’s fury, poured full strength into the cup
of His wrath.[137] And he shall be tormented with fire and
brimstone[138] before the holy angels and before the Lamb.
11 The smoke of their torment goes up forever and ever.[139]
Those who worship the beast and its image and those who
receive the mark of his name have no rest day or night.”
12 Here is the perseverance of the kedoshim—those who keep
the commandments of God and the faith of Yeshua.
13 Then I heard a voice from heaven saying,[140]
“Write: How fortunate are the dead—those who die in the
Lord from now on!”
“Yes,” says the Ruach, “that they may rest from their labors,
for their deeds follow them.”

Time to Harvest the Earth

14 Then I looked, and behold, there was a white cloud—and
seated on the cloud was one like a son of man.[141] He had a
golden crown on His head and a sharp sickle in His hand.
15 Then another angel came out of the Temple, crying out with a
loud voice to the One seated on the cloud,

"Put in your sickle and reap,
for the hour to reap has come,
because the harvest of the earth is fully ripe."

16 So the One seated on the cloud swung his sickle over the
earth, and the earth was harvested.[142]
17 Then another angel came out of the Temple in heaven, and
he also had a sharp sickle. 18 Then another angel—the one who
has authority over fire—came out from the altar; and he called
out with a loud voice to the one holding the sharp sickle,
saying, "Put in your sickle and gather the grape clusters from
the vineyard of the earth, because her grapes are ripe." 19 So
the angel swung his sickle over the earth and gathered the
clusters from the vineyard of the earth and threw them into the
great winepress of the wrath of God. 20 And the winepress was
stomped on outside the city, and blood flowed from the
winepress as high as a horse's bridle for 1,600 stadia.[143]

Song of Moses to the Lamb

The Revelation 15 1 Then I saw another great and wonderful sign in
heaven: seven angels who have seven plagues—the last ones,
for with them God's wrath is finished. 2 And I saw something
like a sea of glass mixed with fire, and those who had overcome
the beast and his image[144] and the number of his name
standing by the sea of glass, holding the harps of God. 3 And
they are singing the song of Moses[145] the servant of God and
the song of the Lamb, saying, "Great and wonderful are Your
deeds, ADONAI Elohei-Tzva'ot![146]

Just and true are Your ways, O King of the nations![147]

4 Who shall not fear and glorify Your name, O Lord?
For You alone are Holy.
All the nations shall come and worship before You,[148]
for Your righteous acts have been revealed!"

5 After these things I looked, and the Temple of the Tent of
Witness in heaven was opened. 6 Out of the Temple came the
seven angels having the seven plagues, dressed in pure bright
linen and wearing wide gold sashes around their chests.
7 Then one of the four living creatures gave the seven angels
seven golden bowls full of the wrath of God, who lives forever
and ever. 8 And the Temple was filled with smoke from the
glory of God and from His power.[149] No one was able to enter
the Temple until the seven angels' seven plagues were finished.

Seven Bowls of God's Wrath

The Revelation 16 1 Then I heard a loud voice from the Temple
saying to the seven angels, "Go and pour out on the earth the
seven bowls of God's wrath."[150] 2 So the first angel went and
poured out his bowl on the earth, and foul and painful boils[151]
came upon the people having the mark of the beast and
worshiping his image. 3 Next the second angel poured out his
bowl into the sea, and it became blood like that of a corpse;
and every living thing in the sea died.[152] 4 Then the third angel
poured out his bowl into the rivers and the springs of water,
and they became blood.[153] 5 Then I heard the angel of the
waters saying, "Righteous are You—the Holy One, who is and
who was— because You have passed these judgments.

6 For they have poured out the blood of kedoshim and
prophets, and You have given them blood to drink[154]
— they are deserving!"

7 Then I heard the altar saying, "Yes, ADONAI Elohei-
Tzva'ot, true and righteous are Your judgments!"[155]

8 The fourth angel poured out his bowl on the sun, and it was
permitted to scorch people with fire. 9 People were scorched
with fierce heat, and they cursed the name of God—the One
who has power over these plagues. But they did not repent, to
give Him glory.

10 Then the fifth angel poured out his bowl on the throne of
the beast, and his kingdom was plunged into darkness.[156]
People gnawed their tongues in pain 11 and cursed the God of
heaven because of their pains and their boils. But they did not
repent of their deeds.[157]

12 The sixth angel poured out his bowl over the great river
Euphrates; and its water was dried up, to prepare the way for
the kings from the east. 13 Then I saw—coming from the
dragon's mouth and from the beast's mouth and from the false
prophet's mouth—three unclean spirits like frogs.[158] 14 For they

are demonic spirits performing miraculous signs, who go out to the kings of the whole world—to gather them for battle on the great Day of Elohei Tzva'ot.[159]

15 "Behold, I am coming like a thief! How fortunate is the one who stays alert and keeps his clothes on, lest he walk around naked and they see his shamefulness."

16 Then the spirits gathered the kings to the place called in Hebrew Har-Megiddo.[160]

17 The seventh angel poured out his bowl into the air. A loud voice came out of the Temple[161] from the throne, saying, "It is done!"[162] 18 And there were flashes of lightning and rumblings and clashes of thunder and a great earthquake—such as never happened since mankind has been on the earth, so mighty was the quake.[163]

19 Then the great city was split into three parts, and the cities of the nations collapsed. Babylon the great was remembered before God, to force her to drink the cup of the wine of His furious wrath.[164] 20 Every island fled away, and no mountains were to be found. 21 Enormous hail—about a hundred pounds each[165]—falls from heaven on the people. And the people cursed God because of the plague of hail—so extreme was that plague.[166]

The Vile Prostitute and the Beast

The Revelation 17 **1** Then one of the seven angels holding the seven
bowls came and spoke with me, saying, “Come, I will show you
the sentencing of the great prostitute,[167] who sits on many
waters. **2** The earth’s kings committed sexual immorality with
her, and those who dwell on the earth got drunk with the wine
of her immorality.”

3 So he carried me away in the Ruach into a wilderness, and I
saw a woman sitting on a scarlet beast that was full of
blasphemous names and had seven heads and ten horns.[168]
4 The woman was clothed in purple and scarlet, and adorned
with gold and precious stones and pearls.[169] She was holding a
golden cup[170] in her hand full of detestable things and the filth
of her immorality, **5** and on her forehead was written a name, a
mystery:

“Babylon the Great, the mother of prostitutes and the
detestable things of the earth.”

6 And I saw the woman drunk with the blood of the kedoshim
and with the blood of the witnesses of Yeshua. When I saw her,
I was totally astounded.

7 But the angel said to me, “Why are you astonished? I will
tell you the mystery of the woman and of the beast that carries
her, which has the seven heads and ten horns. **8** The beast that
you saw was, and is not, and yet is about to rise up from the
abyss and head for destruction. Those who dwell on the earth—
whose names have not been written in the Book of Life from
the foundation of the world—will be astonished when they see
the beast, because he was and is not and is to come.

9 “This calls for a mind having wisdom. The seven heads are
seven mountains on which the woman is seated. They are also
seven kings—**10** five have fallen, one is, the other has not yet
come; and when he comes, he must remain a little while. **11** The
beast that was and is not—he himself is the eighth, and is one
of the seven, and is heading for destruction. **12** The ten horns
that you saw are ten kings who have not yet received royal

power, but receive authority as kings with the beast for one
hour. 13 These kings are of one mind, and they give their power
and authority to the beast. 14 They will make war against the
Lamb, and the Lamb will overcome them—because He is Lord
of lords and King of kings,[171] and those with Him are called
and chosen and faithful.”
15 Then he tells me, “The waters that you saw, where the
prostitute is seated, are peoples and multitudes and nations
and tongues. 16 The ten horns that you saw, and the beast—
these will hate the prostitute. They will make her desolate and
naked,[172] and devour her flesh and burn her up with fire. 17 For
God has put it into their hearts to do His will, and to be of one
mind, and to give their royal power to the beast until the words
of God are fulfilled. 18 And the woman that you saw is the great
city exercising kingship over the kings of the earth.”

Judgment of Babylon

The Revelation 18 [1] After these things, I saw another angel coming
down from heaven, having great authority, and the earth was
illuminated by his glory. [2] He cried out with a mighty voice,
saying: “Fallen, fallen is Babylon the great![173]

She has become a den for demons,
a haunt for every unclean spirit

and for every unclean bird
and for every unclean and detestable beast.[174]
3 For all the nations have drunk of the wine of the fury
of her immorality.
The kings of the earth have committed
sexual immorality with her,
and the merchants of the earth

grew rich off the power
of her self-indulgence.”

4 Then I heard another voice from heaven saying, “Come out of her, my people,[175]
lest you participate in her sins
and receive her plagues!
5 For her sins have piled up to heaven,[176]
and God has remembered her crimes.
6 Pay her back just as she has paid out, and give her back double for her deeds![177]
In the cup she has mixed—
mix a double dose for her!
7 As she has exalted herself and indulged herself in luxury, so give her the same measure of torment and grief!
For in her heart she says,
‘I sit as a queen—
I am no widow;
I shall never see grief.’[178]
8 For this reason her plagues will arrive in a single day—
death and grief and famine—
and she shall be burned down with fire.[179]
For mighty is Adonai Elohim who judges her!”
9 Then the kings of the earth, who committed sexual immorality and indulged in luxury with her shall weep and wail over her when they see the smoke of her burning[180]
—10 standing far off because of the terror of her torment, saying: “Alas, alas, O great city— O Babylon, the mighty city!
For in a single hour your judgment has come!”
11 And the merchants of the earth weep and mourn for her,[181]
because no one buys their merchandise anymore—12 shipments of gold, silver, precious stones, and pearls; fine linen, purple, silk, and scarlet; all kinds of citron wood; all kinds of ivory products; all kinds of products made of costly wood, bronze,

iron, and marble; 13 cinnamon, spice, incense, myrrh, and
frankincense; wine, oil, fine flour, and wheat; cattle, sheep,
horses, and chariots; and slaves—that is, human souls.

14 The fruit of your soul's desire has gone from you, and
all the expensive and beautiful things are lost to you
—never again will people find them.

15 The merchants of these things, who became rich from her,
shall stand far off for fear of her torment, weeping and
mourning, 16 saying, "Alas, alas, O great city— clothed in fine
linen and purple and scarlet, adorned with gold and precious
stones and pearls!
17 For in a single hour so much wealth has been
ruined!"

And every ship captain and passenger, sailors and all who
make their living at sea, stood at a distance 18 and were crying
out, seeing the smoke of her burning, saying, 'What city is like
the great city?' 19 And they threw dust on their heads and were
crying out, weeping and mourning, "Alas, alas, O great city— in
her all who had ships at sea grew rich from her wealth!
For in a single hour has she been ruined!
20 Rejoice over her, O heaven,[182]
and you kedoshim, emissaries and prophets!
For God has judged her condemnation of you!"

21 Then a mighty angel picked up a stone like a great
millstone and threw it into the sea,[183] saying: "So shall
Babylon, the great city, be thrown down with violence,
never to be found again!
22 And the sound of harpists and musicians, flautists and
trumpeters,
shall never be heard in you again![184]
And the craftsman of any craft
shall never be found in you again!

And the sound of a mill
shall never be heard in you again!
23 And the light of a lamp shall never shine in you again!
And the voice of the bridegroom and bride shall never be heard in you again![185]
For your businessmen were the tycoons of the world,
for all the nations were deceived by your sorcery![186]
24 And in her was found the blood of the prophets and kedoshim and all those slaughtered on the earth.”

Victory Songs in Heaven

The Revelation 19 1 After these things, I heard something like the
loud voice of a great multitude in heaven, shouting:

"Halleluyah![187]
Salvation and glory and power belong to our God.
2 For His judgments are true and just.[188]
For He has judged the great prostitute who corrupted
the earth with her whoring,
and has avenged the blood of His servants caused
by her hand."[189]
3 And a second time they shouted,
"Halleluyah!
The smoke from her goes up forever and ever!"[190]

4 Then the twenty-four elders and the four living creatures
fell down and worshiped God who is seated on the throne,
saying, "Amen! Halleluyah!"[191]
5 Then a voice came from the throne, saying:

"Praise our God,

all you His servants and
all who fear Him,
both the small and the great!”[192]

Wedding of the Lamb

6 Then I heard something like the voice of a great multitude—
like the roar of rushing waters[193] or like the rumbling of
powerful thunder—saying,

"Halleluyah!
For ADONAI Elohei-Tzva'ot reigns!
7 Let us rejoice and be glad
and give the glory to Him!
For the wedding of the Lamb has come,
and His bride has made herself ready,[194]
8 She was given fine linen to wear, bright and clean!
For the fine linen is the righteous deeds of the
kedoshim."

9 Then the angel tells me, "Write: How fortunate are those
who have been invited to the wedding banquet of the Lamb!"
He also tells me, "These are the true words of God."
10 Then I fell down at his feet and worshiped him. But he said
to me, "See that you do not do that—for I am only a fellow
servant with you and your brothers and sisters who hold to the
testimony of Yeshua. Worship God! For the testimony of Yeshua
is the Spirit of Prophesy."

Final Battle of this Age

11 Then I saw heaven opened,[195] and behold, a white horse!
The One riding on it is called Faithful and True, and He judges
and makes war in righteousness. 12 His eyes are like a flame of
fire, and many royal crowns are on His head. He has a name
written that no one knows except Himself. 13 He is clothed in a
robe dipped in blood,[196] and the name by which He is called is
“the Word of God.”
14 And the armies of heaven, clothed in fine linen, white and
clean, were following Him on white horses. 15 From His mouth
comes a sharp sword—so that with it He may strike down the
nations—and He shall rule them with an iron rod, and He
treads the winepress of the furious wrath of Elohei-Tzva’ot.[197]
16 On His robe and on His thigh He has a name written, “King of
kings, and Lord of lords.”[198]
17 Then I saw a single angel standing in the sun, and with a
loud voice he cried out to all the birds flying high in the sky,
“Come, gather for the great banquet of God—18 to eat the flesh
of kings and the flesh of generals and the flesh of mighty men,
the flesh of horses and those riding on them, the flesh of all
men, both free and slave, both small and great!”[199]
19 Also I saw the beast and the kings of the earth and their
armies gathered together to make war against the One who sat
on the horse and against His army. 20 Then the beast was
captured, and along with him the false prophet who had
performed the signs before him by which he deceived those
who had received the mark of the beast, as well as those who
had worshiped his image. These two were thrown alive into the
lake of fire burning with brimstone.[200] 21 The rest were killed
with the sword coming out of the mouth of the One riding on
the horse. And all the birds gorged themselves with their flesh.

The First Resurrection

The Revelation 20 1 Then I saw an angel coming down from heaven,
holding in his hand the key to the abyss and a great chain. 2 He
seized the dragon—the ancient serpent, who is the devil and
satan—and bound him for a thousand years.[201] 3 He also threw
him into the abyss and locked and sealed it over him, so that he
would not deceive the nations any longer, until the thousand
years were completed. After these things, he must be released
for a short while.

4 Then I saw thrones, and people sat upon them—those to
whom authority to judge was given.[202] And I saw the souls of
those who had been beheaded because of their testimony for
Yeshua and because of the word of God. They had not
worshiped the beast or his image, nor had they received his
mark on their forehead or on their hand. And they came to
life[203] and reigned with the Messiah for a thousand years.

5 The rest of the dead did not come to life until the thousand
years were completed. This is the first resurrection. 6 How
fortunate and holy is the one who has a share in the first
resurrection! Over such the second death has no authority, but
they shall be kohanim of God and the Messiah, and they shall
reign with Him for a thousand years.

Judgment After 1000 Years

7 When the thousand years has ended, satan shall be released
from his prison, 8 and he shall come out to deceive the nations
at the four corners of the earth, Gog and Magog, to gather
them for the battle.[204] Their number is like the sand of the sea.
9 And they came up on the broad plain of the earth and
surrounded the camp of the kedoshim and the beloved city—
but fire fell from heaven and consumed them.[205]

10 And the devil who deceived them was thrown into the lake
of fire and brimstone, where the beast and the false prophet

are too, and they shall be tortured day and night forever and ever.

11 Then I saw a great white throne, and the One seated on it. The earth and heaven fled from His presence, but no place was found for them. **12** And I saw the dead—the great and the small—standing before the throne. The books were opened, and another book was opened—the Book of Life. And the dead were judged according to what was written in the books, according to their deeds.[206] **13** The sea gave up the dead that were in it, and death and Sheol gave up the dead in them. Then they were each judged, each one of them, according to their deeds.

14 Then death and Sheol were thrown into the lake of fire. This is the second death—the lake of fire. **15** And if anyone was not found written in the Book of Life, he was thrown into the lake of fire.

A New Heaven and a New Earth

The Revelation 21 1 Then I saw a new heaven and a new earth; for
the first heaven and the first earth had passed away, and the
sea was no more.[207]
2 I also saw the holy city—the New Jerusalem—coming down
out of heaven from God, prepared as a bride adorned for her
husband.[208] 3 I also heard a loud voice from the throne, saying,

"Behold, the dwelling of God is among men,
and He shall tabernacle among them.
They shall be His people,
and God Himself shall be among them
and be their God.[209]

4 He shall wipe away every tear from their eyes,[210]
and death shall be no more.
Nor shall there be mourning or crying or pain any
longer,
for the former things have passed away."

5 And the One seated upon the throne said, "Behold, I am
making all things new!" Then He said, "Write, for these words
are trustworthy and true."
6 Then He said to me, "It is done! I am the Alpha and the
Omega, the Beginning and the End. To the thirsty I will freely
give from the spring of the water of life.[211] 7 The one who
overcomes shall inherit these things, and I will be his God and
he shall be My son.[212] 8 But for the cowardly and faithless and
detestable and murderers and sexually immoral and sorcerers
and idolaters and all liars—their lot is in the lake that burns
with fire and brimstone, which is the second death."

The New Jerusalem

9 Then came one of the seven angels holding the seven bowls
full of the seven final plagues, and he spoke with me, saying,
“Come, I will show you the bride, the wife of the Lamb.”
10 Then he carried me away in the Ruach to a great and high
mountain,[213] and he showed me the holy city, Jerusalem,
coming down out of heaven from God, 11 having the glory of
God—her radiance like a most precious stone, like a jasper,
sparkling like crystal. 12 She had a great, high wall, with twelve
gates, and above the gates twelve angels. On the gates were
inscribed the names of the twelve tribes of Bnei-Yisrael
—13 three gates on the east, three gates on the north, three
gates on the south, and three gates on the west.[214] 14 And the
wall of the city had twelve foundations, and on them the twelve
names of the twelve emissaries of the Lamb.
15 The angel speaking with me had a gold measuring rod to
measure the city and its gates and walls.[215] 16 The city is laid
out as a square—its length the same as its width. He measured
the city with the rod—12,000 stadia.[216] Its length and width
and height are equal. 17 He also measured its wall—144 cubits
by human measurement, which is also an angel’s measurement.
18 The material of the city’s wall was jasper, while the city was
pure gold, clear as glass. 19 The foundations of the city wall
were decorated with every kind of precious stone—the first
foundation was jasper; the second, sapphire; the third,
chalcedony; the fourth, emerald; 20 the fifth, sardonyx; the
sixth, carnelian; the seventh, yellow topaz; the eighth; beryl;
the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth;
the twelfth, amethyst. 21 And the twelve gates were twelve
pearls—each of the gates was from a single pearl. And the
street of the city was pure gold, transparent as glass.
22 I saw no temple in her, for its Temple is ADONAI Elohei-
Tzva’ot and the Lamb. 23 And the city has no need for the sun or
the moon to shine on it, for the glory of God lights it up, and its
lamp is the Lamb.[217] 24 The nations shall walk by its light, and

the kings of the earth bring their glory into it.[218] 25 Its gates
shall never be shut by day,[219] for there shall be no night there!
26 And they shall bring into it the glory and honor of the nations.
27 And nothing unholy[220] shall ever enter it, nor anyone doing
what is detestable or false,[221] but only those written in the
Book of Life.

The Revelation 22 1 Then the angel showed me a river of the water
of life—bright as crystal,[222] flowing from the throne of God and
of the Lamb 2 down the middle of the city's street. On either
side of the river was a tree of life, bearing twelve kinds of fruit,
yielding its fruit each month; and the leaves of the tree were
for the healing of the nations.[223] 3 No longer will there be any
curse. The throne of God and of the Lamb shall be in the city,
and His servants shall serve Him. 4 They shall see His face,[224]
and His name shall be on their foreheads.[225] 5 Night shall be no
more, and people will have no need for lamplight or sunlight—
for ADONAI Elohim will shine on them.[226] And they shall reign
forever and ever!

Yeshua Is Coming 6 He said to me, "These words are trustworthy and true! _ADONAI_, the God of the spirits of the prophets, has sent His angel to show His servants what must happen soon.[227] 7 Behold, I am coming soon! How fortunate is the one who keeps the words of the prophecy of this book."

8 I, John, am the one hearing and seeing these things. And
when I heard and saw them, I fell down to worship at the feet
of the angel showing me these things. 9 But he tells me, "See
that you do not do that! I am a fellow servant with you and your
brothers the prophets and those keeping the words of this
book. Worship God!"

10 Then he tells me, "Do not seal up the words of the prophecy
of this book, for the time is near.[228] 11 Let the evildoer still do
evil, and the filthy still be filthy, and the righteous still do
righteousness, and the holy still be holy.[229] 12 Behold, I am
coming soon, and My reward is with Me, to pay back each one
according to his deeds.

13 "I am the Alpha and the Omega, the First and the Last, the
Beginning and the End.[230] 14 How fortunate are those who
wash their robes,[231] so that they may have the right to the
Tree of Life[232] and may enter through the gates into the city.
15 Outside are the dogs and the sorcerers and the sexually
immoral and the murderers and the idolaters, and everyone

who loves and practices falsehood. 16 I, Yeshua, have sent My
angel to testify these things to you for My communities. I am
the Root and the Offspring of David, the Bright and Morning
Star."[233]

17 The Ruach and the bride say, "Come!" And let the one who
hears say, "Come!" Let the one who is thirsty come—let the one
who wishes freely take the water of life![234] 18 I testify to
everyone who hears the words of the prophecy of this book. If
anyone adds to them, God shall add to him the plagues that are
written in this book; 19 and if anyone takes away from the words
of the book of this prophecy, God shall take away his share in
the Tree of Life and the Holy City,[235] which are written in this
book.

20 The One giving testimony to these things says, "Yes! I am
coming soon!" Amen! Come, Lord Yeshua![236] 21 May the grace
of the Lord Yeshua be with all![237]

Tree of Life Declaration : עֵץ־חַ֣יִּים הִיא לַמַּחֲזִיקִים בָּ֑הּ
וְתֹמְכֶ֖יהָ מְאֻשָּׁ֣ר

דְּרָכֶ֣יהָ דַרְכֵי־נֹ֭עַם וְכָל־נְתִיבוֹתֶ֣יהָ שָׁלֽוֹם׃
הֲשִׁיבֵ֣נוּ יְהוָ֣ה אֵלֶ֣יךָ וְנָשׁ֑וּבָה חַדֵּ֖שׁ יָמֵ֣ינוּ כְּקֶֽדֶם׃

*Etz—**chay**yim **hee** lam**ma**chazi**kim bahh v**'tom**che**ha m'u**shar**.*
*D'ra**che**ha darchei—**no**'am v'chol-n'tivo**te**ha sha**lom**.*
*Hashi**ve**nu Adonai e**le**cha v'nashu**va**. Ha**desh** ya**mei**nu k'**ke**dem.*

It is a tree of life to those who grasp it, and happy are those who cling to it. Its ways are ways of pleasantness and all its paths are *shalom*. —*Proverbs 3:17 & 18 TLV*

Bring us back to you, *Adonai*, and we will return. Renew our days as of old. —*Lamentations 5:21 TLV*

Aaronic Benediction יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ׃

יָאֵר יְהוָה ׀ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃
יִשָּׂא יְהוָה ׀ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

Y'varechecha Adonai v'yishmerecha Ya'er Adonai panav elecha vi'chunneka.
Yissah Adonai panav elecha v'yasem l'cha shalom.

Adonai bless you and keep you!
Adonai make His face to shine on you and be gracious to you!
Adonai turn His face toward you and grant you *shalom*! —Numbers 6:24-26 TLV

אָבִינוּ שֶׁבַּ ָ מַּיִם, יִתְקַדֵּשׁ שִׁמְךָ. **Messiah's Prayer**

תָּבוֹא מַלְכוּתְךָ, יֵעָ ֶ ה רְצוֹנְךָ כְּבְ ָ מַּיִם כֵּן בָּאָרֶץ.
אֶת לַחְמֵ ֵ נוּ תֵּן לָנוּ הַ וֹם,
וּסְלַח לָנוּ עַל חֲטָאֵינוּ
כְּפִי שֶׁסּוֹלְחִים גַּם אֲנַחְנוּ לַחוֹטְאִים לָנוּ.
וְאַל תְּבִיאֵנוּ לִידֵי נִסָּיוֹן,
כִּי אִם חַלְּצֵנוּ מִן הָרָע.
כִּי לְךָ הַמַּמְלָכָה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת
לְעוֹלְמֵי עוֹלָמִים. אָמֵן.

*A**vi**nu shebasha**ma**yim, yitka**desh** shim**cha**.*
*Ta**vo** mal**chu**t'**cha**, yei'a**seh** r'**tzo**n'**cha** k'vasha**ma**yim ken ba—**a**retz.*
*Et **le**chem chu**kei**nu ten **la**nu ha—**yom**, oos'**lach la**nu al chata'**ei**nu k'**fi** sh'**so**l'**chim gam** a**nach**nu lachot'**im la**nu.*
*V'**al** t'vi'**e**nu li**dei** nissa**yon**, ki **im** chal**tze**nu **min** ha—**ra**.*
***Ki** l'**cha** ha—**mam**la**cha** v'**ha**gvu**rah** v'**ha**ti**fe**ret l'**o**l'**mei** ola**mim**. A**men**.*

Our Father in heaven, sanctified be Your Name.
Your kingdom come, Your will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts as we also have forgiven our debtors.
And lead us not into temptation, but deliver us from the evil one. —*Matthew 6:9b–13 TLV*
For Yours is the kingdom and the power and the glory forever and ever. Amen.

The Messianic Jewish Family Bible Society Story

"... entrusted with the sayings of God"

Rabbi Paul, in the Book of Romans, reminded the mixed crowd of new believers, Jew and Gentile alike, that the Jewish people were charged with the task of preserving the Holy Scriptures from their very first calling as a "people."

In May 2008, this project started as the desire of one small group of Rabbis' wives hoping to publish a Messianic Jewish Children's Bible. Instead, God breathed on this spark and He revitalized our "people" in a move so powerful it reunited families, destroyed disunity between our organizations and gave our movement a fresh vision of what we could accomplish TOGETHER by taking our place "on the wall around Jerusalem" alongside the Christian Church in these last days.

Originally, our desire to use "Messiah *Yeshua*" instead of "Jesus Christ" and the Jewish book order instead of the Christian book order for the Old Testament seemed meager goals. Few of us had any idea how big the chasm between our worlds was. But, make no mistake, Christianity is based on Judaism. There is so much more that connects us than divides us, and this text is finally finished.

Since our inception: a hope for a children's Bible became a dream for a family Bible, one translator multiplied into 32 scholars, a $5000 check gave seed to $850,000 in donations, a single translation became a collaborative work, the Greek sentence structure was restored to Hebrew sentence structure, faith turned into a verb instead of a noun, salvation became *Yeshua*, and peace became *shalom*.

Only God could have orchestrated this marvelous work. We are humbled that God would again call His people Israel to care and preserve His Holy Scriptures for yet another generation. We are honored to carry on the work of our forefathers and trust fully in God's eternal hope of salvation, Messiah Yeshua.

The goal of our 501(c)(3) organization is to translate, guard and preserve a brand new Messianic Jewish Biblical Text for generations. There is plenty more information on our website and Facebook page. And, we encourage you to read the Tree of Life Version to travel a faith journey of your own.

As the keepers of the text, we will make the Good News available on the internet and mobile devices for free for the entire world. We stand with Rabbi Paul. We are “not ashamed of the Good News, for it is the power of God for salvation to everyone who trusts—to the Jew first and also to the Greek.”

And now, this Tree of Life Version is the body of text inside a fully illustrated Messianic Jewish Family Bible filled with blessings for the family, storytelling headings, Messianic prophecy footnotes, book introductions and plenty of Bible helps. We want to see the Family Bible restored to the heart of every home that trusts in Messiah *Yeshua*.

Daniah Greenberg, President
Messianic Jewish Family Bible Society

The King's University Sponsorship Declaration

"they will know us by our love, one for another"

The Messianic Jewish Family Bible Project ("MJFB") is creating the *Tree of Life Version* ("TLV") of the Hebrew Scriptures and the Jewish New Covenant. The Messianic Jewish Community has united around the common purpose of creating a new biblical text to bless the world with the opportunity to more fully read the Word of God through a Hebraic lens.

In creating this new Bible translation, the MJFB has built a diverse team of Messianic Jewish scholars selected from among our maturing movement. As guardians of the Hebrew Bible and divine revelation since the times of the Hebrew prophets and apostles, the Jewish people have been "entrusted with the sayings of God." For the first time in modern history, Jewish believers in Jesus have chosen to fulfill this mandate in community, submitted to one another in love.

Yet, we do not want to walk alone on this journey. The call of God to preserve His Word, bless His people, and honor His land is not only for the Jew, but for all who call Yeshua (Jesus) their Lord. The Gospel is the power of God to salvation for both Jew and Gentile. All believers are partnered in Yeshua for God's glory.

The prophetic times in which we live sound out the great need for the ministry of reconciliation. Messianic Jews and Christians walking and serving together under our Lord and Messiah Jesus demonstrate the veracity of our reconciliation to God in Yeshua. The awakening among tens of thousands of Jewish people to Yeshua in America, Israel and around the world are but the "earnest" on the pending "salvation of All Israel." This is the hour for the Spirit's fullness to be evident among us all as successful witness to the entire Jewish nation.

The King's University has chosen to stand with the Messianic remnant of Israel to help complete this Bible translation out of our loving bond in Yeshua. The King's University Chancellor, Pastor Jack Hayford, has been a spiritual

father to key Jewish leaders throughout the development of the Messianic Jewish Movement. His personal commitment to nurture Messianic leaders has been international in scope and multi-generational.

Pastor Jack and The King's University have modeled divine service in their love and support of "All Israel" and have established their faithful partnership with God as joint "blessers" of Israel. (Gen. 12:3)

The King's University has made a firm commitment to develop an extensive Messianic Jewish Studies Program and has provided Messianic scholarships for Jewish Believers in Yeshua. By providing this platform for university-level biblical education for both Jewish and Christian students, they are blessing Israel while advancing the Kingdom of God and the restoration of the world to God through Messiah Yeshua.

Having watched the progress of the MJFB and reviewed our TLV manuscript, The King's University is prepared to acknowledge that the developing *Tree of Life Version* is a sovereign work of God. Its translation has been guided by approved key principles both in keeping with God's heart and sound hermeneutics while still informed by Jewish sensibilities as required for the successful proclamation of the Good News of Messiah Yeshua to the Jewish world.

Having full confidence in The King's University's resolve to stand alongside us in our Messianic Jewish faith honoring both our Jewish heritage and the teachings of the Son of God, our Messiah Yeshua, we would be deeply honored to have the *Tree of Life Bible* planted firmly in the International Bible Institute.

Declared by Pastor Jack Hayford, The King's University Chancellor
Rabbi Mark Greenberg, Messianic Jewish Family Bible Society
Chairman The King's University at Gateway, Dallas March 26, 2013

Commendations

“At last a translation that connects the apostolic writings with the Hebrew scriptures in a way that makes the Bible one seamless story. The “Old Covenant” scriptures end with the story of Cyrus, the Persian king, rebuilding the Temple in Jerusalem. The apostolic writings begin with the birth of Yeshua who is taken to that Temple to be dedicated to the Lord.”

Pastor Don Finto, The Caleb Company

“This translation is a miracle in motion. . . The depth of this project’s impact and the scope of its influence over the immediate years ahead will become immeasurable.”

Pastor Jack Hayford, Founder of The King’s University “This Bible is the collective work of this renewed Messianic Jewish Community and the first and only of its kind. Translated directly from the original Greek and Hebrew texts and vetted by some of our best and brightest Messianic theologians and scholars, the translation is true to its original Hebraic roots and idiom. More than a historically important work, it represents the fulfillment of this prophetic, Last Days’ restoration and the re-establishment of the Jewish Remnant to their unique and important leadership role in the Body of Messiah.”

Rabbi Jonathan Bernis, Jewish Voice Ministries International “The Tree of Life Version is a wonderful new Bible. Jews and Gentiles will love this Bible!”

Dr. Daniel Juster, Tikkun International

Tree of Life Version Glossary

The Tree of Life Version (TLV) expanded glossary, by Dr. Glenn Blank, our Literary Editor, can be found at www.TreeofLifeBible.org **What is the benefit to studying this glossary?** Studying the terms in the glossary will help you understand the Hebrew terms used in this Family Bible. We also included Hebrew used in the headings and introductions. We kept the list short purposefully by introducing you to only common vocabulary regularly used by Jewish believers in Messianic gatherings.

Why are some words italicized? In this translation, the italicized words (such as Elohim) are transliterated Hebrew. This means we use English letters to represent Hebrew sounds. The transliteration allows you to become familiar with the sounds of spoken Hebrew and may encourage you to learn written Hebrew as well.

How do I say the Hebrew transliterated words? Unlike in English, each vowel sound in Hebrew nearly always has the same sound. Use this chart to help with the pronunciation of the vowels: a—sounds like the a in father

e—sounds like the e in sent

i—sounds like the i in spaghetti

ei—sounds like the ey in they

ai—sounds like the ai in aisle

u—sounds like the u in truth

o—sounds like the o in go

’—sounds like a very short a as in about Consonants are like English with these exceptions: tz—sounds like the zz in pizza

ch or kh—sounds like the ch in Bach

Which syllable gets the emphasis in Hebrew? Hebrew words often have their accent on the last part of the word, the opposite of English. But there are many exceptions. Sometimes pronunciation and accents even vary from region to region. So in this glossary we mark the syllable to be accented in bold. And while you would read actual Hebrew writing from right to left, read the transliteration from left to right as in English.

Ab**ba**—Father

ADO**NAI**—יהוה YHVH, The LORD

ADO**NAI** Echad—The LORD is One ADO**NAI** Elohim—The LORD God ADO**NAI** Eloheinu—The LORD our God ADO**NAI** Elohei-Tzva'ot—The LORD God of Hosts ADO**NAI** Elyon—The LORD God Most High ADO**NAI** Nissi—The LORD our Banner ADO**NAI** Ro-eh—The LORD our Shepherd ADO**NAI** Tzva'ot—The LORD of Hosts ADO**NAI** **Yir**eh—The LORD provides aliy**ah**—to ascend

amen—let it be so

Av**i**—My Father

avo**dah**—service to God Bar-Ab**ba**—Barabbas, son of the father Bar Mitz**vah**—son of the commandment Ba**ruc**h ha-**ba**—Blessed is he who comes!

bas**ar** ech**ad**—one flesh beelzebub—lord of flies

Ben-Adam—Son of Adam

Ben-Avra**ham**—Son of Abraham Ben-Dav**id**—Son of David Ben-Elo**him**—Son of God Ben-El**yon**—Son of the Most High Ben-El Elyon—Son of the Most High God

Beso**rah**—Good News

Bikkurim—Feast of First Sheaf

Bn**ei**-Yisra**el**—The Children of Israel bra**cha**—blessings

B**rit** Chada**shah**—New Covenant brit-mil**ah**—circumcision chaz**ak**—be strong

cher**uv**/cheru**vim**—glory beings **ches**ed—mercy, kindness drash—sermon, explanation

echad—One, composite oneness whom He made His covenants. It is derived from the name of the land of Judea, where

descendents of all 12 tribes returned from exile to rebuild the Temple. “Jewish” became the word that describes this people or anything that has to do with them, such as holidays and ceremonies.

El—GodEl Shad**dai**—God Almighty Elyon—God Most High

El El**yon**—God, God Most High Elo**him**—God

Eloi, **E**loi, le**ma** sa**bach**thani?—Aramaic for “My God, My God, why have You forsaken me?”

emunah—faith (verb)

Gan Eden—Garden of Eden

Ge**hen**na—hell

gerim—convert to Judaism

go**el**—close kinsman—redeemer Ha—prefix meaning “the”

Hall**el**—Praise

Hallelu**yah**—Praise God ha**met**z—leaven

Hanuk**kah**—Feast of Dedication HaShem—The Name, unspoken

Hashiveinu—“Return us to you, O LORD”

hineni—“Here I am” answering a call

hosh**ia**-na—Please save!

Israel—The name God gave to Jacob meaning “strives with God” or “prince with God.” It became the name of Jacob’s descendants, God’s chosen people, as a whole (Bnei-Yisrael), and also of the land where the northern tribes lived. In modern times, it refers to the nation established in 1948 as the Jewish homeland.

Jews, **Jew**ish—The Jews are God’s chosen people, descended from Abraham, Isaac and Jacob, with Ju**de**a—The southern part of Israel Ju**de**ans—The inhabitants of Judea ka**dosh**—Holy

kash**rut**—Jewish dietary laws kedo**shim**—saints, holy ones Ketuvim—The Writings

Kin**ner**et—Hebrew for the Sea of Galilee Ko**hel**et—Preacher

Ko**hen**/koha**nim**—priest(s) ko**hen** ga**dol**—high priest kor**ban**—dedicated sacrifice Kri**ot**—Judah's home town las**hon** ha-**ra**—evil speech **Le**vite—Descendants of the tribe of Levi who served the Temple magen—shield

Magen David—Shield of David

magi—pagan astrologers

manna—bread from heaven Ma Na**vu**—How Lovely Ma**shia**ch—Messiah, anointed one mat**zah**/mat**zot**—unleavened bread(s) megillah/megillot—5 Books (Songs, Ruth, Lamentations, Ecclesiastes & Esther) Melech-Tzedek/Melchizedek—King of Righteousness Messiah—Anointed One

metzo**ra**—a sufferer of leprosy meno**rah**/meno**rot**—lampstand(s) mo**ed**/moa**dim**—appointed time(s) **mik**veh—ritual immersion pool **mitz**vah/mitz**vot**—commandment(s) Nat**zar**et/Natzra**ti**—Nazarene, branch Ne**hu**shtan—The image of a fiery serpent on a pole Ne**phi**lim—fallen ones Nevi'im—The Prophets

nid**dah**—unclean

ol**am** ha-**ba**—the world to come ol**am** ha-**zeh**—this world Oy—Woe!

Para**shat**—a weekly Shabbat reading section pa**ro**khet—dividing curtain in the Temple for the Holy of Holies Par**sha**—a weekly Shabbat reading section Pe**sach**—Passover

Pharisees—One of the sects of Judaism in the first century **rab**bi—teacher

Rabbo**ni**—My Master or My Teacher **Ra**ca—Aramaic for "Empty One"

Rapha/**Reph**aim—Canaanite giants Ru**ach**—Spirit, breath of God, wind Ru**ach** Elo**him**—Spirit of God Ru**ach** ha-Ko**desh**—The Holy Spirit **Rosh** Cho**desh**—New Moon, Head of the Month **Rosh** Ha**sha**na—Head of the Year **Sad**ducees—One of the sects of Judaism in the first century Sa**mar**itans—The mixed descendants of the inhabitants of Samaria San**hed**rin—The highest council of the Jews sa**tan**—adversary, accuser, Satan **sed**er—order

se**lah**—a pause

Shab**bat/**Shabbat**ot**—Sabbath rest Shad**dai**—All Sufficient One sha**lom**—The Hebrew word for “peace”, can also mean “wholeness” or “well-fare”. It can also be used as a greeting or a farewell.

sha**lom** a**lei**chem—peace to you Shavu**ot**—Feast of Weeks, Pentacost She**ma**—Hear, listen She**ma** Yisra**el**!—Hear O Israel!

Shemini at**zer**et—the last day of the Feast at Sukkot **she**kel—currency

Sheol—hell

si**nat** chi**nam**—hatred without cause **shi**va—mourning

sho**far**—ram’s horn

suk**kah**—temporary booth Suk**kot**—booths, Feast of Tabernacles TA**NAKH**—acronym for the three sections: Torah, Nevi’im & Ketuvim tefi**llin**—phylacteries for prayer te**shuv**ah—to turn back toward tevilah—high praise to God

tikkun olam—repair of the world

tikvah—hope

todah—thanksgiving

To**rah/**Torah—the Law Tree of Life—The tree at the center of the Garden of Eden, the source of eternal life.

tza’arat—leprocy

tzedakah—alms for the poor tza**ddik**/tza**ddak**im—righteous ones **tzit**zit—fringes on garment **U**rim and Thummim—Object, possibly put into the ephod or breastplate of the kohen gadol for judgement **wa**di—a valley or dry riverbed that fills with water when it rains Ye**shua**—Jesus, salvation Yom Kip**pur**—Day of Atonement Yom Shab**bat**—Day of the Sabbath za**ken**/za**ken**im—elder(s) Zion—A mountain in Jerusalem, The name is generally used to refer to Jerusalem as a whole or to the land of Israel

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- The Tree of Life version has been viewed opened more than 7.5 million times in more than 180 countries worldwide on YouVersion!

Notes

Books of the Ta-Na-Kh

Genesis Notes

[1] 1:1. cf John 1:1-2.

[2] 1:2. cf *"Spirit of God"* 1 John 4:2.

[3] 1:27. cf Matt. 19:4.

[4] 2:24. cf. Matt. 19:5.

[5] 3:15. cf. Rom. 16:20.

[6] 4:8. cf. 1 John 3:12.

[7] 4:13. Or, *punishment*.

[8] 6:16. Or, *skylight*.

[9] 12:34. Or, *reviles*.

[10] 12:3. cf. Acts 3:25; Gal. 3:8.

[11] 12:6. Or, *terebinth* or *oak*.

[12] 12:9. Or, to the *Negev*.

[13] 14:18. Meaning, *King of Righteousness*; Ps. 110:4; Heb. 5:6; 6:20; 7:1-10.

[14] 16:7. Or, *Messenger*.

[15] 22:1. cf. Heb. 11:17-19.

[16] 22:2. cf. Matt. 12:10; John 3:16-18.

[17] 22:9. cf. Ps. 105:9; Luke 1:73; Heb. 6:13-20.

[18] 22:16. cf. Ps. 105:9; Luke 1:73; Heb. 6:13-20.

[19] 22:18. cf. Acts 3:25.

[20] 25:33. cf. Heb. 12:16.

[21] 28:13. Or, *above him* or *next to him*.

[22] 30:14. Or, *passion posies*; Heb. Similar to *love*, *lover*.

[23] 30:18. Or, *wages*.

[24] 32:25. Or, *rolled around in the dust*.

[25] 41:40. Or, *kiss your mouth*.

[26] 47:31. Or, *at the head of his bed*.

[27] 49:9. cf. Rev. 5:5.

[28] 49:10. cf. Rev. 19:15.

[29] 49:10. Or *tribute comes* or *Shiloh comes* . . .

[30] 49:11. cf. Zech. 9:9-10; Matt. 21:5; John 12:15.

[31] 49:11. cf. Isa. 63:1-2; Rev. 19:13.

[32] 49:24. cf. Ps. 118:22; Isa. 28:16; 1 Pet. 2:6-8.

Exodus Notes

[1] 1:19. Or *lively*, *vigorous*.

[2] 2:2. cf. Acts 7:20; Heb. 11:23.

[3] 2:5. Or, *ark*.

[4] 2:10. The *Moshe* sounds like *drawing out* in Heb. and *born*, in Egyptian; cf. Acts 7:21.

[5] 2:11. cf. Acts 7:23-24; Heb. 11:24-27.

[6] 2:12-15. cf. Acts 7:25-29.

[7] 2:22. Heb. *Ger* (an outsider) *sham* (there); cf. Acts 7:29; Heb. 11:13-14.

[8] 3:1. Meaning *desolation* or *desert*; another name for Sinai.

[9] 3:2-8. cf. Acts 7:30-34.

[10] 3:14. *I AM WHO I AM* or *I WILL BE WHO I WILL BE*.

[11] 7:7. cf. Acts 7:23, 30.

[12] 7:26-29; 8:1-28. Traditional Christian translations number Ex. 7:26-29 and Ex. 8:1-28 as Ex. 8:1-32.

[13] 8:12(16). Or *lice*.

[14] 8:17(21). Heb. does not specify what kind of insects, possibly stinging flies.

[15] 11:5. cf. Heb. 11:28.

[16] 12:5. cf. 1 Pet. 1:19.

[17] 12:6. Lit. *between the evenings*.

[18] 12:8. Heb. *maror*.

[19] 12:13. cf. Heb. 11:28.

[20] 12:14. cf. Luke 22:19; 1 Cor. 11:24-25.

[21] 12:15. cf. 1 Cor. 5:7-8.

[22] 12:21. cf. Mark 14:12; Luke 22:7; 1 Cor. 5:7.

[23] 12:29. cf. Heb. 11:28.

[24] 12:46. cf. John 19:33, 36.

[25] 13:2. cf. Luke 2:23.

[26] 13:19. cf. Heb. 11:22.

[27] 13:21. cf. 1 Cor. 10:1.

[28] 14:22. cf. 1 Cor. 10:1.

[29] 14:27. cf. Heb. 11:29.

[30] 15:1. cf. Rev. 15:3.

[31] 15:2. cf. Rev. 12:10.

[32] 15:11. cf. Acts 4:30; 7:36; Heb. 2:4.

[33] 16:4. cf. John 6:31.

[34] 16:15. Heb. *Mah-hu*, lit. "*What's that*?"

[35] 16:16. About two quarts.

[36] 16:36. An omer=about 2 dry quarts; an ephah=20.

[37] 17:15. Meaning "*God is my standard*" or "*God is my banner*".

[38] 18:3. Heb. *Ger* (*an outsider*) *sham* (*there*).

[39] 18:4. Heb. *Eli* (*my God*) *etzer* (*help*).

[40] 19:16, 19b. Heb. *Kol*, lit. *sounds* or *voices*; cf. Heb. 12:18-19.

[41] 20:4. Heb. *Pe-sel*, lit. "*crafted idol*".

[42] 21:6. Heb. *Elohim*, lit. "*God, gods, princes or judges*."

[43] 21:21. Lit. *money*.

[44] 21:23. i.e., a miscarriage.

[45] 21:37-22:30. Traditional Christian texts number Ex. 21:37-22:30 as Ex. 22:1-31.

[46] 23:15. cf. Luke 22:15.

[47] 24:6-8. cf. Heb. 9:18-20; Luke 22:20.

[48] 24:10. cf. Rev. 4:3; John 1:18.

[49] 24:17. cf. Heb. 12:18, 29.

[50] 25:17. Heb. *kapporet*; or *mercy seat*; cf. Heb. 9:5.

[51] 25:30. Heb. "*le-kem pa-nim le-pa-nay*" lit. "*bread faces my face*" [showbread].

[52] 26:1. Or *violet*.

[53] 26:31. Heb. *parokhet*; cf. Heb. 9:3.

[54] 26:31-35. cf. Heb. 9:2-5.

[55] 28:21. cf. Rev. 21:12.

[56] 29:36. cf. Heb. 10:11.

[57] 30:24. *hin*=gallon.

[58] 34:28. Or Ten *Commandments*.

[59] 38:24. A *talent*=about 75 pounds.

Leviticus Notes

[1] 1:2. Heb. *Korba*.

[2] 5:5. cf. 1 John 1:9

[3] 5:11. About two quarts.

[4] 9:7. cf. Heb. 5:3; 7:27.

[5] 9:22. cf. Luke 24:50.

[6] 11:45. cf. 1 Pet. 1:16.

[7] 12:3. cf. Luke 2:21.

[8] 12:4. cf. Luke 2:22.

[9] 12:8. cf. Luke 2:22-24.

[10] 13:17. cf. Luke 12:12-14.

[11] 14:2. cf. Matt. 8:4.

[12] 15:25. cf. Matt. 9:20.

[13] 16:2. cf. Heb. 6:19; 9:7, 25.

[14] 16:2. cf. Heb. 9:5.

[15] 16:10. Heb. *Azazel*, may mean *for removal*.

[16] 16:10. cf. Rom. 3:25; 1 John 2:2.

[17] 16:11. cf. Heb. 7:27; 9:7.

[18] 16:14. cf. Heb. 9:25.

[19] 16:15. Heb. *Kapporet*; meaning *mercy seat*; cf. Heb. 9:13.

[20] 16:16. cf. Heb. 2:17.

[21] 16:27. cf. Heb. 13:11.

[22] 19:18. cf. Mark 12:31.

[23] 19:36. Heb. *hin*.

[24] 22:20. cf. Heb. 9:14; 1 Pet. 1:19.

[25] 23:10. About 6 pints of barley flour.

[26] 23:13. Heb. *hin*.

[27] 23:15. A measure of flour.

[28] 23:16a. cf. Acts 2:1.

[29] 23:24. pl. of *shofar*, *Feast of Trumpets*.

[30] 23:27. *Day of Atonement*.

[31] 23:34. *Feast of Tabernacles*; cf. John 7:2, 37.

[32] 23:40a. cf. John 12:13.

[33] 24:20. cf. Matt. 5:38.

[34] 26:12. cf. Rev. 21:3.

Numbers Notes

[1] 3:4. Or *foreign*.

[2] 3:47. A *gerah* is about 1/40th of an ounce.

[3] 4:5. cf. Matt. 27:51.

[4] 4:7. cf. Heb. 9:2.

[5] 5:7. cf. Jacob 5:16; 1 John 1:9.

[6] 6:2. *Nazir* means *one separate* or *consecrated*, cf. Acts 21:23-24.

[7] 6:13-14. cf. Acts 21:26.

[8] 6:25. cf. Rom. 1:7.

[9] 7:89. Or, *mercy seat*, Heb. *hakappuret*.

[10] 8:7. cf. Heb. 9:13-14.

[11] 8:17. cf. Luke 2:23.

[12] 9:5. cf. Matt. 26:17.

[13] 11:17. cf. Acts 6:1-6.

[14] 11:34. Meaning *the graves of greediness*.

[15] 12:7. cf. Heb. 3:2, 5.

[16] 15:3. *Moed*: *appointed times*.

[17] 15:38. cf. Matt. 9:20.

[18] 20:8. cf. 1 Cor. 10:4.

[19] 21:6. cf. 1 Cor. 10:9.

[20] 21:8. cf. John 3:14-15.

[21] 22:5. i.e., the *Euphrates*; cf. 2 Pet. 2:15.

[22] 22:28. cf. 2 Pet. 2:16.

[23] 23:19. cf. Titus 1:2; Heb. 6:18.

[24] 24:17. cf. Matt. 2:2; Rev. 22:16.

[25] 28:5. Heb. *hin*.

[26] 28:22. cf. 1 John 2:2.

[27] 30:2. cf. Matt. 5:33.

[28] 33:3. cf. Acts. 13:17.

[29] 34:8. Or, *entrance of Hamat*.

[30] 34:11. *Kinneret* = Sea of Galilee.

Deuteronomy Notes

[1] 1:8. Cf. Heb. 6:13-14.

[2] 1:16. Heb. *tzedek*, or *with righteousness*.

[3] 1:17. cf. Jacob 2:1, 9.

[4] 1:34. Heb. *kol*, or *voice of*.

[5] 1:40. Heb. *Yam Suph*.

[6] 2:15. cf. Judah 5.

[7] 2:30. cf. Rom. 9:18.

[8] 4:12. cf. John 5:37.

[9] 4:13. cf. Rom. 9:4.

[10] 4:24. cf. Heb. 12:29.

[11] 4:35. cf. Mark 12:32.

[12] 4:36. cf. Heb. 12:25.

[13] 4:49. Or *Dead Sea*.

[14] 5:16. cf. Eph. 6:3.

[15] 5:17. Verse 17 is numbered as 17-20 in Christian translations.

[16] 5:17c & d. cf. Matt. 5:21, 27.

[17] 6:4. Heb. *Shema Israel, ADONAI Eloheinu, ADONAI echad*; or *Hear O Israel, the Lord is our God, the Lord alone*; cf. Mark 12:29; John 10:30; Eph. 4:6.

[18] 6:5. Or *might*; cf. Matt. 22:37-39.

[19] 6:8. Heb. *totafot*, later *tefillin*; Grk. *phylacteries*; cf. Matt. 23:5.

[20] 6:13. cf. Deut. 13:4; Matt. 4:10; Luke 4:8.

[21] 6:16. cf. Ex. 17:7; Matt. 4:7; Luke 4:12.

[22] 6:25. Heb. *tzedakah*; cf. Rom. 9:31-10:3.

[23] 7:6. Heb. *am segullah*; cf. Titus 2:14.

[24] 7:9. cf. 1 Cor. 1:9.

[25] 7:19. cf. Matt. 4:4; Luke 1:51.

[26] 9:19. cf. Heb. 12:21.

[27] 10:17. cf. 1 Tim. 6:15.

[28] 11:14. cf. Acts 14:17.

[29] 12:23. cf. Acts 15:20.

[30] 13:1. Verse 1 is 12:31 in Christian translations; cf. Rev. 22:18-19.

[31] 13:3. cf. 2 Pet. 2:1-2.

[32] 13:6. cf. 1 Cor. 5:13.

[33] 13:14. Lit. *sons of Belial* (Heb. *b'nei-b'liya'al*, possibly from *b'li ya'al*, *without value* or *honor*); cf. 2 Cor. 6:15.

[34] 15:7. Verse 7 is 15:8 in Christian translations; cf. Rev. 24:17.

[35] 16:1. cf. Matt. 26:17.

[36] 16:10. cf. Acts 2:1.

[37] 16:13. cf. John 7:2.

[38] 17:6. cf. 2 Cor. 13:1; Heb. 10:28.

[39] 18:1. cf. 1 Cor. 9:13.

[40] 18:15. cf. John 1:45; Acts 7:37.

[41] 18:18. cf. John 8:28; 12:49-50; 17:8.

[42] 18:19. cf. Acts 3:23; Heb. 12:25.

[43] 19:15. cf. Matt. 18:16; John 8:17.

[44] 21:23. cf. John 19:31; Gal. 3:13.

[45] 22:1, 3, 4. Lit. *hide yourself from them*.

[46] 22:9. Lit. *set apart* for the Sanctuary; *off-limits*.

[47] 22:11. Heb. *shaatnez* (perhaps an Egyptian loan word).

[48] 22:12. Heb. *g'dilim*; cf. Num. 15:37-41; Matt. 9:20; 23:5.

[49] 23:3. Heb. *mamzer*, from a union forbidden by *Torah* (e.g., incest); verse 3 in Christian translations is verse 2.

[50] 24:12. cf. Ex. 22:25-26(26-27).

[51] 27:20. cf. 1 Cor. 5:1.

[52] 27:26. cf. Gal. 3:10.

[53] 28:69. Deut. 28:69-29:28 are number as Det. 29:1-29 in Christian translations.

[54] 29:3(4). cf. Matt. 13:14; Eph. 4:18.

[55] 29:16. Heb. *shikkots*, or *dungy gods*.

[56] 29:17. cf. Heb. 12:15.

[57] 29:18. A merism, paired opposites indicating a totality—i.e., *bringing complete ruin*.

[58] 30:12-14. cf. Rom. 10:6-8.

[59] 32:6. cf. Matt. 20:28; 1 Tim. 2:6.

[60] 32:7. Heb. *dor va-dor*.

[61] 32:21. cf. Rom. 10:19; 11:11, 14.

[62] 32:35. cf. Rom. 12:19; Heb. 10:30.

[63] 32:36. Heb. *yad*, or *hand of power*.

[64] 32:39. cf. John 11:25-26.

[65] 32:43. cf. Rom. 15:10.

[66] 32:43. cf. Rev. 6:10.

[67] 33:2. Heb. obscure; possibly *fiery law or mountain slopes*.

Joshua Notes

[1] 1:4. i.e., the Mediterranean.

[2] 2:1. cf. Heb. 11:34; Jacob 2:25.

[3] 5:9. Meaning *rolling*.

[4] 6:20. cf. Heb. 11:30.

[5] 7:1-2. “ban, banned things” from Hebrew *che-rem*: devoted things to be destroyed.

[6] 7:5. Perhaps *as far as the stone quarries*.

[7] 11:17. Or *the smooth mountain*.

[8] 15:19. i.e., *south country, a desert*.

[9] 24:32. cf. John 4:5.

Judges Notes

[1] 1:36. Or *Scorpion Ascent*.

[2] 2:5. Means *weepers*.

[3] 4:2. Or *Haroshet of the Nations*.

[4] 6:14. cf. Heb. 11:32-34.

[5] 7:2. cf. 2 Cor. 4:7.

[6] 8:23. cf. Rev. 11:15.

[7] 9:4. Meaning *Lord of the Covenant*.

[8] 11:1. cf. Heb. 11:32.

[9] 11:35. cf. Matt. 5:34, 37; Jacob 5:12.

[10] 13:3. cf. Luke 1:13.

[11] 13:4-5. cf. Luke 1:15.

[12] 15:17. Meaning *High Place of the Jawbone*.

[13] 15:19. Meaning *Spring of One Calling Out*.

1 Samuel Notes

[1] 1:3. cf. Luke 2:41.

[2] 1:17. cf. Acts 15:33.

[3] 2:1-10. cf. Luke 1:46-55.

[4] 2:10. cf. Luke 1:69.

[5] 2:12. lit. *sons of Belial*

[6] 2:26. cf. Luke 1:80; 2:40.

[7] 4:21. Heb. *Ey-ka-vod*, meaning *no glory*.

[8] 7:4. lit. *multiple gods*.

[9] 7:12. Meaning *Stone of Help*.

[10] 9:1. Or *wealth* or *substance*.

[11] 11:12. cf. Luke 19:27.

[12] 12:22. cf. Rom. 11:1.

[13] 15:22. cf. Mark 12:33; Heb. 10:6-9.

[14] 15:24. cf. Luke 12:4-5; John 12:42-43.

[15] 15:29. cf. Titus 1:2.

[16] 17:5. Equals 125 pounds.

[17] 17:17. Equals 15 pounds

[18] 21:5a(4). cf. Matt. 12:3-4.

[19] 21:7. cf. Luke 6:3-4.

[20] 25:25. Meaning *disgraceful folly*.

[21] 25:28. cf. Luke 1:32-33.

2 Samuel Notes

[1] 2:16. Meaning, *Field of Blades*.

[2] 5:20. Meaning, *Master of breakthroughs*.

[3] 6:2. Meaning, the unspeakable name of God, see *ADONAI* in the glossary.

[4] 6:50. Heb. related to *three*; *triangle* or *three-barred sistrum*.

[5] 6:8. Meaning, *outburst of Uzzah*.

[6] 7:13. cf. Luke 1:32-33.

[7] 7:14. cf. Heb. 1:5.

[8] 7:16. cf. Rev. 11:15.

[9] 7:19. Or, *instruction* or *law*, Heb. *Torah*.

[10] 8:1. Or, *the bridle of the mother city*.

[11] 8:3. i.e., *Euphrates*.

[12] 10:16. *Euphrates River*.

[13] 12:25. Meaning, *beloved of the Lord*.

[14] 13:18. Or, *many-colored*.

[15] 14:26. About five pounds.

[16] 15:21. cf. John 15:13.

[17] 1 Chronicles 2:17 says Jether was an “Ishmaelite,” while 2 Samuel 17:25 states he was an “Israelite.” The “Ishmaelite” reading is preferred. 2 Samuel makes a point of his being grafted in to the Israelite community, thus the reference.

[18] 19:23. Heb. *satan*, see Glossary.

[19] 21:8. Or, *Merav*.

[20] 22:3. cf. Luke 1:69.

1 Kings Notes

[1] 1:9. Meaning, *crawling*, or *the serpent*.

[2] 2:2. Heb. *chazak*.

[3] 2:10a. cf. Acts 2:29.

[4] 3:5. cf. Matt. 7:7.

[5] 5:3. cf. Matt. 22:14; 1 Cor. 15:25.

[6] 6:2. A cubit was about 18 inches.

[7] 6:13. cf. John 14:18; Heb. 13:5.

[8] 7:21. Meaning, *He Will Establish* and *In Him is Strength*.

[9] 8:9. cf. Heb. 9:4.

[10] 8:27. cf. Acts 7:48-49.

[11] 8:39. cf. John 2:24; Rev. 2:23.

[12] 8:46. cf. Rom. 3:9, 23.

[13] 8:57. cf. Matt. 28:20; Heb. 13:5.

[14] 9:13. Meaning, *as good for nothing*.

[15] 9:14. About 9,000 pounds.

[16] 10:1. cf. Matt. 12:42; Luke 11:31.

[17] 10:16. About 15 pounds.

[18] 10:17. About 4 pounds.

[19] 10:22. Or *baboons*.

[20] 11:39. cf. Luke 1:27; John 7:42.

[21] 12:25. Heb. *face of God*.

[22] 13:18. cf. 1 Tim. 4:1; 1 John 4:1.

[23] 17:1. cf. Luke 4:25; Jacob 5:17.

[24] 17:23. cf. Heb. 11:23.

[25] 18:36. cf. Matt. 22:32.

[26] 18:42. cf. Jacob 5:18.

[27] 19:10. cf. Acts 7:52; Rom. 11:3.

[28] 19:11. cf. Matt. 17:1-3.

[29] 19:20. cf. Luke 9:61-62.

[30] 22:17. cf. Matt. 9:36; Mark 6:34.

[31] 22:19. cf. Rev. 4:9-10.

[32] 22:22. cf. 2 Thes. 2:11.

2 Kings Notes

[1] 1:2. Meaning, Lord of the flies.

[2] 5:15. Lit. *blessing*.

[3] 6:25. Quarter of a *kav* was about half a pint.

[4] 10:12. Heb. *Beth Eked*.

[5] 18:17. Official titles, possible meaning *Supreme Commander, Chief Eunuch* and *Chief Cupbearer*.

Isaiah Notes

[1] 1:9. cf. Rom. 9:29.

[2] 2:3. cf. Luke 24:47.

[3] 3:19.cf. Luke 23:30; Rev. 6:15-16.

[4] 4:5. Heb. *chuppah*, i.e., for a wedding.

[5] 5:1. Lit. *a horn, the son of fatness*.

[6] 5:10. About six bushels yielding just one.

[7] 6:1. cf. John 12:41; Rev. 4:2.

[8] 6:3. cf. Rev. 4:8, 11.

[9] 6:4. cf. Rev. 15:8.

[10] 6:9. cf. Matt. 13:14-15; 28:19; Luke 8:10.

[11] 6:10. cf. Matt. 13:13-15; Mark 4:12; 8:18; John 9:39; 12:40.

[12] 7:3. Also, *Washer's Field*.

[13] 7:14. Or "*maiden*," with the understanding that the maiden is a virgin.

[14] 7:14. Meaning *God with us*; cf. Matt. 1:23.

[15] 8:1. Lit. *The spoil speeds, the prey hastens*.

[16] 8:14. cf. Luke 2:34; 20:18; Rom. 9:32-33; 1 Pet. 2:8.

[17] 8:23-9:20. Traditional Christian text reads as 9:1-21.

[18] 9:1(2). cf. Matt. 4:14-16; Luke 1:79.

[19] 9:5. (6a) cf. Luke 2:11; John 3:16.

[20] 9:5. (6b) cf. Matt. 28:18; 1 Cor. 15:24-25.

[21] 9:5. (6c) cf. John 14:26; 15:26.

[22] 9:5. (6e) cf. Luke 2:14; John 14:27.

[23] 9:6. (7a) cf. Luke 1:32-33.

[24] 10:21. cf. Rom. 11:5.

[25] 10:22. cf. Rom. 9:27.

[26] 10:23. cf. Rom. 9:28.

[27] 11:1. cf. Matt. 1:1; Rev. 5:5.

[28] 11:2. cf. Matt. 3:16.

[29] 11:4. cf. Rev. 19:11, 15.

[30] 11:10. cf. John 12:32; Rom. 15:12.

[31] 11:10. cf. Luke 2:32; Acts 11:18.

[32] 11:11. cf. Rom. 11:5.

[33] 11:12. cf. Matt. 24:30-31.

[34] 12:3. cf. John 4:10, 14.

[35] 13:1. Or *weighty oracle*.

[36] 13:10. cf. Matt. 24:29; Rev. 8:12.

[37] 13:21. Or *wild goats will leap about*.

[38] 14:9. Lit. *rams*.

[39] 14:12. Or *shining one*.

[40] 14:12. cf. Luke 10:18.

[41] 14:13. cf. 2 Thes. 2:3-4.

[42] 16:5. cf. Luke 1:32.

[43] 20:1. A title, possibly *Supreme Commander*.

[44] 21:11. Meaning, *silence*.

[45] 22:22. cf. Rev. 3:7.

[46] 25:8. cf. 1 Cor. 15:54-55.

[47] 25:8. cf. Rev. 7:17; 21:4.

[48] 26:2. cf. Rev. 22:14.

[49] 27:13. cf. Matt. 24:30-31.

[50] 28:16. cf. Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Eph. 2:19-20.

[51] 28:16. cf. Rom. 9:33; 10:11; 1 Pet. 2:6.

[52] 29:1. Meaning *Lion of God*; i.e., Jerusalem.

[53] 29:16. cf. Matt. 15:8-9; Mark 7:6-7.

[54] 29:16. cf. Rom. 9:20.

[55] 30:6. Or *the South*.

[56] 30:33. Lit. *high place for burning*.

[57] 32:15. cf. Acts 2:33; Rom. 5:5.

[58] 35:5. cf. John 9:6-7; Acts 26:18.

[59] 35:6. cf. Matt. 9:35-36; Luke 11:14.

[60] 36:2. Official title, possibly meaning *Chief Cupbearer* or *Chief Adviser*.

[61] 40:3. cf. Matt. 3:3; Mark 1:3; Luke 3:4-6; John 1:23.

[62] 40:8. cf. 1 Pet. 1:22-25.

[63] 40:10. cf. Rev. 22:12.

[64] 40:11. cf. John 10:11.

[65] 41:9. cf. Rom. 11:1-2.

[66] 41:27. Cf. Matt. 4:23; 9:35; Mark 1:14-15.

[67] 42:1. cf. Matt. 20:28.

[68] 42:1. cf. Luke 9:35; 1 Pet. 2:4.

[69] 42:1. cf. Matt. 3:16.

[70] 42:3. cf. Rev. 19:11.

[71] 42:5. cf. Gal. 5:25.

[72] 42:6. cf. Heb. 9:15.

[73] 42:6. cf. Luke 2:32; Acts 13:47; 26:23.

[74] 42:7. cf. Luke 4:18-21.

[75] 42:20. cf. Matt. 13:13-14.

[76] 43:11. cf. Acts 5:31; 13:23; 1 Tim. 2:3; 4:10.

[77] 44:6. cf. Rev. 1:8, 17; 22:13.

[78] 45:9. cf. Rom. 9:20.

[79] 45:21. cf. Mark 12:29-34; John 17:3; 1 Cor. 8:4-6.

[80] 45:23. cf. Rom. 14:11; Phil. 2:5-11.

[81] 48:10. cf. 1 Pet. 1:7-9.

[82] 48:12. cf. Rev. 1:17-18; 22:12-18.

[83] 48:16. cf. John 1:1-5.

[84] 49:6. cf. Luke 2:28-32; Acts 13:47; 26:22-23.

[85] 49:7. cf. Mark 9:12; Luke 17:20-36.

[86] 50:4. cf. Matt. 7:28-29; Mark 11:27-33; Luke 4:31-32.

[87] 50:6. cf. Matt. 26:57-68; 27:27-31; Mark 14:53-65; 15:16-20; John 19:1-16.

[88] 51:4. Cf. Luke 2:28-32; John 1:1-19; 8:12.

[89] 52:5. cf. Rom. 2:24.

[90] 52:7. cf. Rom. 10:15.

[91] 52:10. cf. Luke 2:28-32; 3:4-6.

[92] 52:13. cf. Phil. 2:5-11.

[93] 53:1. cf. John 12:38; Rom. 10:16.

[94] 53:3. cf. Luke 18:31-33; John 1:10-11.

[95] 53:4. Or *illnesses*; cf. Matt. 8:17.

[96] 53:5. Or *wounded*; cf. John 19:34-37; Rev. 1:7.

[97] 53:7. cf. Acts 8:26-39; 1 Pet. 2:21-25.

[98] 53:7. cf. Matt. 26:57-63; 27:12-14; Luke 23:8-11; John 19:1-16.

[99] 53:9. cf. Matt. 27:57-60.

[100] 53:9. cf. 1 Pet. 2:21-25.

[101] 53:11. cf. Rom. 4:18-25; 5:18-19.

[102] 53:12. cf. Mark 15:21-32; Luke 22:37.

[103] 53:12. cf. Luke 23:32-34; Rom. 8:31-39: Heb. 7:23-25.

[104] 54:5. cf. Rev. 21:1-4.

[105] 55:1. cf. John 4:14; 7:37; Rev. 21:6; 22:17.

[106] 55:6. cf. Matt. 7:7; Luke 11:9.

[107] 56:3. cf. Eph. 2:12-22.

[108] 56:5. Heb. *Yad Vashem*.

[109] 56:7. cf. Matt. 21:12-13; Mark 11:15-17; Luke 19:45-46.

[110] 59:7-8. cf. Rom. 3:17.

[111] 59:16. cf. Heb. 7:25.

[112] 59:21. cf. Matt. 12:17-21; Acts 2:16-21.

[113] 60:6. cf. Matt. 2:1-12.

[114] 60:19. cf. Rev. 21:22-27; 22:1-5.

[115] 60:20. cf. Rev. 21:1-4.

[116] 61:1-2. cf. Luke 4:18-19.

[117] 61:1. cf. Matt. 11:5; Luke 7:22.

[118] 61:3. cf. Heb. 1:9.

[119] 62:11. cf. Rev. 22:12.

[120] 63:2. cf. Rev. 19:11-16.

[121] 63:6. Or *juice of grapes*; same in 63:3.

[122] 63:19-64. Traditional Christian texts number as 64:1-12.

[123] 65:1. cf. Rom. 10:20.

[124] 65:2. cf. Rom. 10:21.

[125] 65:17. cf. 2 Pet. 3:13; Rev. 21:1.

[126] 66:1. cf. Matt. 5:34-35; Acts 7:49-50.

Jeremiah Notes

[1] 1:11-12. The Heb. words for *almond* and *watching over* are similar.

[2] 2:3. cf. Jacob 1:18.

[3] 2:5. cf. Rom. 1:21.

[4] 2:10. *Cyprus* and *nearby coasts*.

[5] 2:23. Plural for Baal; *gods*.

[6] 6:16. cf. Matt. 11:29.

[7] 7:11. cf. Matt. 21:13; Mark 11:17; Luke 19:46.

[8] 10:5. cf. 1 Cor. 12:2.

[9] 11:4. cf. Jer. 7:23; Heb. 8:10.

[10] 11:14. cf. Jer. 7:16; 1 John 5:16.

[11] 11:16. cf. Rom. 11:17.

[12] 12:3. cf. Jacob 5:5.

[13] 13:4. Possibly *Euphrates*, so through v. 7.

[14] 14:19. cf. 1 Thes. 5:3.

[15] 15:2. cf. Rev. 13:10.

[16] 15:3. cf. Rev. 6:4-8.

[17] 17:11. cf. Luke 12:20.

[18] 17:15. cf. 2 Pet. 3:4.

[19] 20:2. cf. Acts 16:23-24.

[20] 20:3. Meaning, *Terror on Every Side*.

[21] 23:5. Or, *and prosper*.

[22] 23:33. Or, *weighty oracle*.

[23] 24:7. cf. Heb. 8:10.

[24] 25:10. cf. Rev. 18:23.

[25] 25:23. Or, *who live in distant places*.

[26] 25:26. Cryptic name for *Babylon*.

[27] 29:13. cf. Matt. 7:7.

[28] 30:18. Heb. *tel*.

[29] 31:2. cf. Matt. 11:28.

[30] 31:7. cf. Matt. 1:21.

[31] 31:15. cf. Matt. 2:18.

[32] 31:31. cf. Luke 22:20; Heb. 8:8-12; 10:16-17.

[33] 31:33. cf. 2 Cor. 3:3; Heb. 10:16.

[34] 31:34. Cf. John 6:45; Rom. 11:27; Heb. 10:17.

[35] 31:37. cf. Rom. 11:1-5.

[36] 32:17. cf. Matt. 19:26.

[37] 32:19. cf. Matt. 16:27; John 5:29.

[38] 32:31. cf. Matt. 23:37.

[39] 32:38. cf. 2 Cor. 6:16.

[40] 33:3. cf. 1 Cor 2:7.

[41] 33:8. cf. Heb. 9:12.

[42] 33:26. cf. Rom. 11:1-2.

[43] 38:7. Or, *a servant of the king*.

[44] 40:3. cf. Rom. 2:5; 6:23; Jacob 1:15.

[45] 42:2. cf. Acts 8:24; Jacob 5:16.

[46] 43:13. Heb. *Beit-Shemesh*, or *Heliopolis*.

[47] 44:1. In Upper or Southern Egypt; the other places were in Lower or Northern Egypt.

[48] 44:26. cf. Heb. 6:13.

[49] 48:34. Heb. *Eglat-shlishiyah*.

[50] 50:5. cf. Luke 22:20; Heb. 8:6-10.

[51] 50:6. cf. Matt. 9:36; 10:6.

[52] 50:8. cf. Rev. 18:4.

[53] 50:15. cf. Rom. 12:19; Rev. 18:6.

[54] 50:29. cf. Rev. 18:6.

[55] 50:39. cf. Rev. 18:2.

[56] 50:40. cf. Matt. 10:15; Jude 7.

[57] 51:6. cf. Rev. 18:4.

[58] 51:8. cf. Rev. 1:8; 18:2.

[59] 51:9. cf. Rev. 18:5.

[60] 51:15. cf. Rom. 1:20.

[61] 51:41. Another name for *Babylon*.

[62] 51:48. cf. Rev. 18:20.

Ezekiel Notes

[1] 1:4. Heb. obscure; possibly an amber-colored amalgam of gold and silver.

[2] 1:28. cf. Rev. 4:2-3; 10:1.

[3] 4:10. About 8 ounces.

[4] 4:11. About 3 cups.

[5] 9:4, 6. cf. Rev. 9:4.

[6] 10:12. cf. Rev. 4:6, 8.

[7] 10:14. cf. Rev. 4:7.

[8] 18:24. cf. 2 Pet. 2:20-21.

[9] 20:29. Meaning, *High Place*.

[10] 21:15, 18. Or, *scepter*.

[11] 21:26. Heb. *teraphim*.

[12] 23:4. Meaning, *Her Tent* and *My Tent is in Her*.

[13] 27:18. Heb. *Zahar*.

[14] 28:17. cf. Luke 10:18.

[15] 30:13. Or, *Memphis*.

[16] 30:14. Or, *Thebes*.

[17] 32:7. cf. Matt. 24:29.

[18] 34:17. cf. Matt. 25:32.

[19] 34:23. Cf. John 10:11.

[20] 36:26. cf. John 3:5; 2 Cor. 3:3.

[21] 36:38. cf. John 10:7, 9, 16.

[22] 37:3. cf. John 5:28-29; 1 Cor. 15:35-36, 46.

[23] 37:5. Or, *breath*; cf. Rev. 11:11.

[24] 37:26. cf. Rev. 21:3.

[25] 38:2. cf. Rev. 20:8.

[26] 39:11. Meaning, *Gog's multitude*.

[27] 40:3. cf. Rev. 1:15.

[28] 40:3. Lit. *reed*, throughout the chapter; cf. Rev. 11:1.

[29] 40:5. About ten and a half feet.

[30] 40:17. cf. Rev. 11:2.

[31] 45:1. i.e., cubits, about 8-1/3 by 6-3/4 miles.

[32] 45:10-11. Lit. *ephah* and *bath*, respectively.

[33] 47:7. cf. Rev. 22:2.

[34] 47:8. Lit. *healed*.

Hosea Notes

[1] 1:4. Meaning, *God will sow* or *God will scatter*.

[2] 1:6. Meaning, *Shown no compassion*.

[3] 1:8. Meaning, *Not my people*.

[4] 1:8-2:25. Traditional texts number as 11:8-11 to 2:23.

[5] 2:1 (1:9). cf. Rom. 9:26.

[6] 2:3(2:1). Meaning, *My people*.

[7] 2:3(2:1). Meaning, *Shown compassion*.

[8] 2:15. Heb. *gods*.

[9] 2:24(2:22). Meaning, *God sows*.

[10] 2:25(2:23). cf. Rom. 9:25; 1 Pet. 2:10.

[11] 3:4. Meaning, *sacred vest* or *household idols*.

[12] 4:15. Meaning, *House of Iniquity*.

[13] 6:2. Cf. Matt. 16:21; 1 Cor. 15:4.

[14] 6:6. Or, covenant love or mercy; cf. Matt. 9:3; 12:7; Mark 12:33.

[15] 8:2. Cf. Ps. 78:34; Hos. 7:14; Matt. 7:23; Titus 1:16.

[16] 10:2. Or, *faithless* or *divided*.

[17] 10:8. Cf. Isa. 2:19; Luke 23:30; Rev. 6:16.

[18] 10:12. cf. Gal. 6:7-8.

[19] 11:1. cf. Matt. 2:15.

[20] 12:1-15. Traditional Christian text numbers as 11:12 to 12:14.

[21] 12:1(11:12). Or, *to the Holy One*.

[22] 12:2(12:1). Lit. *they are making*.

[23] 13:4. Cf. Acts 4:12; 1 Tim. 2:3-6.

[24] 13:14. cf. 1 Cor. 15:55.

[25] 14:1-10. Traditional Christian text numbers as 12:16 to 14:9.

[26] 14:3(14:2). Lit. *bulls*, or perhaps *fruit*.

[27] 14:10(14:9). cf. Jacob 3:13.

Joel Notes

[1] 1:6. cf. Rev. 9:7-8.

[2] 2:1. cf. 2 Pet. 3:10; Rev. 1:10.

[3] 2:2. cf. Matt. 24:21.

[4] 2:3. cf. Rev. 9:7.

[5] 2:5. cf. Rev. 9:9.

[6] 2:10. cf. Matt. 24:29; Rev. 8:12.

[7] 2:11. cf. Rev. 6:17.

[8] 2:17. cf. Matt. 23:35.

[9] 2:20. Deity pronoun referring to *ADONAI*.

[10] 2:23. i.e., *autumn and spring rain*; cf. Jacob 5:7.

[11] 3:1-4:1-21. Traditional Christian texts are numbered 2:28-3:21.

[12] 3:1(2:28). cf. Mark 1:8; Acts 2:17-21; Gal. 3:14.

[13] 3:2(2:29). cf. 1 Cor. 12:13; Gal. 3:28.

[14] 3:3(2:30). Cf. Matt. 24:29; Mark 13:24-25; Luke 21:11; Acts 2:19; Rev. 8:7.

[15] 3:5(2:32). Heb. *deliver, save*; cf. Acts 2:17-21; Rom. 10:13.

[16] 4:2(3:2). Or, *enter into judgment*.

[17] 4:4(3:4). cf. Matt. 11:21-22.

[18] 4:7. Or, *into captivity*.

[19] 4:13. cf. Matt. 13:39; Rev. 14:15-20.

[20] 4:18. cf. Rev. 22:1-2.

[21] 4:21. cf. Heb. 9:14; 10:22.

Amos Notes

[1] 2:7. Or, *pagan temple prostitute*.

[2] 3:7. cf. John 15:15.

[3] 4:3. Possibly *Mount Hermon*, or *a dung heap*.

[4] 4:11. cf. Matt. 10:15; 11:23-24; Luke 17:29.

[5] 5:6. cf. Heb. 12:29.

[6] 5:15. cf. Rom. 12:9.

[7] 5:18. cf. 2 Pet. 3:4.

[8] 5:18. cf. Acts. 2:20.

[9] 5:26. Or, *tabernacle of your Moloch*, and *Saturn* (of Babylonia).

[10] 5:26. cf. Acts 7:43.

[11] 6:14. Or, *the entrance of Hamat*.

[12] 8:10. cf. Jacob 4:9.

[13] 8:10. cf. Luke 23:28.

[14] 8:11. cf. Matt. 4:4.

[15] 9:11. cf. Acts 15:16-18.

Obadiah Notes

[1] 1:19 and 20. Negev also known as, *the South*.

Jonah Notes

[1] 1:1. cf. Matt. 12:39-41; 16:4; Luke 11:29-30, 32.

[2] 1:7. cf. Acts 1:26.

[3] 2:1. Most translations, 2:1 is 1:17.

[4] 2:1. cf. Matt. 12:40; 16:4.

[5] 2:3. cf. Acts 13:35.

Micah Notes

[1] 1:10. Meaning, *House of Dust*.

[2] 1:11. Meaning, *the house nearby*.

[3] 2:13. cf. Matt. 11:12.

[4] 2:13. cf. John 10:7, 9.

[5] 4:5. cf. Acts 14:16.

[6] 4:14-5:14. Traditional Christian text numbers as 5:1-15

[7] 5:1(5:2). cf. Matt. 2:6.

[8] 5:4(5:5). cf. Luke 2:14; Col. 1:20.

[9] 5:5. Or, *at its entrances*.

[10] 6:8. Or, *lovingkindness*; cf. Matt. 23:23.

[11] 6:9. Or, perceive.

[12] 7:6. cf. Matt. 10:21, 35-36; Mark 13:12; Luke 12:53.

Nahum Notes

[1] 1:1. Or *burden*.

[2] 1:11. Or *worthless one bringing ruin*.

[3] 2:1-14. Christian texts number chapter 2:1-14 as chapter 1:15-2:13.

[4] 2:1 (1:15). cf. Acts 10:36; Rom. 10:15.

[5] 2:8. Or *Hutzav, queen of Nineveh*.

[6] 3:8. Or *city of Amon* (Thebes) [7] 3:8. Heb. *the sea*, i.e., *the Nile*.

[8] 3:13. i.e., *incapable of getting the better of armed adversaries*.

Habakkuk Notes

[1] 1:1. Or *burden*.

[2] 1:5. cf. Acts 13:41.

[3] 1:8. Or *eagle*.

[4] 2:2. cf. Rom. 4:24; Rev. 1:19.

[5] 2:3. cf. Heb. 10:37b.

[6] 2:4. Or *faithfulness*; cf. Rom. 1:17; Gal. 3:11; Heb. 10:38.

[7] 2:11. cf. Luke 19:40.

[8] 3:13. cf. Acts 13:26.

[9] 3:18. cf. Luke 1:47; Phil. 4:4.

Zephaniah Notes

[1] 1:3. Cf. Matt. 13:41.

[2] 1:7. cf. 2 Cor. 1:14; 1 Thes. 5:2; 2 Pet. 3:10; Rev. 1:7, 10.

[3] 1:11. A district of Jerusalem for beating mortar.

[4] 1:11. Or, *merchant people*.

[5] 2:3. cf. Matt. 6:3.

[6] 3:8. cf. Rev. 16:1.

[7] 3:13. cf. John 1:47; Rev. 14:5.

[8] 3:17. Or, *joyful shout*.

Haggai Notes

[1] 1:1. cf. Matt. 1:13-13; Luke 3:27.

[2] 1:1. *Yehoshua* and *Yeshua* are variants.

[3] 2:6. cf. Heb. 12:26.

Zechariah Notes

[1] 1:1a. cf. Matt. 23:35.

[2] 1:3. cf. Jacob 4:8.

[3] 1:8. cf. Rev. 6:2, 4.

[4] 1:17-2:13. Traditional Christian text reads as 2:1-17.

[5] 2:5(2:1). cf. Rev. 21:23.

[6] 2:6(2:2). cf. Matt. 24:31; Mark 13:27

[7] 2:14. cf. John 14:23; 2 Cor. 6:16.

[8] 3:1. Meaning, *the accuser* or *the adversary*, see Glossary.

[9] 3:1. cf. Matt. 4:10; Rev. 12:9-10.

[10] 3:2. cf. Jude 9, 23.

[11] 3:4. cf. Rev. 19:8.

[12] 4:3. cf. Rev. 11:4.

[13] 5:6. Heb. *ephah*=about 1 bushel.

[14] 6:2-3. cf. Rev. 6:2, 4-5.

[15] 6:5. cf. Matt. 24:31; Rev. 7:1.

[16] 8:8. cf. Heb. 8:10.

[17] 8:16. cf. Eph. 4:25.

[18] 9:1. Or, *weighty oracle*.

[19] 9:9. cf. Matt. 21:5; John 12:15.

[20] 9:11. cf. Matt. 26:28; Luke 22:20.

[21] 9:14. cf. Matt. 24:31.

[22] 10:2. cf. Matt. 9:36; Mark 6:34; John 10:12.

[23] 10:3. Lit. *male goats*.

[24] 10:4. cf. Acts 4:11.

[25] 11:12. cf. Matt. 26:15.

[26] 11:13. cf. Matt. 27:9-10; Acts 1:18-19.

[27] 11:17. cf. Heb. 1:10.

[28] 12:10. cf. John 19:34, 37; Rev. 1:7.

[29] 13:1. cf. Heb. 9:4; 1 John 1:9.

[30] 13:7. cf. Matt. 26:31; Mark 14:27.

[31] 13:9. cf. Rom. 9:25; 1 Pet. 2:10.

[32] 14:5. cf. Matt. 16:27; 25:31; Jude 14; Rev. 19:14.

[33] 14:7. cf. Rev. 21:23-25; 22:5.

[34] 14:8. cf. John 7:38; Rev. 22:1-2.

[35] 14:9. cf. 1 Cor. 8:4; Eph. 4:6; Rev. 11:15.

[36] 14:21. Or *merchant*. Canaanites, especially Phoenicians were merchant traders.

[37] 14:21. cf. Rom. 14:6-7; 1 Cor. 10:13.

Malachi Notes

[1] 1:1. Or *burden*.

[2] 1:1. Or *My messenger*, or *My angel*.

[3] 1:11. cf. Matt. 8:11.

[4] 2:16. Lit. *He hates*.

[5] 3:1. Heb. *Malachi*.

[6] 3:1. cf. Matt. 3:3; 11:10.

[7] 3:2. cf. Rev. 6:17.

[8] 3:2. cf. Matt. 3:10-12; 1 Cor. 3:13-15.

[9] 3:8. Or *hold back* or *defraud*.

[10] 3:16. cf. Luke 10:20; Rev. 3:5; 20:11-15.

[11] 3:19-24. Traditional Christian texts have Chapter 4:1-6.

[12] 3:23 (4:5). cf. Matt. 11:14; 17:10-13; Mark 9:11-13; Luke 1:17; John 1:21.

Psalms Notes

[1] 2:2. Hebraically, *usurping power*.

[2] 2:2. cf. Mark 3:6.

[3] 2:2. Heb. *Mashiach*, or *Messiah*. cf. John 1:41.

[4] 2:7. cf. Matt. 3:17.

[5] 2:9. cf. Rev. 12:5, 19:15.

[6] 2:9. cf. Rev. 2:27.

[7] 3:9. cf. Rev. 7:10.

[8] 4:5. cf. Eph. 4:26.

[9] 5:10. cf. Rom. 3:13.

[10] 7:15. cf. Jacob 1:15.

[11] 8:3(2). cf. Matt. 21:16.

[12] 8:5. cf. Heb. 2:6.

[13] 8:7. cf. 1 Cor. 15:27; Heb. 2:8.

[14] 10:7. cf. Job 20:12; Rom. 3:14.

[15] 11:4. cf. Matt. 5:34; Acts 7:49; Rev. 4:2.

[16] 14:1. cf. Rom. 3:10-12.

[17] 16:10. cf. Acts. 13:35.

[18] 16:8-11. cf. Acts 2:25-28.

[19] 18:50. cf. Rom. 15:9.

[20] 19:5. cf. Rom. 10:18.

[21] 22:2(1). cf. Matt. 27:46; Mark 15:34.

[22] 22:9. cf. Matt. 27:43.

[23] 22:17. Or, *is like a lion*.

[24] 22:19. cf. Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24.

[25] 22:23. cf. Heb. 2:12.

[26] 24:1. cf. Deut. 10:24; Ps. 89:11; 1 Cor. 10:26.

[27] 28:7. cf. Eph. 6:16.

[28] 31:6(5). Cf. Luke 23:46; Acts 7:59.

[29] 31:25. cf. 1 Cor. 16:13; Eph. 6:10.

[30] 32:1-2. cf. Rom. 4:7-8.

[31] 32:5. cf. 1 John 1:9.

[32] 33:3. cf. Rev. 5:9.

[33] 34:12-15. cf. 1 Pet. 3:10-12.

[34] 34:21. cf. John 19:33-36.

[35] 35:19. cf. John 15:25.

[36] 36:2(1). cf. Rom. 3:18.

[37] 39:7. cf. Luke 12:20.

[38] 41:10. cf. Matt. 26:23; Luke 22:21.

[39] 44:12. cf. Rom. 8:36.

[40] 44:23. cf. Rom. 8:36.

[41] 45:7-8. cf. Heb. 1:8-9.

[42] 45:14. cf. Ex. 39:2-3; Rev. 19:7-8.

[43] 46:5. cf. Ezek. 47:9, 12; Rev. 22:1-2.

[44] 48:3. cf. Matt. 5:35.

[45] 49:11. cf. Ps. 39:7(6); Eccl. 2:16-18, 21; Luke 12:20.

[46] 55:23. cf. 1 Pet. 5:7.

[47] 62:13. cf. Matt. 16:27; Rom. 2:6.

[48] 63:5. cf. 1 Tim. 2:8.

[49] 68:19. cf. Eph. 4:8.

[50] 69:5. cf. John 15:25.

[51] 69:10. Cf. John 2:17; Rom. 15:3.

[52] 69:22. cf. Matt. 27:34, 48; Mark 15:23, 36.

[53] 69:23-24. cf. Rom. 11:9-10.

[54] 69:29. cf. Rev. 3:5.

[55] 75:9. cf. Rev. 14:10.

[56] 78:15-16. cf. 1 Cor. 10:4.

[57] 78:24. cf. John 6:31.

[58] 80:1(0). Heb. *Shoshanim*.

[59] 82:6. cf. Luke 6:35; John 10:34.

[60] 84:12. cf. Rev. 21:23.

[61] 85:3. cf. Matt. 9:6; 1 John 1:9.

[62] 85:4. cf. Rom. 5:9.

[63] 88:1(0). Heb. *maskil*.

[64] 89:5. cf. Luke 1:33.

[65] 89:14. cf. Heb. 1:3.

[66] 89:16. Heb. *teruah*, or *shofar blast*.

[67] 89:27. cf. John 8:54.

[68] 89:28. cf. Rev. 1:5.

[69] 89:28. cf. Rev. 19:16.

[70] 89:27-28. In most English translation, 89:27-28 are verses 26-27.

[71] 89:50. cf. Acts 13:34.

[72] 89:52. cf. Matt. 27:29, 41; Luke 23:36.

[73] 91:11-12. cf. Matt. 4:6; Luke 4:10-11.

[74] 94:14. cf. Rom. 11:2.

[75] 94:21. cf. Matt. 27:4.

[76] 95:6. cf. Phil. 2:10.

[77] 96:13. cf. Rev. 19:11.

[78] 105:12. cf. Heb. 11:9.

[79] 105:40. cf. John 6:31-40.

[80] 106:45. cf. Luke 1:67-79.

[81] 107:29. cf. Luke 8:24-25.

[82] 109:6. Heb. *satan*.

[83] 110:1. cf. Matt. 22:44; Acts 2:34-35; 1 Cor. 15:25; Heb. 1:13.

[84] 110:2. cf. Heb. 1:8; Rev. 12:5; 19:15.

[85] 110:4. cf. Heb. 5:6, 10; 6:20; 7:17, 21.

[86] 118:1. Heb. *hodu*, Or *Give thanks to*.

[87] 118:14. cf. Luke 1:68-69.

[88] 118:15. cf. Luke 1:51a.

[89] 118:19-20. cf. Rev. 22:14.

[90] 118:22. cf. Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Eph. 2:20; 1 Pet. 2:7.

[91] 118:25-26. cf. Matt. 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38; John 12:13.

[92] 118:27. Or *bind the festival offering to the horns of the altar*.

[93] 119:105. cf. John 8:12; 12:35.

[94] 132:10. Or, *Messiah*.

[95] 132:11. cf. Acts 2:29-35.

[96] 132:17. cf. Luke 1:69.

[97] 135:4. cf. 1 Pet. 2:9.

[98] 140:4. cf. Rom. 3:13.

[99] 140:11. cf. John 15:6; Rev. 20:15.

[100] 144:3. cf. Heb. 2:6.

[101] 146:8. cf. Matt. 9:27-30.

[102] 148:14. Heb. *kedoshim*; *righteous* or *holy ones*.

Proverbs Notes

[1] 2:6a. cf. Jacob 1:5.

[2] 3:1a. Or, *Torah*.

[3] 3:11-12. cf. Heb. 12:5-7.

[4] 3:34. cf. Jacob 4:6; 1 Pet. 5:5.

[5] 8:17. cf. Matt. 7:8.

[6] 10:16. cf. Rom. 6:23.

[7] 11:21a. Lit. *Hand to hand*. Meaning of Hebrew uncertain.

[8] 11:31. cf. 1 Pet. 4:18.

[9] 13:7. cf. 2 Cor. 6:10.

[10] 13:24. cf. Heb. 12:7.

[11] 15:11a. Or "*Death and Destruction*".

[12] 15:29. cf. John 9:31.

[13] 16:27. cf. Jacob 3:6.

[14] 17:9a. cf. Jacob 5:20; 1 Pet. 4:8.

[15] 19:2a. cf. Rom. 10:2.

[16] 20:6. cf. Luke 18:8.

[17] 20:9. cf. John 1:8.

[18] 20:10a. Lit. *A stone and a stone, an ephah and an ephah*.

[19] 20:20. cf. Matt. 15:4.

[20] 21:2. cf. Luke 16:15.

[21] 24:12. cf. Rom. 2:6.

[22] 24:21. cf. Rom. 13:1-5.

[23] 24:29. cf. Matt. 5:39; Rom. 12:17, 19.

[24] 25:21-22a. cf. Rom. 12:20.

[25] 26:11. cf. 2 Pet. 2:22.

[26] 26:23a. Lit. *burning*.

[27] 27:1. cf. Jacob 4:13-16.

[28] 28:22a. Lit. *a man with an evil eye*.

[29] 30:4a. cf. John 3:13; Eph. 4:8.

[30] 30:4b. cf. Rev. 19:12.

[31] 30:8. cf. Matt. 6:11.

Job Notes

[1] 1:6. Lit. *the satan*.

[2] 1:7. cf. 1 Pet. 5:8.

[3] 4:8. cf. Gal. 6:7.

[4] 4:9. Heb. *ruach, lit. wind*.

[5] 4:9. cf. 2 Thes. 2:8.

[6] 9:2. cf. Rom. 3:20.

[7] 11:20. Lit. "*to breath out their soul*."

[8] 12:22. cf. 1 Cor. 4:5.

[9] 16:19. cf. Rom. 1:9.

[10] 19:19. cf. John 13:18.

[11] 19:26. cf. Matt. 5:8; 1 Cor. 13:12; 1 John 3:2.

[12] 19:27. Lit. *kidneys*.

[13] 21:23. Lit. *in the bone of his perfection*.

[14] 26:6. cf. Heb. 4:13; Rev. 9:11.

[15] 27:6. cf. Acts 23:1; Rom. 2:15.

[16] 30:27. Lit. *loins*.

[17] 32:7. cf. Luke 2:47.

[18] 34:14-15. cf. Acts 17:25, 28.

[19] 35:7. cf. Rom. 11:35.

[20] 40:25-41:1-26. Traditional Christian text numbered as 41:1-34.

[21] 41:3(41:11). cf. Rom. 11:35.

[22] 42:8b. Lit. *lift up his face*; also 42:9.

Song of Songs Notes

[1] 1:1. Or, *the best song*.

[2] 1:12. cf. Mark 14:3; John 12:3.

[3] 2:10. cf. Acts 7:3.

[4] 4:7. Lit. *there is no flaw in you*; hyperbole.

[5] 4:15. cf. John 4:10.

Ruth Notes

[1] 1:1. Meaning, *House of Bread*.

[2] 1:20. Meaning, pleasant vs. bitter.

[3] 2:20. Heb. *Goel*; Matt. 22:24.

[4] 4:12. cf. Gen. 38:29; 46:12; Ruth 4:18.

Lamentations Notes

[1] 1:4. Lit. *virgins*.

[2] 1:15. cf. Rev. 14:19-20.

[3] 2:11. Lit. *liver* (seat of emotions).

[4] 3:30. cf. Matt. 5:39.

[5] 3:58. cf. 1 John 2:1.

[6] 4:6. cf. Luke 10:12; 2 Pet. 2:6.

[7] 4:7. Or, *Nazirite*, *consecrated ones*.

[8] 4:13. Or *just ones*; or *the righteous*.

[9] 5:19. cf. Rev. 4:9-10; 5:13.

Ecclesiastes Notes

[1] 1:1. Heb. *Kohelet*, meaning *preacher*; *collector of sentences*.

[2] 1:2. cf. Rom. 8:20.

[3] 2:8. The word *shiddah* appears only here in the Bible. In the Mishnah it means a type of chest.

[4] 7:9. cf. Matt. 5:22.

[5] 7:20. cf. Rom. 3:23.

[6] 10:16. Or, *servant*.

Esther Notes

[1] 7:9. cf. Matt. 7:2.

[2] 9:25. The text has a pronoun; Haman is added for clarity.

Daniel Notes

[1] 1:3. Or, *eunuch* (*passim*).

[2] 2:4. Text from here through chapter 7 is in Aramaic.

[3] 2:9. Or, *law*.

[4] 2:44.cf. Luke 1:32-33.

[5] 2:47. cf. 1 Tim. 6:15; Rev. 17:14; 19:16.

[6] 4:2. Lit. *of my head*.

[7] 4:23. Lit. *remain as yours*.

[8] 6:23. cf. Heb. 11:33.

[9] 6:27. cf. Luke 1:33.

[10] 7:7. cf. Rev. 12:3; 13:1.

[11] 7:8. cf. Rev. 13:5-6.

[12] 7:9. cf. Matt. 28:3; Rev. 1:14.

[13] 7:10. cf. Rev. 5:11.

[14] 7:10. cf. Rev. 20:11-15.

[15] 7:11. cf. Rev. 19:20; 20:10.

[16] 7:13. cf. Matt. 24:30; 26:64; Mark 2:10, 28; 13:26; 14:62; Luke 21:27; Rev. 1:7, 13; 14:14.

[17] 7:14. cf. Matt. 28:18; Eph. 1:20-22; Phil. 2:9-11; Rev. 1:6.

[18] 7:18. cf. Rev. 2:26; 20:4; 22:5.

[19] 7:22. Cf. 1 Cor. 6:2-3; Rev. 5:10.

[20] 7:24. cf. Rev. 17:12.

[21] 7:25. cf. Rev. 13:6-7.

[22] 7:25. cf. Rev. 11:2; 12:14.

[23] 7:27. cf. Luke 1:33; Rev. 11:15; 22:5.

[24] 8:2. Narrative from 8:1 switches from Aram. back to Heb.

[25] 8:2. Or, *Susa*.

[26] 8:21. *Alexander the Great*.

[27] 9:6. cf. Matt. 23:29-31.

[28] 9:12. cf. Matt. 23:37-38.

[29] 9:21. cf. Luke 1:19, 16.

[30] 9:24. Units of seven, for a total of 490 years.

[31] 9:25. Or, *anointed ruler*.

[32] 9:26. cf. Mark 9:12; Luke 24:26.

[33] 9:26. Matt. 24:2; Mark 13:2; Luke 19:43-44.

[34] 9:27. cf. Dan. 11:31; Matt. 24:15; Mark 13:14; Luke 21:20.

[35] 10:5. cf. Rev. 1:13; 15:6.

[36] 10:6. cf. Rev. 1:14; 2:18; 19:12.

[37] 10:6. cf. Rev. 1:15; 2:18.

[38] 10:9. cf. Rev. 1:17.

[39] 10:21. cf. Rev. 12:7.

[40] 11:30. Or, *Cyprus* (later associated with Romans).

[41] 11:31. Probably an idol in the Holy place; cf. Matt. 24:15; Mark 13:14.

[42] 11:37. Or, *God*; cf. 2 Thes. 2:4; Rev. 13:6.

[43] 12:1. cf. Jude 9; Rev. 12:7.

[44] 12:1. cf. Matt. 24:21; Mark 13:19.

[45] 12:1. cf. Rev. 20:12; 21:27.

[46] 12:2. cf. Matt. 25:46; John 5:28-29.

[47] 12:4. cf. Rev. 22:10.

[48] 12:11-12. cf. Matt. 24:15; Mark 13:14.

Ezra Notes

[1] 2:59. Lit. *house of their fathers*.

[2] 2:59. Lit. *seed*.

[3] 4:4. Lit. *weakening the hands of the people*.

[4] 4:10. *passim*. Lit. *beyond the river*.

[5] 10:12. Luke 17:12; also the traditional prayer, *Aleinu*.

Nehemiah Notes

[1] 7:65. Heb. *Urim* and *Thummim*; lit. *lights* and *perfections*.

[2] 8:8. Or, *translating* (into Aramaic).

[3] 9:6. cf. Col. 1:16.

[4] 9:15. Lit. *raised Your hand*.

[5] 9:26. cf. Matt. 23:30-31.

[6] 10:33. cf. Matt. 17:24.

[7] 13:26. cf. Matt. 6:29.

1 Chronicles Notes

[1] 1:19. Meaning, *division*.

[2] 3:5. Also known as Bethsheba.

[3] 4:14. Lit. “*the valley of the craftmen*”.

[4] 5:2. cf. Matt. 2:6.

[5] 7:23. Meaning, *Excellent*.

[6] 14:11. Meaning, *the lord who breaks through*.

[7] 14:14. Meaning is unclear; sometimes translated as balsam trees, mulberry tree or shrubs.

[8] 15:20. Meaning unknown; is thought to be a musical term, although some have speculated it might have meant “*soprano*,” connecting it with a word for “maidens.”

[9] 15:21. Meaning unknown; also thought to be a musical term, some have also speculated it to mean “*bass*” to compliment *alamoth* (see footnote 6).

[10] 17:13. cf. Matt. 3:17; 17:5; Heb. 1:5.

[11] 19:6. Or, *northern Mesopatamia*.

[12] 19:16. That is, *the Euphrates*.

[13] 20:2. About 70 pounds.

[14] 22:10. cf. Matt. 3:17; 17:5; Heb. 1:5.

2 Chronicles Notes

[1] 2:9. A *kor* was about 10 bushels.

[2] 2:10. A vat was a little over 5 gallons.

[3] 4:20. Plural for *menorah*.

[4] 6:16. cf. Luke 1:32-33.

[5] 6:23. cf. Matt. 16:23.

[6] 6:36. cf. Rom. 3:10; Eph. 2:3; 1 John 1:8-10.

[7] 9:1. cf. Matt. 13:43; Luke 11:31.

[8] 18:16. cf. Matt. 9:36; Mark 6:34.

[9] 20:26. i.e., *blessing*.

[10] 24:7. Plurah for *Baal*; meaning *gods*.

[11] 24:20. cf. Luke 4:29; Acts 7:58; 10:44; 11:15.

[12] 31:2. cf. Luke 1:5.

[13] 36:2. *Joahaz* is shortened version of *Jehoahaz*.

Books of the New Coveant

Matthew Notes

[1] 1:1. The Greek term is *genesis*

[2] 1:1. cf. 2 Sam. 7:12-16; Ps. 89:4-5(3-4); Isa. 9:5-6(6-7).

[3] 1:3. cf. Gen. 38:24-30.

[4] 1:5. cf. Ruth 4:12-17.

[5] 1:6. cf. 2 Sam. 12:24

[6] 1:23. Isa. 7:14; 8:8, 10.

[7] 2:2. cf. Isa. 9:5-6(6-7); Jer. 23:5; 30:9.

[8] 2:6. Mic. 5:1(2); cf. 2 Sam. 5:2.

[9] 2:11. cf. Ps. 72:10-11.

[10] 2:13. cf. Exod. 1:16.

[11] 2:15. Hos. 11:1.

[12] 2:18. Jer. 31:14(15).

[13] 2:23. From *netzer*, meaning *shoot* or *branch*; cf. Isa. 11:1.

[14] 3:2. cf. Dan. 2:44.

[15] 3:3. Isa. 40:3.

[16] 3:4. cf. Lev. 11:22.

[17] 3:12. cf. Ps. 1:4; Jer. 7:20.

[18] 3:16. cf. Gen. 1:2.

[19] 3:17. cf. Ps. 2:7; Prov. 30:4.

[20] 4:4. Deut. 8:3.

[21] 4:6. Ps. 91:11.

[22] 4:6. Ps. 91:12.

[23] 4:7. Dt. 6:16.

[24] 4:10. Dt. 6:13.

[25] 4:15-16. Isa. 8:23-9:1(9:1-2).

[26] 5:12. cf. 2 Chr. 36:16.

[27] 5:18. Lit. one *iota* or one horn/projection/hook; in Hebrew, one *yod* or one crown/ornament/stroke.

[28] 5:21. Exod. 20:13; Dt. 5:17.

[29] 5:22. Lit. *Sanhedrin*.

[30] 5:26. Lit. *quadrans*, a small Roman coin.

[31] 5:27. Exod. 20:13(14); Deut. 5:18.

[32] 5:29. cf. Isa. 66:24; for more, see Glossary.

[33] 5:31. Heb. *get*; cf. Deut. 24:1-4.

[34] 5:33. Lev. 19:12.

[35] 5:34-35. cf. Isa. 66:1(LXX).

[36] 5:35. cf. Ps. 48:3(2).

[37] 5:38. Exod. 21:24; Lev. 24:20; Deut. 19:21.

[38] 5:43. Lev. 19:18.

[39] 6:13. Some mss. add: For yours is the kingdom and the power and the glory, forever. Amen.

[40] 6:16-18. cf. Isa. 58:3-6.

[41] 6:19. Lit. act of eating, devouring.

[42] 6:24. Lit. *mammon*, Aramaic for *wealth, property*; sometimes personified as Mammon.

[43] 6:27. Or a cubit to his height.

[44] 6:29. cf. 1 Ki. 10:4-7.

[45] 7:15. cf. Deut. 18:20-22; Isa. 28:7-13; Jer. 5:30-31; 6:13-15; 14:13-15; Ezek. 13; Mic. 3:5-8.

[46] 7:23. cf. Ps. 6:9(8).

[47] 8:4. cf. Lev. 14:2.

[48] 8:17. Isa. 53:4.

[49] 8:28. Lit. *tombs*.

[50] 8:29. A Hebrew idiom, lit. *What to us and you?*

[51] 9:13. Hos. 6:6; Mic. 6:6-8.

[52] 9:14. Some mss. add *much* or *often*.

[53] 9:20. cf. Lev. 15:25.

[54] 9:36. cf. Num. 27:17; 2 Chr. 18:16.

[55] 10:4. Lit. *Cananean*, Aramaic for *zealot, enthusiast*; perhaps formerly affiliated with the Jewish nationalistic Zealot party.

[56] 10:4. Judas Iscariot (Heb. *Yehudah Ish Kriot*, Judah, the man from Kriot); cf. Josh. 15:25.

[57] 10:10. Lit. *tunics* or *undershirts*.

[58] 10:15. cf. Gen. 19:24, 27-28.

[59] 10:17. cf. Dt. 25:2-3.

[60] 10:28. Lit. *the Valley of Hinnom*, see Jer. 7:31; 19:5-6; 32:35; cf. Isa. 66:24.

[61] 10:29. Lit. *assarion*, a small Roman copper coin.

[62] 10:36. cf. Mic. 7:6.

[63] 11:6. cf. Isa. 35:5-6; 26:19; 29:18-19; 61:1.

[64] 11:10. Exod. 23:20; Mal. 3:1, 23(4:5).

[65] 11:19. Some mss. say *children*; cf. Lk. 7:35.

[66] 11:21. cf. Jer. 47:4; Ezek. 26-28.

[67] 11:27. cf. Ps. 2:7; Prov. 30:4.

[68] 11:29. Jer. 6:16.

[69] 12:3-4. cf. Lev. 24:5-9; 1 Sam. 21:5-7(4-6).

[70] 12:7. Hos. 6:6.

[71] 12:18-21. Isa. 42:1-4.

[72] 12:40. Jonah 2:1(1:17).

[73] 12:42. cf. Queen of Sheba; 1 Ki. 10:1-10; 2 Chr. 9:1-12.

[74] 12:47. Some mss. omit this verse.

[75] 13:9, 43. Some mss. add *to hear*.

[76] 13:14-15. Isa. 6:9-10.

[77] 13:32. Ps. 104:12 (103:12 LXX).

[78] 13:35. Ps. 78:2.

[79] 13:41. cf. 1 Cor. 1:23.

[80] 13:42. Dan. 3:6.

[81] 13:43. cf. Dan. 12:3.

[82] 13:50. cf. Dan. 3:6.

[83] 14:4. cf. Lev. 18:16; 20:21.

[84] 14:24. Lit. *many stadia*; 1 stadion is about 600 ft.

[85] 14:25. Roman time, 3-6 a.m.

[86] 14:32-33. Prov. 30:4.

[87] 15:4. Exod. 20:12; Deut. 5:16.

[88] 15:4. Exod. 21:17; Lev. 20:9.

[89] 15:5. cf. M. Ned. 1, 9, 11.

[90] 15:8-9. Isa. 29:13.

[91] 15:11. cf. Lev. 10:10.

[92] 15:19. cf. Jer. 17:9.

[93] 15:31. cf. Isa. 35:5-6.

[94] 16:4. cf. Jonah 2:1(1:17).

[95] 16:18. Greek *ekklesia*, Hebrew *kahal*.

[96] 16:27. Prov. 24:12; cf. Ps. 62:13(12); Dan. 12:2.

[97] 17:4. cf. Exod. 40:34.

[98] 17:5. cf. Ps. 2:7; Prov. 30:4; Isa. 9:5(6); Deut. 18:15.

[99] 17:10-11. cf. Mal. 3:23(4:5).

[100] 17:17. cf. Deut. 32:5.

[101] 17:21. Most manuscripts omit verse 21: *But this kind does not go out except by prayer and fasting*.

[102] 17:24. Greek *double drachma*, Hebrew *half-shekel*; cf. Ex. 30:13; 38:26.

[103] 17:27. Lit. *stater*, a silver coin worth four drachmas or one shekel; the Temple Tax for two people.

[104] 18:11. Some manuscripts add verse 11: *For the Son of Man has come to save that which was lost*; cf. Lk. 19:10.

[105] 18:16. Deut. 19:15.

[106] 18:22. Lit. *seventy-seven*; cf. Gen. 4:24.

[107] 18:24. One talent was worth 6000 denarii, or about 16 years' wages.

[108] 19:4. Gen. 1:27.

[109] 19:5. Gen. 5:2; 2:24.

[110] 19:7. Dt. 24:1, 3.

[111] 19:9. Some mss. add: *and whoever marries a divorced woman commits adultery*. Other mss. say: *except for sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery*.

[112] 19:13. Lit. *But the disciples rebuked them*.

[113] 19:19. Exod. 20:12-13(12-16); Deut. 5:16-17(16-20); Lev. 19:18b.

[114] 19:26. cf. Gen. 18:14; Jer. 32:17.

[115] 19:28. Lit. *regeneration*; cf. Rom. 8:19-23; Tit. 3:5; 2 Pet. 3:13; Rev. 21:5.

[116] 20:18-19. cf. Ps. 22; Isa. 52:12-53:12.

[117] 20:31. cf. Isa. 61:1(LXX); Lk. 4:18.

[118] 20:30-34. cf. Isa. 35:5; 42:6-7.

[119] 21:5. Isa. 62:11; Zech. 9:9(9:9 LXX); cf. Gen. 49:10-11.

[120] 21:9. cf. Ps. 118:25-26.

[121] 21:12. Some mss. add: *of God*.

[122] 21:12. cf. Deut. 14:24-26.

[123] 21:12. cf. Lev. 1:14; 5:7; 12:8.

[124] 21:13. Isa. 56:7.

[125] 21:13. Jer. 7:11.

[126] 21:16. Ps. 8:3(2).

[127] 21:33. cf. Isa. 5:1-2.

[128] 21:42. Lit. *Writings*.

[129] 21:42. Ps. 118:22-23 (117:22-23 LXX).

[130] 21:44. cf. Isa. 28:16; Dan. 2:34, 44-45. Some manuscripts omit verse 44.

[131] 22:24. Lit. *raise up seed for his brother*; cf. Dt. 25:5-6; Gen. 38:8.

[132] 22:32. cf. Exod. 3:6.

[133] 22:37. cf. Deut. 6:5, *v'ahavta*.

[134] 22:39. Lev. 19:18b, *v'ahavta l'reiacha kamocha*.

[135] 22:42. cf. Ps. 110:1; Ps. 109:1 (LXX).

[136] 22:44. Ps. 110:1.

[137] 23:4. Some mss. omit *hard to carry*.

[138] 23:5. cf. Exod. 13:9, 16; Deut. 6:8; 11:18; Num. 15:37-41.

[139] 23:14. Some manuscripts add v. 14: *Woe to you, Torah scholars and Pharisees, hypocrites! For you devour widows' houses, while praying at length as a show. Therefore you will receive greater condemnation*. cf. Mk. 12:40; Lk. 20:47.

[140] 23:17. cf. Exod. 30:29.

[141] 23:19. cf. Exod. 29:37.

[142] 23:23. cf. Lev. 27:30; Deut. 12:6, 17; 14:22-23; Mal. 3:8-10.

[143] 23:35. Some mss. omit *son of Berechiah*.

[144] 23:35. cf. Gen. 4:8; Zech. 1:1; 2 Chr. 24:21.

[145] 23:38. cf. Jer. 12:7; 22:5

[146] 23:39. Ps. 118:26.

[147] 24:7. cf. Isa. 19:2; 2 Chr. 15:6.

[148] 24:15. Dan. 9:27; 11:31; 12:11.

[149] 24:21. Dan. 12:1; cf. Jer. 30:7; Joel 2:1-2.

[150] 24:24. cf. Deut. 13:1ff.; 18:14ff.

[151] 24:29. cf. Isa. 13:10, 34:4 (LXX); Ezek. 32:7; Joel 2:10; 3:4(2:31); Zeph. 1:15.

[152] 24:30. Dan. 7:13.

[153] 24:31. cf. Isa. 11:12; 27:13; Zech. 9:14.

[154] 24:35. cf. Isa. 40:8; 55:9-11.

[155] 24:36. Some mss. omit *nor the Son*.

[156] 24:37-39. cf. Gen. 6:17-24.

[157] 24:41. cf. Exod. 11:5.

[158] 25:1. Some mss. add: *and the bride*.

[159] 25:15. One talent was worth 6000 denarii, or about 16 years' wages.

[160] 25:32. cf. Ezek. 34:17.

[161] 25:35-36. cf. Isa. 58:7.

[162] 25:40. cf. Prov. 19:17.

[163] 25:46. cf. Dan. 12:2.

[164] 26:11. cf. Deut. 15:11.

[165] 26:15. cf. Exod. 21:32; Zech. 11:12.

[166] 26:17. cf. Exod. 12:15.

[167] 26:19. cf. Deut. 16:5-8.

[168] 26:23. cf. Exod. 12:8; Ps. 41:10(9).

[169] 26:24. cf. Ps. 41:10(9).

[170] 26:26. Lit. *bread* (at Passover, unleavened bread).

[171] 26:28. cf. Exod. 24:8; Jer. 31:31; Heb. 9:22; 10:16-18. Some mss. say: *new covenant*.

[172] 26:30. Ps. 113-118; Ps. 115-118 was sung after the last cup.

[173] 26:31. Zech. 13:7.

[174] 26:49. cf. Gen. 44:18.

[175] 26:52. cf. Gen. 9:6.

[176] 26:53. 1 legion = 6000 soldiers.

[177] 26:55. Or *robber*.

[178] 26:63. cf. Jn. 20:31.

[179] 26:64. cf. Dan. 7:13; Ps. 110:1; Isa. 9:6(7).

[180] 26:66. cf. Lev. 24:16.

[181] 26:67. cf. Isa. 50:6.

[182] 26:74. cf. Mk. 14:71.

[183] 27:7-10. cf. Zech. 11:12-13; Jer. 18:2-6; 32:6-15; 19:1-13.

[184] 27:16-17. Most mss. omit *Yeshua* before *Bar-Abba*. *Bar-Abba* is Aramaic for *Son of the Father*.

[185] 27:24. Some mss. say *this righteous blood* or *this righteous Man's blood*.

[186] 27:25. cf. Josh. 2:19.

[187] 27:32. Probably the patibulum, the horizontal piece of the execution stake, weighing about 100 lbs.

[188] 27:34. cf. Ps. 69:22(21).

[189] 27:35. Ps. 22:19(18).

[190] 27:39. cf. Ps. 22:8(7).

[191] 27:43. cf. Ps. 22:8.

[192] 27:44. cf. Isa. 53:3.

[193] 27:45. From noon until 3 p.m.; cf. Job 5:14; Ps. 105:28.

[194] 27:46. Ps. 22:2(1); cf. Deut. 32:20.

[195] 27:48. cf. Ps. 69:22(21).

[196] 27:51. Heb. *parokhet, veil* or *inner curtain*; cf. Exod. 26:33; 2 Chr. 3:14; Heb. 9:3.

[197] 27:57-60. cf. Isa. 53:9.

[198] 28:3. cf. Dan. 10:6.

[199] 28:6. Some mss. say *the Lord*.

[200] 28:18. cf. Isa. 9:5-6(6-7); Dan. 7:14.

Mark Notes

[1] 1:2. cf. Ex. 23:20, Mal. 3:1.

[2] 1:3. Isa. 40:3.

[3] 1:8. cf. Joel 2:28f; Ezek. 36:26; Zech. 12:10.

[4] 1:11. cf. Ps. 2:7, 12; Prov. 30:4; Isa. 9:5(6).

[5] 1:22, 27. cf. Isa. 53:12.

[6] 1:44. cf. Lev. 13:6, 13, 17, 23; 14:39.

[7] 2:5-12. cf. Isa. 53:12.

[8] 2:23. cf. Dt. 23:25.

[9] 2:24. cf. Exod. 20:10; 23:12; Deut. 5:14.

[10] 2:25. cf. Lev. 24:5-9; 1 Sam. 21:1-6.

[11] 3:4. cf. Exod. 20:10; Lev. 23:12; Deut. 5:14.

[12] 3:18. Lit. *Cananean*, Aramaic for *zealot, enthusiast*; perhaps formerly affiliated with the Jewish nationalistic Zealot party.

[13] 3:29. Lit. *blasphemes*; cf. Mt. 12:31-32.

[14] 4:11. cf. Prov. 1:6.

[15] 4:12. Isa. 6:9-10.

[16] 4:30-32. Dan. 2:34-35, 44-45.

[17] 5:2. Lit. *tombs*.

[18] 5:9. Latin for *thousands*, a large group of soldiers; cf. Mt. 26:53.

[19] 5:20. The name means *Ten Cities*.

[20] 5:25. cf. Lev. 15:25-29.

[21] 5:41. Greek transliteration for the general Aramaic command to get up; some mss. read *Talitha kumi*, referring directly to the little girl.

[22] 6:3-6. cf. Isa. 53:1ff.

[23] 6:9. Lit. *tunic* or *undershirt*.

[24] 6:15. cf. Mal. 4:5; Deut. 18:17-19.

[25] 6:17-18. cf. Exod. 20:8, 17; Lev. 18.

[26] 6:22. cf. Mt. 14:6. Some mss. say *his daughter Herodias*.

[27] 6:34. cf. Num. 27:17, 2 Chr. 18:16.

[28] 6:48. Roman time, 3-6 a.m.

[29] 7:4. Various mss. say *wash* or *immerse*.

[30] 7:1-4. Some mss. add *and dining couches*; cf. Exod. 30:17-21.

[31] 7:7. Isa. 29:13.

[32] 7:10. Exod. 20:10; Deut. 5:16.

[33] 7:13. cf. Num. 30:1-2. This commandment concerning vows is sometimes abused.

[34] 7:15. cf. Lev. 10:10.

[35] 7:16. Some mss. add: *If any man has ears to hear, let him hear*.

[36] 7:19. cf. Lev. 10:10; Lev. 11; Dt. 14:3ff.

[37] 7:34. Contraction of the Aramaic *etpatach*.

[38] 8:9. 4000 men or families; cf. Matt. 15:32-39.

[39] 8:28. cf. Deut. 18:17-19; Mal. 4:5.

[40] 8:31. cf. Isa. 53.

[41] 9:7. cf. Exod. 40:34.

[42] 9:7. cf. Ps. 2:7; Prov. 30:4; Isa. 9:5(6); Deut. 18:15.

[43] 9:11. cf. Mal. 4:5.

[44] 9:12. cf. Isa. 53:1-3; Ps. 118:22 (117:22 LXX); Ps. 22:6 (21:7 LXX).

[45] 9:13. cf. 1 Ki. 19:2-3, 10, 14.

[46] 9:29. Some manuscripts add *and fasting*.

[47] 9:43. cf. Isa. 66:24; for more, see Glossary.

[48] 9:44, 46. Verses omitted; some mss. read: *where their worm does not die, and the fire is not quenched*.

[49] 9:48. Isa. 66:24.

[50] 10:4. Deut. 24:1-4.

[51] 10:6-8. Gen. 1:27; 5:2; 2:24.

[52] 10:19. Exod. 20:12-16; Deut. 5:16-20.

[53] 10:27. cf. Gen. 18:14.

[54] 10:33-4. cf. Isa. 42, 49, 50, 53; Dan. 9:26.

[55] 10:48. cf. Isa. 61:1(LXX); Lk. 4:18.

[56] 11:2. cf. Zech. 9:9.

[57] 11:3. cf. Gen. 49:10-11.

[58] 11:7-8. Lit. *garments, clothing*.

[59] 11:9-10. cf. Ps. 118:25-26.

[60] 11:17. Isa. 56:7.

[61] 11:17. Jer. 7:11.

[62] 11:26. Some mss. add: *But if you don't forgive, neither will your Father in heaven forgive your transgressions*.

[63] 12:10-11. Ps. 118:22-23(117:22-23 LXX).

[64] 12:19. Lit. *raise up seed for his brother*; cf. Dt. 25:5-6; Gen. 38:8.

[65] 12:26. Exod. 3:6.

[66] 12:29-30. Dt. 6:4-5(6:4-5 LXX), *v'ahavta*.

[67] 12:31. Lev. 19:18b, *v'ahavta l'reiacha kamocha*.

[68] 12:32. cf. Dt. 4:35 (LXX).

[69] 12:33. Dt. 6:4-5.

[70] 12:33. Lev. 19:18b.

[71] 12:36. cf. Ps. 110:1; Ps. 109:1 (LXX).

[72] 13:14. cf. Dan. 9:27; 12:11 (LXX); Mt. 24:15.

[73] 13:19. cf. Dan. 12:1.

[74] 13:22. cf. Deut. 13:1f; 18:14f.

[75] 13:24-25. From Isa. 13:10; 34:4 (LXX); Joel 2:10.

[76] 13:26. Dan. 7:13.

[77] 14:20. cf. Exod. 12:8.

[78] 14:22. Lit. *bread* (at Passover, unleavened bread).

[79] 14:24. cf. Exod. 24:8; Jer. 31:31; Heb. 9:22; 10:16-18. Some mss. say: *new covenant*.

[80] 14:26. Ps. 113-118. (After the last cup, Ps. 115-118 is sung.)

[81] 14:27. Zech. 13:7.

[82] 14:45. cf. Gen. 44:18.

[83] 14:49. cf. Mt. 26:56, *writings of the prophets*.

[84] 14:49-50. cf. Zech. 13:7; Mk. 14:27; Mt. 26:31.

[85] 14:61. Heb. *Ben-ha-Mvorach*.

[86] 14:62. cf. Dan. 7:13(LXX); Ps. 110:1(109:1 LXX).

[87] 15:7, 11, 15. Son of Abba or Son of the Father (Aram.).

[88] 15:16. Lit. *speira*, 600 Roman soldiers.

[89] 15:21. Probably the patibulum, the horizontal piece of the execution stake, weighing about 100 lbs.

[90] 15:24. Ps. 22:19(18)

[91] 15:25. About nine in the morning.

[92] 15:28. Later mss. add: *So the Scripture was fulfilled which says, 'He was counted with the sinners.'* See Isa. 53:12.

[93] 15:33. From noon until 3 p.m.

[94] 15:34. *Eloi, Eloi, l'ma sh'vaktani?* See Aramaic Targum Psalm 22:1f; cf. Mt. 27:46.

[95] 15:34. Ps. 22:2(1); cf. Dt. 32:20.

[96] 15:38. Heb. *parokhet, veil* or *inner curtain*; cf. Exod. 26:33; 2 Chr. 3:14; Heb. 9:3.

[97] 15:40. A shortened form of the name *Joseph*; cf. Mt. 27:56.

[98] 16:9-20. The earliest mss. exclude Mark 16:9-20. A shorter version reads: But, they reported briefly to Peter and those with him all they had been told. And after these things, Yeshua Himself, through them, sent out from east to west the sacred, imperishable proclamation of eternal salvation.

Luke Notes

[1] 1:5. cf. 1 Chr. 24:10.

[2] 1:9. cf. Exod. 30:6-8; 1 Chron. 24:10, 19.

[3] 1:15. cf. Num. 6:3.

[4] 1:17. cf. Mal. 3:23-24(4:5-6).

[5] 1:25. cf. Isa. 54:1-10.

[6] 1:28. Some mss. add *and blessed are you among women*.

[7] 1:31. cf. Isa. 7:14.

[8] 1:32. cf. 2 Sam. 7:12-16; Isa. 9:6(7); 11:1; Ps. 132:11-12.

[9] 1:33. cf. Ps. 45:6; 89:35-37; Dan. 2:44; 7:14.

[10] 1:34. cf. Isa. 7:14.

[11] 1:37. cf. Gen. 18:14.

[12] 1:46-55. cf. 1 Sam. 2:1-10.

[13] 1:54. cf. Isa. 41:8(41:8 LXX).

[14] 1:59. cf. Gen. 17:12; Lev. 12:3.

[15] 1:69. cf. 2 Sam. 7; 22:3; Isa. 37:35(37:35 LXX).

[16] 1:72. cf. Mic. 7:20.

[17] 1:73-74. cf. Gen. 22:16-17.

[18] 1:76. cf. Mal. 3:1; Isa. 40:3; Mic. 1:2.

[19] 1:77. cf. Jer. 31:34(38:34 LXX).

[20] 1:79. cf. Isa. 9:1(2).

[21] 2:4. cf. Mic. 5:1(2).

[22] 2:21. cf. Gen. 17:12; Lev. 12:3.

[23] 2:22. cf. Lev. 12:1-8.

[24] 2:23. Exod. 13:2, cf. Exod. 13:12, 15.

[25] 2:24. Lev. 12:8; 5:11 (LXX).

[26] 2:25. cf. Isa. 40:1; 51:3.

[27] 2:29. Grk. *Despota*; cf. Heb. *Ha-Adon*, Isa. 3:1; 10:33.

[28] 2:32. Isa. 42:6; 49:6; cf. 60:1-3.

[29] 2:36. Lit. *from her virginity*.

[30] 2:38. cf. Isa. 43:1-3; 49:26.

[31] 2:41. cf. Exod. 23:15; Lev. 23:4-8; Deut. 16:1-8.

[32] 3:4-6. Isa. 40:3-5.

[33] 3:11. Isa. 58:7.

[34] 3:14. cf. Exod. 20:16; 23:1; Lev. 19:11.

[35] 3:17. cf. Ps. 1:4; Jer. 7:20.

[36] 3:22. cf. Ps. 2:7; Prov. 30:4; Isa. 9:5(6).

[37] 3:31. Heb. *Ben-David*.

[38] 3:34. Heb. *Ben-Avraham*.

[39] 3:38. Heb. *Ben-Adam*.

[40] 4:4. Deut. 8:3.

[41] 4:8. Deut. 6:13; some mss. begin: *"Get behind Me, satan! It is written. . ."*

[42] 4:10. Ps. 91:11.

[43] 4:11. Ps. 91:12.

[44] 4:12. Deut. 6:16.

[45] 4:18. Some mss. add *to heal the brokenhearted*.

[46] 4:18-19. Isa. 61:1-2a(61:1-2a LXX); 58:6d(58:6d LXX); cf. Lev. 25:10.

[47] 4:25-26. cf. 1 Kings 17:1, 7-10.

[48] 4:27. cf. 2 Kings 5:1-14.

[49] 4:41. cf. Ps. 2:7.

[50] 4:43. cf. Dan. 7:14, 27.

[51] 5:14. cf. Lev. 13:1; 14:2-3.

[52] 6:3-4. cf. 1 Sam. 21:2-7(1-6).

[53] 6:23. cf. Neh. 9:26.

[54] 6:26. cf. Jer. 5:11-13.

[55] 6:35. cf. Prov. 19:17.

[56] 7:15. 1 Kings 17:23.

[57] 7:22. Isa. 35:5-6; 61:1-2a.

[58] 7:27. Mal. 3:1.

[59] 7:41. 1 denarius = 1 day's wage.

[60] 7:44. cf. Gen. 18:4-8.

[61] 8:10. cf. Prov. 1:6.

[62] 8:10. cf. Isa. 6:9; Ezek. 17:2.

[63] 8:24. cf. Ps. 65:8(7).

[64] 8:31. cf. Rev. 9:1; 20:1-3.

[65] 8:43. cf. Lev. 15:25; some mss. add *who had spent all her assets on doctors*.

[66] 9:26. cf. Dan. 7:10.

[67] 9:35. cf. Ps. 2:7; Prov. 30:4; Isa. 9:5(6); Deut. 18:15.

[68] 9:41. cf. Deut. 32:5.

[69] 9:54. Some mss. add *just as Elijah did*.

[70] 9:55, 56. Some mss. add *and said, "You do not know what kind of spirit you have—for the Son of Man did not come to destroy men's lives, but to save."*

[71] 10:1, 17. Some mss. say *seventy-two*.

[72] 10:12. cf. Gen. 19:24-28.

[73] 10:13-14. cf. Ezek. 26-28.

[74] 10:20. cf. Exod. 32:32; Dan. 12:1.

[75] 10:27. cf. Deut. 6:5(6:5 LXX), *v'ahavta et ADONAI*; Lev. 19:18b, *v'ahavta l'reiacha*.

[76] 10:35. 1 denarius = 1 day's wages

[77] 10:42. cf. Ps. 27:4.

[78] 11:2. cf. Matt. 6:9-13.

[79] 11:13. cf. Joel 3:1-5(2:28-32); Zech. 12:10.

[80] 11:20. cf. Exod. 8:15(19).

[81] 11:30. cf. Jon. 3:4-5.

[82] 11:31. cf. 1 Kings 10:1-10.

[83] 11:42. cf. Lev. 27:30.

[84] 11:51. cf. Gen. 4:8; 2 Chr. 24:20-21.

[85] 12:6. Lit. *assarion*, a small, nearly worthless Roman copper coin.

[86] 12:10. Lit. *blasphemes*.

[87] 12:15. cf. Exod. 20:14(17).

[88] 12:20. cf. Ps. 39:6(5); Job 27:8; Jer. 17:11.

[89] 12:25. Or *a cubit to his height*; 1 cubit = 1.5 feet.

[90] 12:27. cf. 1 Ki. 10:4-7.

[91] 12:38. 2nd watch: 9 pm – 12am; 3rd watch: 12 am – 3 am.

[92] 12:50. cf. Mk. 10:38.

[93] 12:53. cf. Mic. 7:6-7(LXX).

[94] 12:59. Lit. *the last lepton*, a small copper coin of little value.

[95] 13:14. cf. Exod. 20:9; Deut. 5:13.

[96] 13:17. cf. Ps. 132:18; Isa. 12:5.

[97] 13:19. cf. Ezek. 17:23.

[98] 13:27. cf. Ps. 6:9(8).

[99] 13:35. Lit. *your house is left to you*—; cf. Jer. 12:7; 22:5.

[100] 13:35. Ps. 118:26a.

[101] 14:5. cf. Exod. 21:33; Deut. 22:4.

[102] 14:11. cf. Prov. 29:23.

[103] 14:18-20. cf. Deut. 20:5-7; 24:5.

[104] 14:31. cf. Prov. 20:18.

[105] 15:8-10. Lit. *drachma*, a Greek coin. 1 drachma = 1 denarius = 1 day's wage.

[106] 16:13. Lit. *mammon*, Aramaic for *wealth, property*; sometimes personified as Mammon.

[107] 16:15. cf. 1 Sam. 16:7; Prov. 21:2.

[108] 16:17. Lit. one horn/projection/hook; in Hebrew, one crown/ornament/stroke.

[109] 16:22-23. Lit. bosom, chest. Note: Gen. 15:15; 47:30

[110] 16:24. cf. Isa. 66:24.

[111] 17:12. cf. Lev. 13:45-46.

[112] 17:14. cf. Lev. 14:1-3ff.

[113] 17:26. cf. Gen. 6:11-13.

[114] 17:28. cf. Gen. 19:24-25.

[115] 17:32. cf. Gen. 19:26.

[116] 17:36. Some mss. add: There will be two in the field. One will be taken along, and the other left.

[117] 17:37. cf. Rev. 19:17-19.

[118] 18:13. cf. Ezra 9:6.

[119] 18:20. Exod. 20:12-13(12-16); Deut. 5:16-17(16-20).

[120] 18:27. cf. Jer. 32:17.

[121] 19:8. cf. Exod. 22:1-3(2-4); 2 Sam. 12:6.

[122] 19:13, 18, 20, 24, 25. 1 mina = 100 denarii = about four months' wages for an average worker.

[123] 19:29. Lit. *the mountain called "of Olives."*

[124] 19:35. Lit. *garments, clothing*.

[125] 19:35. cf. Zech. 9:9.

[126] 19:36. cf. 2 Kings 9:13.

[127] 19:38. cf. Ps. 118:26a.

[128] 19:40. cf. Hab. 2:11.

[129] 19:43. cf. Isa. 29:3.

[130] 19:46. Isa. 56:7.

[131] 19:46. Jer. 7:11.

[132] 20:9. cf. Isa. 5:1-7.

[133] 20:17. Ps. 118:22 (117:22 LXX).

[134] 20:18. cf. Isa. 8:14-15; 28:16; Dan. 2:34, 44-45.

[135] 20:24. A Roman coin.

[136] 20:28. Deut. 25:5.

[137] 20:37. cf. Exod. 3:4-6.

[138] 20:42-43. Ps. 110:1(109:1 LXX).

[139] 21:2. Lit. *lepta*, the smallest coins, almost worthless in value.

[140] 21:22. cf. Hos. 9:7; Dan. 9:24-27.

[141] 21:24. cf. Dan. 8:13-14; Rom. 11:25.

[142] 21:25. cf. Joel 3:3-4(2:30-31); Isa. 17:12.

[143] 21:26. cf. Isa. 34:4 (LXX); Hag. 2:6.

[144] 21:27. cf. Dan. 7:13-14.

[145] 21:33. cf. Isa. 40:8; 55:9-11.

[146] 21:37. cf. Lit. *the mountain called "of Olives."*

[147] 22:19. Lit. *bread* (at Passover, unleavened bread).

[148] 22:20. cf. Exod. 24:8; Jer. 31:31-34.

[149] 22:21. cf. Ps. 41:10(9).

[150] 22:37. Isa. 53:12.

[151] 22:47. cf. Ps. 55:12-13, 20.

[152] 22:69. cf. Dan. 7:13(LXX); Ps. 110:1(109:1 LXX).

[153] 23:9. cf. Isa. 53:7.

[154] 23:11. cf. Isa. 53:3.

[155] 23:17. Some mss. add: *Now Pilate needed to release one prisoner to them at the feast*.

[156] 23:18. Also Barabbas, *Son of the Father* (Aram.).

[157] 23:26. Probably the patibulum, the horizontal piece of the execution stake, weighing about 100 lbs.

[158] 23:30. cf. Hos. 10:8.

[159] 23:34. cf. Ps. 22:19(18).

[160] 23:35. cf. Ps. 22:7-9(6-8).

[161] 23:36. cf. Ps. 69:22(21).

[162] 23:38. Some mss. add *in letters of Greek and Latin and Hebrew*.

[163] 23:44. From noon until 3 p.m.

[164] 23:45. Heb. *parokhet, veil* or *inner curtain*; cf. Exod. 26:33; 2 Chr. 3:14; Heb. 9:3.

[165] 23:46. Ps. 31:6(5), cf. Ps. 30:5 (LXX).

[166] 23:53. cf. Isa. 53:9b.

[167] 24:13. Lit. 60 stadia; 1 stadion is about 607 feet or 187 meters.

[168] 24:30, 35. Lit. *bread* (at Passover, unleavened bread).

[169] 24:47. cf. Heb. 9:22; 10:18.

[170] 24:47. cf. Mal. 1:11.

[171] 24:50. cf. Num. 6:22-27.

John Notes

[1] 1:1. cf. Gen. 1:1; Prov. 8:23.

[2] 1:14. cf. Exod. 40:34.

[3] 1:14, 18; 3:16, 18. Lit. *unique*, sometimes translated *only begotten*.

[4] 1:18. Some mss. say *the only Son*.

[5] 1:23. Is. 40:3.

[6] 1:29. cf. Exod. 12:21; Num. 28:8; Isa. 53:5-7.

[7] 1:34. cf. Ps. 2:7; Prov. 30:4.

[8] 1:39. 4 p.m.

[9] 1:49. cf. Ps. 2:6-7.

[10] 1:51. cf. Gen. 28:12-13; Dan. 7:13.

[11] 2:6. About 20-25 gallons; 1 measure is about 9 gallons.

[12] 2:12. Some mss. say *brethren*.

[13] 2:17. Ps. 69:10(9).

[14] 3:3, 7. Or born *again*.

[15] 3:5. cf. Ezek. 36:24-27.

[16] 3:14. cf. Num. 21:8.

[17] 3:19. cf. Is. 5:20.

[18] 4:5. Most mss. say *Sychar*; cf. Gen. 33:18-19; 48:22(48:22 LXX); Josh. 24:32.

[19] 4:6. Lit. *about the sixth hour*.

[20] 4:25. *Christ* (Gk.) and *Messiah* (Heb.) both mean *Anointed One*.

[21] 4:52. One o'clock.

[22] 5:2. Lit. *in Hebrew. Bethesda* (Heb.) means *House of Mercy. Bethzatha* (Aram.) means *the place of poured out water*.

[23] 5:3. ASV adds: *They waited for the water to be moved*. Other mss. also add verse 4: *because an angel of the Lord sometimes went to the pool and moved the water. Then, whoever went into the water first was healed from whatever disease he had*.

[24] 5:18. cf. Mk. 2:27; Lk. 13:16.

[25] 5:28-29. cf. Ezek. 37:12; Ps. 16:10; Dan. 12:2.

[26] 5:46-47. cf. Deut. 18:15-19.

[27] 6:7. One denarius was the daily wage for a laborer.

[28] 6:14. cf. Dt. 18:15.

[29] 6:19. About three or four miles, halfway across the sea.

[30] 6:20. Lit. *I am. Don't be afraid*; cf. Jn. 8:24; 18:6.

[31] 6:31. Ps. 78:24; cf. Exod. 16:4-36; Neh. 9:15.

[32] 6:41. Perhaps *Galileans*.

[33] 6:45. cf. Isa 54:13.

[34] 7:2. cf. Deut. 16:16.

[35] 7:15. Lit. *knows letters, not having learned*.

[36] 7:38. cf. Isa. 44:3, 55:1, 58:11; Ezek. 47; Zech. 14:8.

[37] 7:39. Some mss. read *Holy Spirit* (Heb. *Ruach ha-Kodesh*).

[38] 7:42. cf. Mic. 5:1(2).

[39] 7:52. The earliest manuscripts do not include John 7:53-8:11. Others locate the passage after 7:36 or after 21:25.

[40] 8:17. cf. Dt. 17:6; 19:15.

[41] 8:38. Some mss. say *My Father. . . your father*.

[42] 8:47. Dt. 6:4; Ex. 24:7.

[43] 8:54. Some mss. *say your God*.

[44] 8:57. Some mss. *say has Abraham seen You?*

[45] 8:59. Some mss. *add passing through their midst, he went away in this manner*.

[46] 9:35. Some mss. say *the Son of God* (Ben-Elohim).

[47] 10:7, 9. Or *door*.

[48] 10:11. cf. Gen. 48:15; Ps. 23; Ezek. 37:24.

[49] 10:22. Lit. Rededication.

[50] 10:34. Lit. *Law*, here applied to the *Torah*, Prophets, and Writings; quote is from Ps. 82:6.

[51] 11:16; 20:24; 21:2. Grk. *Didymus*.

[52] 11:18. Lit. 15 *stadia*; 1 stadion is about 607 feet or 187 meters.

[53] 11:51. cf. Is. 53:8.

[54] 11:52. cf. Is. 11:10-11; 56:6-7; Jer. 3:17; Mic. 2:12-13.

[55] 12:3. a Roman pound, about 12 ounces.

[56] 12:5. One denarius was the daily wage for a laborer.

[57] 12:13. Ps. 118:25a, 26a.

[58] 12:15. Zech. 9:9.

[59] 12:34. Lit. *Law*, here applied to the *Torah*, Prophets, and Writings; cf. Isa. 9:6(7); Dan. 7:14.

[60] 12:38. Is. 53:1(LXX).

[61] 12:40. cf. Is. 6:10.

[62] 12:42. cf. Jn. 9:22.

[63] 12:42. Lit. *from the synagogue*, *i.e.* excommunicated, cut off from all community, banned; cf. Mt. 18:17.

[64] 13:1. cf. John 19:30.

[65] 13:18. cf. Ps. 41:10(9).

[66] 13:26. Lit. *bit, small piece*; cf. Exod. 12:8.

[67] 13:32. Early mss. missing this first part.

[68] 14:4. Some mss. say *Where I am going you know, and the way you know*.

[69] 14:14. Some mss. omit Me.

[70] 14:16. *Intercessor, Advocate, Comforter*, or *Counselor*; lit. *Paraclete*. Also' in 14:26; 15:26; 16:7.

[71] 14:18. cf. Exod. 22:21-23(22-24); Jer. 49:11.

[72] 15:12. cf. Lev. 19:18.

[73] 15:20. Jn. 13:16.

[74] 15:25. Lit. *Torah* or *the Law*; cf. Lk. 24:44-45.

[75] 15:25. cf. Ps. 35:19; 69:5(4); (Heb. *sinat chinam*).

[76] 16:21. cf. Isa. 26:17; Mic. 4:9-10.

[77] 17:12. cf. Ps. 41:10(9).

[78] 18:1. cf. 2 Sam. 15:23.

[79] 18:9. Similar to Jn. 6:39; 17:12.

[80] 18:28, 33; 19:9. The Roman governor's Jerusalem residence.

[81] 18:40. Also Barabbas, *Son of the Father* (Aram.).

[82] 19:6. Lit. *crucify* or *crucified* in 19:6, 10, 15, 16, 18, 20, 23, 32, 41; a Roman method of execution.

[83] 19:7. cf. Lev. 24:16

[84] 19:13. Lit. *in Hebrew*.

[85] 19:14. *i.e.* noon.

[86] 19:17. Lit. *in Hebrew*.

[87] 19:24. Ps. 22:19(18).

[88] 19:28. cf. Ps. 69:21.

[89] 19:36. cf. Ex. 12:46; Num. 9:12; Ps. 34:21(20).

[90] 19:37. Zech. 12:10.

[91] 19:39. Roman pound=12 oz; 100 Roman pounds=75 pounds.

[92] 19:41. cf. Is. 53:9.

[93] 20:9. cf. Ps. 16:10.

[94] 20:16. Lit. *in Hebrew*.

[95] 21:8. One cubit is about eighteen inches.

[96] 21:15-17. Some mss. say *Simon, son of Jonah*.

Acts Notes

[1] 1:12. Lit. the hill called Olivet, meaning olive grove.

[2] 1:12. About one-half mile.

[3] 1:16; 2:29; 7:2; 13:15, 26, 38; 15:7, 13; 23:1, 6; 28:17. Lit. men brothers, addressing in particular the males in this mixed group of believers.

[4] 1:19. Grk. Hakeldamach; Aram. Chakel-d'ma.

[5] 1:20. cf. Ps. 69:26(25).

[6] 1:20. cf. Ps. 109:8(108:8 LXX).

[7] 2:1. Grk. Pentecost; Heb. Shavuot; Feast of Weeks.

[8] 2:9; 6:9; 16:6; 19:10, 22, 26, 27, 31; 20:4, 16, 18; 21:27; 24:19; 27:2. The Roman province of Asia, in the western part of Asia Minor (now part of Turkey).

[9] 2:15. 9 a.m.

[10] 2:17-21. cf. Joel 2:28-32.

[11] 2:29. cf. Ps. 16:8-11.

[12] 2:30. cf. Ps. 132:11; 2 Sam. 7:12ff; Ps. 89:3ff.

[13] 2:31. cf. Ps. 16:10.

[14] 2:34-35. Ps. 110:1(109:1 LXX).

[15] 2:40. cf. Deut. 32:5.

[16] 2:47. Some mss. read to the community (Grk. ekklesia).

[17] 3:1. 3 p.m., the time of the daily offering, minchah.

[18] 3:13. cf. Isa. 52:13-53:12.

[19] 3:23. cf. Deut. 18:15-19(LXX); Lev. 23:29(LXX).

[20] 3:25. cf. Exod. 24:8; Heb. 10:16.

[21] 3:25. cf. Gen. 12:3; 22:18.

[22] 4:21. Ps. 118:22.

[23] 4:24. cf. Exod. 20:11; Ps. 146:6; Neh. 9:6.

[24] 4:25-26. Ps. 2:1-2(LXX).

[25] 5:30. Lit. killed by hanging Him on a tree.

[26] 5:31, 13:23. cf. Ps. 27:1(26:1 LXX).

[27] 5:41. Lit. the name; cf. Phil. 2:9; 3 Jn. 7.

[28] 6:1. cf. Exod. 16:7-8.

[29] 6:6. cf. Num. 8:10; 27:18; Deut. 34:9.

[30] 6:9. The Roman province of Asia, in the western part of Asia Minor (now part of Turkey).

[31] 7:6-7. Gen. 15:13-14.

[32] 7:8. Heb. brit milah.

[33] 7:18. Exod. 1:8.

[34] 7:28. Exod. 2:14.

[35] 7:32. Exod. 3:6.

[36] 7:37. Exod. 12:41; 33:1.

[37] 7:40. Exod. 32:1, 23.

[38] 7:42-43. Amos 5:25-27.

[39] 7:46. Lit. house; cf. Ps. 132:3-5(LXX).

[40] 7:50. Isa. 66:2.

[41] 7:60. Lit. he fell asleep.

[42] 8:21. cf. 2 Kings 5:20–27.

[43] 8:32-33. Isa. 53:7-8.

[44] 8:37. Some mss. include: And he said, “If you believe with all your heart, you may.” He replied, I believe that Yeshua the Messiah is the Son of God!”

[45] 8:40. cf. 1 Kings 18:12.

[46] 9:5. Some mss. add: It is hard for you to kick against the goads.

[47] 9:6. Some mss. begin: So he, trembling and astonished, said, “Lord, what do You want me to do?” Then the Lord said to him, “But get up. . .”

[48] 9:7. cf. Dan 10:7.

[49] 9:37-41. cf. Elijah raising a child in 1 Kings 17:18-23.

[50] 9:43; 10:6, 32. Either a profession (e.g. Simon, a leatherworker) or a surname (e.g. Simon Burseus; Simon Tanner).

[51] 10:3. 3 p.m., minchah, time of the daily offering at the Temple.

[52] 10:9. Noon.

[53] 10:11, 16; 11:5. Lit. thing, object, vessel.

[54] 10:14. cf. Lev. 10:10; 11:7-45; Deut. 14:4-20; Ezek. 4:14; Dan. 1:8.

[55] 10:30. Lit. the ninth hour, 3 p.m., time of afternoon prayer.

[56] 10:34. cf. Deut. 10:17; 2 Chr. 19:7

[57] 11:26. Grk. Christianoi (Christians); Heb. M’shichim (Messianics); Eng. anointed ones; cf. Acts 26:28; 1 Pet. 4:16.

[58] 12:11. cf. Ps. 34:7; Dan. 3:28; 6:22.

[59] 13:5. cf. Acts 12:25.

[60] 13:10. cf. Deut. 32:4-6; Prov. 10:9; 11:20.

[61] 13:11. cf. 1 Sam. 5:6-7; Job 19:21.

[62] 13:17. cf. Exod. 6:1, 6; 13:14, 16; Deut. 7:6-8.

[63] 13:18. cf. Num. 14:34.

[64] 13:19. cf. Deut. 7:1; Josh. 19:51.

[65] 13:22. cf. Ps. 89:20; 1 Sam 13:14.

[66] 13:23. cf. 1 Sam 13:14; Ps. 27:1(26:1 LXX).

[67] 13:33. Ps. 2:7; cf. 2 Sam. 7:14.

[68] 13:34. Isa. 55:3.

[69] 13:35. Ps. 16:10.

[70] 13:41. Hab. 1:5.

[71] 13:47. Isa. 49:6.

[72] 13:48. cf. Exod. 32:33; Ps. 69:28; Dan. 12:1.

[73] 13:51. cf. Matt. 10:14; Mk. 6:11; Lk. 9:5.

[74] 14:15. cf. Ex. 20:11; Ps. 146:6.

[75] 14:16. cf. Ps. 81:12; Mic. 4:5.

[76] 14:17. cf. Deut. 11:14; Ps. 65:10; Ezek. 34:26; Joel 2:23.

[77] 15:16-17. Amos 9:11-12(LXX); cf. Zech. 8:20-23; Dan. 9:19.

[78] 15:18. cf. Isa. 45:21(LXX).

[79] 15:20. cf. Exod. 22:31; 34:15-17; Lev. 3:17; 17:8-13; 18:6-26.

[80] 15:24. Some mss. add saying, “You must be circumcised and keep the law,”

[81] 15:34. Some mss. add verse 34: But it seemed good to Silas to remain there.

[82] 16:6. The Roman province of Asia, in the western part of Asia Minor (now part of Turkey).

[83] 16:15. cf. 2 Kings 4:8-10.

[84] 16:16. cf. Lev. 19:26; Deut. 18:9-10; Jer. 27:9-10.

[85] 16:21. cf. Esth. 3:8.

[86] 16:24. cf. Jer. 20:2-3.

[87] 16:31. Some mss. add the Messiah.

[88] 17:24. cf. Isa. 42:5; Deut. 10:14; Ps. 115:16.

[89] 17:24. cf. 1 Kings 8:27.

[90] 17:25. cf. Job 22:2; Ps. 50:10-12.

[91] 17:25. cf. Gen. 2:7; Job 27:3.

[92] 17:26. cf. Deut. 32:8; Job 12:23.

[93] 17:27. cf. Deut. 4:7; Jer. 23:23.

[94] 17:28. Quotes from Epimenides and Aratus.

[95] 17:29. cf. Isa. 40:18-19.

[96] 17:31. cf. Ps. 2; 9:8; 96:13; 98:9.

[97] 18:6. cf. Neh. 5:13.

[98] 18:6. cf. 2 Sam. 1:16; 1 Kings 2:33; Ezek. 18:13.

[99] 19:10, 22, 26, 27, 31. The Roman province of Asia, in the western part of Asia Minor (now part of Turkey).

[100] 19:26. cf. Deut. 4:28; Isa. 44:10-20; Jer. 10:3-5.

[101] 19:31. Lit. Asiarchs, high-ranking government officials of Asia.

[102] 20:4, 16, 18. The Roman province of Asia, in the western part of Asia Minor (now part of Turkey).

[103] 20:10. cf. 1 Kings 17:21; 2 Kings 4:34.

[104] 20:28. cf. Gen. 22:2, 8; Lk. 22:20; Heb. 9:12; Rev. 5:9-10.

[105] 20:29. cf. Ezek. 22:27.

[106] 20:35. cf. Matt. 10:8.

[107] 21:23. cf. Num. 6:13-21.

[108] 21:24. cf. Num. 19:17-22; Acts 24:18.

[109] 21:27; 24:19; 27:2. The Roman province of Asia, in the western part of Asia Minor (now part of Turkey).

[110] 21:29. Lit. made common or unholy; cf. Lev. 10:10.

[111] 21:40; 22:2; 26:14. Lit. the Hebrew dialect.

[112] 22:23. cf. 2 Sam. 16:13.

[113] 23:3. cf. Lev. 19:15; Deut. 25:2.

[114] 23:5. Exod. 22:28.

[115] 23:23. 9 p.m.

[116] Some mss. add 24:6b-8a: We wanted to judge him according to our own Torah. But the commander Lysias came along, and with much violence took him out of our hands, ordering his accusers to come before you.

[117] 24:14. cf. Exod. 3:15.

[118] 24:15. cf. Dan. 12:2; Isa. 26:19; Ezek. 37:12-14.

[119] 26:16. cf. Ezek. 2:1; Dan. 10:11.

[120] 26:17. cf. Jer. 1:8, 19.

[121] 26:18. cf. Isa. 35:5; 42:7, 16.

[122] 26:23. cf. Isa. 42:6; 49:6.

[123] 26:28. Grk. Christianos; Heb. M'shichim; cf. Acts 11:26; 1 Pet. 4:16.

[124] 27:9. After Yom Kippur, when autumn winds were increasing.

[125] 27:17. An area known for shallow water and shifting sandbars.

[126] 27:28. 20 fathoms=120 feet; 15 fathoms=90 feet.

[127] 28:4. Grk. Dike, the goddess of justice.

[128] 28:11. Grk. Dioscuri, Sons of Zeus; the twin brothers Castor and Pollux, the gods of navigation, were the ship's patron deities.

[129] 28:13. Lit. took away [the anchor]; cf. Acts 27:40.

[130] 28:26-27. Isa. 6:9-10; Matt. 13:15.

[131] 28:29. Some mss. insert: When he had said these words, the Jewish people left, having a great dispute among themselves.

Romans Notes

[1] 1:13; 7:1, 4; 8:29; 10:1; 11:25; 12:1; 15:14, 30; 16:14, 16. Lit. brothers (in Messiah's community).

[2] 1:17. Or from trusting-faith to trusting-faith.

[3] 1:17. Grk. pistis; cf. Hab. 2:4(2:4 LXX).

[4] 1:20. cf. Ps. 19:1-6; Jer. 5:21-22.

[5] 1:21. cf. 2 King. 17:15; Isa. 59:1-15; Jer. 2:5; Ps. 14:1-3.

[6] 1:23. cf. Deut. 4:16-18.

[7] 1:27. cf. Lev. 18:22; 20:13.

[8] 2:1. cf. 2 Sam. 12:5-7; Matt. 7:1-2.

[9] 2:5. cf. Deut. 32:34-35.

[10] 2:6. cf. Ps. 62:12, Prov. 24:12, Matt. 16:27, 2 Cor. 5:10, Col. 3:25, 2 Tim. 4:14, 1 Pet. 1:17, Rev. 2:23.

[11] 2:11. cf. Deut. 10:17.

[12] 2:24. Isa. 52:5b(LXX).

[13] 2:25. cf. Jer. 9:24-26.

[14] 2:26. cf. Deut. 10:16; 30:6; Jer. 4:4.

[15] 2:27. cf. Matt. 12:41-42; 19:28; Lk. 11:31; 22:30.

[16] 2:27. Lit. letter.

[17] 2:29. cf. Gen. 29:35; 49:8.

[18] 3:4. Ps. 51:4b(50:6b LXX).

[19] 3:9. Or possibly, What then do we hold before ourselves as a defense?

[20] 3:18. Ecc. 7:20; Ps. 13:2-3; Ps. 5:10; Ps. 139:4; Ps. 9:28; Isa. 59:7-8; Ps. 35:2.

[21] 3:20. cf. Ps. 143:2.

[22] 3:22. Or the faithfulness of Messiah Yeshua; cf. Ps. 143:1-2.

[23] 3:24. cf. Isa. 53:10-12.

[24] 3:25. Lit. a mercy seat, the place of atonement (Heb. kaporet); cf. Rom. 5:10; 2 Cor. 5:19, 21.

[25] 3:26. Or the one who lives on the basis of Yeshua's faithfulness.

[26] 3:27. cf. Eph. 2:8-9.

[27] 4:3. Gen. 15:6; cf. Gal. 3:6; Jacob 2:23.

[28] 4:8. Ps. 31:1-2(LXX); cf. Ps. 32:1-2.

[29] 4:9. Gen. 15:6.

[30] 4:12. cf. Gen. 17:1ff.

[31] 4:17. Gen. 17:5.

[32] 4:18. Gen. 15:5.

[33] 4:21. cf. Gen. 18:14.

[34] 4:22. cf. Gen. 15:6; 17:17, 21-27; 18:14; 21:2.

[35] 4:25. cf. Isa. 53:4, 11.

[36] 5:1. cf. Isa. 54:17.

[37] 5:16. Lit. judgment from one to condemnation . . . gift from many trespasses to acquittal.

[38] 5:17. cf. Gen. 2:17; 3:6, 19.

[39] 5:19. Lit. made righteous, cf. Rom. 1:17.

[40] 6:23. Or the wages of sin.

[41] 7:7. Exod. 20:17; Deut. 5:21.

[42] 7:10. cf. Lev. 18:5; Deut. 30:19.

[43] 7:11. cf. Gen. 3:13.

[44] 7:25. Lit. Grace be to God through Messiah Yeshua our Lord; cf. Jn. 14:6.

[45] 8:16. cf. Hos. 1:10.

[46] 8:19. cf. Ps. 39:5-6; Eccl. 1:2.

[47] 8:19. cf. Gen. 3:17; 5:29.

[48] 8:23. cf. Exod. 34:22; Lev. 23:10, 20; Num. 18:12.

[49] 8:27. cf. Ps. 139:1-5.

[50] 8:31. cf. Ps. 118:6.

[51] 8:33. cf. Isa. 50:8-9.

[52] 8:34. Some mss. read Messiah Yeshua.

[53] 8:34. Some mss. add from the dead.

[54] 8:36. Ps. 44:23(22)(43:23 LXX); cf. Zech. 11:4, 7.

[55] 9:3. Lit. my brothers, my kinsmen according to the flesh.

[56] 9:4. cf. Exod. 4:22; Hos 11:1.

[57] 9:4. cf. Exod. 40:34; 1 Kin. 8:11; Ezek. 1:28.

[58] 9:4. cf. Deut. 4:13-14.

[59] 9:4. Heb. avodah; cf. Deut. 7:6; Josh. 22:27; 1 Chr. 28:13.

[60] 9:7. Gen. 21:12(LXX).

[61] 9:9. Gen. 18:10, 14.

[62] 9:12. Gen. 25:23.

[63] 9:13. Mal. 1:2-3.

[64] 9:15. Exod. 33:19.

[65] 9:17. Exod. 9:16.

[66] 9:20. Isa. 29:16(LXX); 45:9.

[67] 9:26. Hos. 2:23; 1:10(2:1 LXX).

[68] 9:27-28. cf. Isa. 10:22-23.

[69] 9:29. Isa. 1:9.

[70] 9:33. Isa. 28:16.

[71] 10:4. Or end-goal.

[72] 10:5. Lev. 18:5.

[73] 10:6. Deut. 9:4.

[74] 10:6. Deut. 30:12.

[75] 10:7. Deut. 30:13; cf. Ps. 71:20.

[76] 10:8. Deut. 30:14.

[77] 10:11. Isa. 28:16.

[78] 10:13. Joel 2:32(LXX); cf. Joel 3:5.

[79] 10:15. Isa. 52:7; Nah. 1:15.

[80] 10:16. Isa. 53:1.

[81] 10:18. Ps. 19:4; Ps. 18:5(LXX).

[82] 10:19. Deut. 32:21.

[83] 10:20. Isa. 65:1.

[84] 10:21. Isa. 65:2.

[85] 11:1. cf. Jer. 31:37; 33:24-26.

[86] 11:2. cf. 1 Sam. 12:22; Ps. 94:14.

[87] 11:3. 1 Ki. 19:4a, 10, 14.

[88] 11:4. 1 Ki. 19:18.

[89] 11:5. cf. 2 Kings 19:4; Ezra 9:8; Isa. 10:20-22; 11:11, 16; 37:31-32; Jer. 23:3; 31:7; Ezek. 6:8; Mic. 2:12; 5:7-8; 7:18; Zeph. 2:7; Zech. 8:11-12.

[90] 11:8. Deut. 29:4; Isa. 29:10.

[91] 11:10. Ps. 69:22-23.

[92] 11:11. cf. Hos. 14:1-2, 6-10(13:16-14:1, 5-9).

[93] 11:11. cf. Deut. 32:21. Lit. *jealous emulation*.

[94] 11:14. Lit. my flesh; my fellow countrymen.

[95] 11:16. cf. Num. 15:21; Neh. 10:37; Ezek. 44:30.

[96] 11:17. cf. Jer. 11:16.

[97] 11:25. cf. Prov. 3:7; Rom. 12:16.

[98] 11:25. cf. Dan. 8:13-14; Lk. 21:24.

[99] 11:26. Or and so.

[100] 11:27. Isa. 59:20-21(LXX).

[101] 11:27. Isa. 27:9; cf. Jer. 31:31-34.

[102] 11:28. cf. Deut. 7:8; 10:15.

[103] 11:29. cf. 2 Cor. 7:10.

[104] 11:34. Isa. 40:13.

[105] 11:35. Job 41:3(11); cf. Job 41:3(LXX).

[106] 12:14. cf. Job 30:25.

[107] 12:16. cf. Prov. 3:7.

[108] 12:17. cf. Prov. 20:22; 24:29.

[109] 12:19. Deut. 32:35.

[110] 12:20. Prov. 25:21-22(LXX).

[111] 13:1. cf. Dan. 2:21; 4:17.

[112] 13:9. Exod. 20:13-15, 17; Deut. 5:17-19, 21.

[113] 13:9. Lev. 19:18.

[114] 14:10; 13:13; 14:15, 21. Lit. brother.

[115] 14:10. Other mss. read of Messiah.

[116] 13:11. Isa. 49:18; 45:23, cf. Gen. 29:35.

[117] 14:14. cf. Lev. 10:10.

[118] 14:19. cf. Ps. 34:14.

[119] 15:3. Ps. 69:9(68:10 LXX).

[120] 15:4. cf. Ps. 119:9, 11, 105; 2 Tim. 3:16-17.

[121] 15:9. 2 Sam. 22:50; Ps. 18:49(17:50 LXX).

[122] 15:10. Deut. 32:43(LXX).

[123] 15:11. Ps. 117:1(116:1 LXX).

[124] 15:12. Isa. 11:10.

[125] 15:16. cf. Mal. 3:4; Isa. 66:20.

[126] 15:21. Isa. 52:15(LXX).

[127] 16:3. Also Priscilla; cf. Acts 18:2, 18, 26; 1 Cor. 16:19; 2 Tim. 4:19.

[128] 16:5. The Roman province of Asia, in the western part of Asia Minor (now part of Turkey).

[129] 16:7. Lit. bearing a mark.

[130] 16:24. Some mss. add: The grace of our Lord Yeshua the Messiah be with you all. Amen.

1 Corinthians Notes

[1] 1:9. cf. Deut. 7:9.

[2] 1:19. Isa. 29:14.

[3] 1:20. cf. Job 12:17; Is. 19:11-12.

[4] 1:26. Lit. the flesh.

[5] 1:31. Jer. 9:23(24).

[6] 2:1. Some mss. say testimony.

[7] 2:19. Isa. 64:3(4).

[8] 2:10-15. Both the Heb. Ruach and Eng. spirit or Spirit are expressions of the Grk. pneuma.

[9] 2:16. Isa. 40:13.

[10] 3:1, 3. Lit. fleshly.

[11] 3:4. Some mss. say fleshly.

[12] 3:11. cf. Isa. 28:16.

[13] 3:18. cf. Isa. 5:21; Jer. 8:8–9.

[14] 3:19. Job 5:13.

[15] 3:20. cf. Ps. 94:11(Ps. 93:11 LXX).

[16] 5:5. cf. Prov. 23:14.

[17] 5:7. cf. Exod. 12:19.

[18] 5:8. cf. Exod. 13:7; Deut. 16:3.

[19] 5:9. cf. 2 Thes. 3:14.

[20] 5:13. cf. Deut. 13:6(5); 17:7, 12; 19:19; 21:21; 22:21, 24; 24:7.

[21] 6:16. Gen. 2:24.

[22] 6:20. Some mss. add and in your spirit, which are God's.

[23] 7:5. cf. Exod. 19:15; some mss. say fasting and prayer.

[24] 7:10-11. cf. Matt. 5:32; 19:9.

[25] 7:14. Lit. the brother.

[26] 7:19. cf. Gal. 5:6; 6:15.

[27] 7:39. cf. 2 Cor. 6:14.

[28] 8:4. cf. Deut. 4:35, 39; 6:4; some mss. say there is no other God but one.

[29] 8:6. cf. Deut. 6:4, Isa. 46:9; Jer. 10:6, 7; 1 Cor. 8:4, Mal. 2:10.

[30] 8:9. cf. Exod. 23:33.

[31] 9:9. Deut. 25:4.

[32] 9:13. cf. Lev. 6:16, 26; 7:6, 31-32; Num. 5:9-10; 18:8-20, 31; Deut. 18:1.

[33] 9:18. cf. 1 Cor. 9:12b, 14.

[34] 9:20. Or became.

[35] 10:1. cf. Exod. 13:21; Exod. 14:22, 29; Ps. 105:39; Neh. 9:11.

[36] 10:4. cf. Exod. 17:6; Num. 20:7-13.

[37] 10:5. cf. Num. 14:29-35.

[38] 10:6. cf. Num. 11:4, 34; Ps. 106:14.

[39] 10:7. Exod. 32:6.

[40] 10:8. cf. Num. 25:1-9.

[41] 10:9. cf. Num. 21:5-6.

[42] 10:10. cf. Num. 16:41-50.

[43] 10:18. cf. Lev. 7:6, Deut. 12:17-19.

[44] 10:20. cf. Deut. 32:17.

[45] 10:22. cf. Deut. 32:21.

[46] 10:26. Ps. 24:1.

[47] 11:7. cf. Gen. 1:26-27.

[48] 11:8-9. cf. Gen. 2:21-23.

[49] 11:14. Lit. nature itself.

[50] 11:23. Lit. bread (at Passover, unleavened bread).

[51] 11:24. Some mss. begin “Take, eat; this is My body. . .”; cf. Matt. 26:26.

[52] 11:25. Heb. Brit Hadashah; cf. Exod. 24:8, Jer. 31:31.

[53] 11:30. Lit. have fallen asleep.

[54] 12:2. cf. Ps. 115:4-5; Jer. 10:5; Hab. 2:18-19.

[55] 13:3. Other mss. say be burned.

[56] 14:5. cf. Num. 11:29.

[57] 14:8. Grk. salpigx (trumpet), Heb. chatzotzrah (trumpet); cf. Num. 10:2, 9, chatzotzrot kesef (silver trumpets).

[58] 14:11. Lit. barbarian.

[59] 14:21. Lit. Law, here applied to Torah, Prophets, and Writings; the quote is from Isa. 28:11-12.

[60] 14:26. cf. Isa. 45:14; Dan. 2:47; Zech. 8:23.

[61] 14:34. cf. Gen. 3:16.

[62] 15:3-4. cf. Isa. 53:8-10; Ps. 16:10-11; 22:15-16; Hos. 6:2; Dan. 9:24.

[63] 15:6. Lit. most of whom remain until now, but some have fallen asleep.

[64] 15:21-22. cf. Rom. 5:12, 21.

[65] 15:24. cf. Dan. 2:44; 7:14, 27.

[66] 15:25. cf. Ps. 110:1.

[67] 15:27. Ps. 8:6b(LXX); cf. Ps. 8:7b(6b); cf. Heb. 2:6-10.

[68] 15:32. cf. Isa. 22:13; 56:12.

[69] 15:35. cf. Ezek. 37:3.

[70] 15:45. cf. Gen. 2:7.

[71] 15:48. cf. Gen. 3:19.

[72] 15:49. Many mss. say let us bear.

[73] 15:52. Grk. salpigx (trumpet), Heb. shofar (ram's horn); cf. Exod. 19:16(19:16LXX); Isa. 27:13.

[74] 15:54. Isa. 25:8.

[75] 15:55. cf. Hos. 13:14 (LXX); some mss. say O death, where is your sting? O grave, where is your victory?

[76] 16:13. cf. Ps. 30:24(LXX); 31:25(24).

[77] 16:19. The Roman province of Asia, in the western part of Asia Minor (now part of Turkey).

[78] 16:19. Also Priscilla; cf. Acts 18:2, 18, 26; 1 Cor. 16:19; 2 Tim. 4:19.

[79] 16:22. Some mss. say Maran atha! Our Lord has come! or Our Lord is coming! (Aram.)

2 Corinthians Notes

[1] 1:8. The Roman province of Asia, in the western part of Asia Minor (now part of Turkey).

[2] 1:18. cf. Num. 23:19.

[3] 1:19. Or Silas; cf. Acts 15:22ff.

[4] 1:20. cf. Ps. 72:19.

[5] 1:23. Lit. as witness against my soul.

[6] 2:14. cf. Song 1:3; Ezek. 20:41.

[7] 3:3. cf. Exod. 24:12; 31:18; 32:15-16; Prov. 3:3; 7:3; Jer. 31:33; Ezek. 11:19; 36:26.

[8] 3:6. cf. Jer. 31:31.

[9] 3:7. Lit. the glory of his face; cf. Exod. 33:18-19; 34:5-6, 29-35.

[10] 3:9. cf. Deut. 27:26.

[11] 3:16. cf. Exod. 34:34.

[12] 3:17. cf. Isa. 61:1.

[13] 4:6. Gen. 1:3.

[14] 4:6. Some mss. say in the face of Messiah Yeshua.

[15] 4:7. cf. Job 33:6; Lam. 4:2.

[16] 4:13. Ps. 116:10(LXX).

[17] 4:16. cf. Isa. 40:29, 31.

[18] 5:11. cf. Prov. 1:7, 29; 2:9; 8:13; 10:27; 14:26-27; 19:23; Isa. 11:2-3; *etc.*

[19] 5:12. cf. 1 Sam. 16:7(LXX).

[20] 5:17. cf. Isa. 43:18–19; 65:17.

[21] 5:21. cf. Lev. 16:15; Isa. 53:4-6, 10.

[22] 6:2. Isa. 49:8; cf. Isa. 55:6.

[23] 6:9. cf. Ps. 118:18.

[24] 6:14. cf. Deut. 22:9-11.

[25] 6:14-15. A spelling variant here of Grk. belial, the devil; Heb. b'liya'al, worthlessness, possibly a wordplay on Heb. b'li 'ol, without a yoke.

[26] 6:16. cf. Ezek. 8:3, 10.

[27] 6:16. cf. Exod. 29:45; Lev. 26:11-12; Jer. 32:38; Ezek. 37:27.

[28] 6:17. cf. Isa. 52:11.

[29] 6:17. cf. Ezek. 20:34, 41.

[30] 6:18. Grk. Kurios Pantokrator (LORD Almighty); cf. 2 Sam. 7:8, 14(2 Ki. 7:8, 14 LXX); 1 Chr. 17:13; Isa. 43:6; Hos. 12:6(5).

[31] 8:15. Exod. 16:18.

[32] 9:6. cf. Prov. 11:24-25; 22:9.

[33] 9:7. cf. Exod. 25:2; 1 Chr. 29:17.

[34] 9:9. Ps. 112:9.

[35] 9:10. cf. Isa. 55:10; Hos. 10:12.

[36] 10:4. cf. Isa. 25:11; Jer. 51:53.

[37] 10:5. cf. Isa. 2:11–12, 17.

[38] 10:7. Some mss. say Do you look at things according to outward appearance?

[39] 10:17. Jer. 9:23(24).

[40] 11:2. cf. Hos. 2:21-22(19-20).

[41] 11:24. cf. Deut. 25:3.

[42] 11:32-33. cf. Acts 9:23-25.

[43] 12:2. cf. Ezek. 8:3.

[44] 12:7. Cf. Num. 33:55; Job 2:6.

[45] 12:19. Some mss. say Do you think all along that we are defending ourselves to you?

[46] 13:1. Lit. mouth.

[47] 13:1. Deut. 19:15; cf. Matt. 18:16; 1 Tim. 5:19.

[48] 13:12-13. Some versions have three verses: 12 Greet. . . 13 All. . . 14 The grace. . .

Galatians Notes

[1] 1:15. cf. Isa. 49:1, 5; Jer. 1:5.

[2] 2:2. cf. Isa. 49:4.

[3] 2:9, 11, 14. Lit. Cephas, or Kefa (Aram.).

[4] 2:9. Lit. gave right hands of fellowship (Grk. koinonia); cf. 2 Kings 10:15.

[5] 2:16. Or the faithfulness of Messiah Yeshua.

[6] 2:16. cf. Ps. 14:3; 53:3; 143:2; Eccl. 7:20.

[7] 2:20. Of the faithfulness of Ben-Elohim.

[8] 3:6. Gen. 15:6; cf. Rom. 4:3; Jacob 2:23.

[9] 3:8. cf. Gen. 12:3; 18:18.

[10] 3:10. cf. Deut. 27:26(27:26 LXX).

[11] 3:11. Hab. 2:4.

[12] 3:12. Lev. 18:5.

[13] 3:13. Deut. 21:23.

[14] 3:22. Or the faithfulness of Messiah Yeshua.

[15] 4:7. Some mss. read heir of God through Messiah.

[16] 4:21. Or hear, listen to the law; cf. Deut. 6:4; 18:15; Exod. 24:7.

[17] 4:22. cf. Gen. 16:15; Gen. 21:2.

[18] 4:23. Lit. according to the flesh.

[19] 4:27. Isa. 54:1.

[20] 4:30. Gen. 21:10(LXX).

[21] 5:4. Or made right by Torah.

[22] 5:12. cf. Phil. 3:2.

[23] 5:14. Lev. 19:18.

[24] 5:24. Some mss. add Yeshua.

[25] 6:8. cf. Job 4:8.

[26] 6:10. cf. Prov. 3:27.

[27] 6:12. Lit. in flesh.

[28] 6:15. Most mss. read is.

[29] 6:16. Or standard, straight rod; Grk. kanon.

[30] 6:17. Lit. marks, branding marks; Grk. stigma (pl. stigmata).

Ephesians Notes

[1] 1:1. Some mss. omit in Ephesus.

[2] 1:11. cf. Deut. 9:29; 32:8-9.

[3] 1:20. cf. Ps. 110:1.

[4] 1:22. cf. Ps. 8:6.

[5] 2:4. cf. Exod. 34:6; Ps. 145:8.

[6] 2:17. cf. Isa. 57:19.

[7] 2:20. cf. Ps. 118:22-23; Isa. 28:16.

[8] 2:22. cf. 1 Ki. 8:13, 39, 43, 39.

[9] 3:12. Or through His faithfulness.

[10] 3:14. Some mss. add of our Lord Yeshua the Messiah.

[11] 3:21. cf. Ps. 145:4; 13.

[12] 4:6. cf. Deut. 6:4.

[13] 4:8. cf. Ps. 68:19(18)(68:18LXX).

[14] 4:9. cf. Isa. 44:23.

[15] 4:25. Zech. 8:16.

[16] 4:26. Ps. 4:5(4)(4:5LXX).

[17] 4:26. cf. Ps. 37:8; Matt. 5:22.

[18] 4:30. cf. Isa. 63:10.

[19] 5:2. Some mss. read you.

[20] 5:14. cf. Isa. 26:19; 52:1; 60:1.

[21] 5:18. cf. Prov. 20:1; 23:31ff.

[22] 5:26. Lit. the washing of the water; mikveh.

[23] 5:31. Gen. 2:24.

[24] 6:1. Cf. Prov. 1:8; 6:20; 23:22.

[25] 6:2-3. Deut. 5:16; cf. Exod. 20:12.

[26] 6:4. Cf. Deut. 6:7; 11:19; Ps. 78:4; Prov. 22:6.

[27] 6:9. cf. Job 31:13-15.

[28] 6:14. Isa. 11:5.

[29] 6:15. Isa. 52:7; Ps. 9:17.

[30] 6:16. Ps 28:7; 76:3; 91; 4-5.

[31] 6:17. Isa. 59:17.

[32] 6:17. Isa. 49:2.

Philippians Notes

[1] 2:10-11. cf. Isa. 45:23.

[2] 2:15. cf. Deut. 32:5.

[3] 3:1. cf. Ps. 22:16, 20.

[4] 3:2. cf. Gal. 5:12.

[5] 3:8. Lit. excrement.

[6] 3:9. Or one that is through Messiah's faithfulness—the righteousness from God based on faithfulness.

[7] 3:12. Lit. I was taken hold of by Messiah Yeshua.

[8] 3:14. cf. 1 Cor. 9:24; Heb. 12:2.

[9] 4:3. Possibly a proper name.

[10] 4:7. cf. Isa. 26:3.

[11] 4:13. Lit. Him; cf. 1 Tim. 1:12.

[12] 4:18. cf. Exod. 29:18.

Colossians Notes

[1] 1:2. Some mss. add: and the Lord Yeshua the Messiah.

[2] 1:6. cf. Gen. 1:28; 9:1, 7; 17:2; 22:17; 28:3; 35:11.

[3] 1:19. cf. Isa. 6:3; Ezek. 43:5; 44:4.

[4] 1:28. cf. 1 Ki. 8:61; 11:4.

[5] 2:3. cf. Prov. 3:19; Isa. 11:2; 45:3.

[6] 2:15. Lit. in it or in Him.

[7] 2:16. cf. Lev 23:2-4, 2 Chr. 23:31; 2 Chr. 31:3; Neh. 10:33; Ps. 81:3; Isa. 66:23; Ezek. 46:1, *etc.*

[8] 2:17. Lit. the body is of Messiah.

[9] 2:22. cf. Isa. 29:13.

[10] 3:1. cf. Ps. 80:15, 17; 89:13; 110:1; 118:15-16, *etc.*

[11] 3:2. cf. Ps. 57:5, 7; 103:11; 115:16; Isa. 40:22; 55:9.

[12] 3:4. Other mss. read our.

[13] 3:9. cf. Lev. 19:11; Ps. 24:4.

[14] 3:10. cf. Gen. 1:26-27.

[15] 3:11. Lit. Scythian.

[16] 3:25. cf. Deut. 10:17.

1 Thessalonians Notes

[1] 1:1. Or Silas; cf. Acts 15:22ff.

[2] 2:2 cf. Acts 16:19-40

[3] 2:4. cf. Ps. 17:3; Prov. 21:2.

[4] 2:7. Some mss. read gentle.

[5] 2:7. cf. Deut. 22:6.

[6] 2:15. cf. Acts 17:5-10.

[7] 2:19. cf. Jer. 9:23-24; Rom. 5:1-2; 15:17.

[8] 3:10. Lit. to see your face.

[9] 4:1. cf. Jn. 15:8.

[10] 4:3. cf. Lev. 19:2.

[11] 4:4. Lit. possess his own vessel.

[12] 4:9. cf. Isa. 54:13.

[13] 4:14. cf. 1 Cor. 15:20.

[14] 4:16. cf. Exod 19:16(19:16 LXX).

[15] 5:1. cf. Dan. 2:21; Acts 1:7.

[16] 5:2. cf. Isa. 13:6, 9; Ezek 30:3; Joel 1:15, 2:1, 11, Obad. 15, Zeph. 1:14, Mal. 3:23(4:5).

[17] 5:3. cf. Jer. 6:14; 8:11; Ezek. 13:10.

[18] 5:4. cf. Job 24:13-17.

[19] 5:8. cf. Isa 59:17.

[20] 5:10. Or whether we may be alive or dead.

[21] 5:12. cf. 1 Cor. 4:14.

[22] 5:28. Some mss. add Amen.

2 Thessalonians Notes

[1] 1:1. Or Silas; cf. Acts 15:22ff.

[2] 1:8. cf. Exod. 3:2; 19:18; Isa. 66:15; Ezek. 1:13; Dan. 7:9.

[3] 1:8. cf. Ps. 79:6; Isa. 66:15; Jer. 10:25.

[4] 1:9. cf. Isa. 2:10, 19, 21(LXX).

[5] 1:10. cf. Isa. 24:15; 49:3; 66:5; Mal. 1:11.

[6] 2:2. cf. Joel 1:15; 2:1, 11.

[7] 2:3. Lit. son of destruction; cf. Dan. 7:25; 8:25; 11:36.

[8] 2:4. cf. Isa. 14:14; Ezek. 28:2.

[9] 2:8. cf. Isa. 11:4; 30:28, Job 4:9.

[10] 2:11. cf. 1 Kings 22:22-23.

[11] 2:12. cf. Exod. 10:1-2; Rom. 9:22.

[12] 2:13. cf. 1 Cor. 15:20-23.

[13] 3:17. cf. 1 Cor. 16:21; Col. 4:18; Gal. 6:11; Phlm. 19.

[14] 3:18. Some mss. add Amen.

1 Timothy Notes

[1] 1:17. Some mss. read the only wise God.

[2] 2:2. cf. Ezra 6:10.

[3] 2:4. cf. Ezek. 18:23, 32.

[4] 2:5. cf. Deut. 6:4.

[5] 2:5. cf. Isa. 41:14; 49:7.

[6] 2:6. cf. Mk. 10:45.

[7] 2:8. cf. Ps. 63:4.

[8] 2:9. Lit. braided hair.

[9] 2:13. cf. Gen. 2:7, 22.

[10] 2:14. cf. Gen. 3:6.

[11] 2:15. cf. Gen. 3:16.

[12] 3:1. cf. Num. 4:16(LXX); 31:14(LXX).

[13] 3:6. Lit. newly planted (Grk. neofutos).

[14] 5:14. Grk. charisma.

[15] 4:16. cf. 2 Tim. 4:18.

[16] 5:1. cf. Lev. 19:32.

[17] 5:17. Lit. double honor.

[18] 5:18. Deut. 25:4.

[19] 5:18. Lev. 19:13; Deut. 24:15; cf. Lk. 10:7.

[20] 5:19. cf. Deut. 17:6; 19:15; Matt. 18:16.

[21] 5:20. cf. Matt. 18:17.

[22] 1:6. cf. Ps. 37:16; Prov. 15:16; 16:8.

[23] 1:7. cf. Job 1:21; Ps. 49:17; Eccles. 5:15.

[24] 1:8. cf. Prov. 30:8.

[25] 1:9. cf. Prov. 15:27; 23:4; 28:20.

[26] 1:15. cf. Deut. 10:17; Ps 136:2-3.

[27] 1:16. cf. Ex. 33:20.

[28] 1:17. cf. Ps. 62:10.

2 Timothy Notes

[1] 1:6. Grk. charisma.

[2] 2:15. cf. Isa. 40:3, 9.

[3] 2:19. cf. Num. 16:5.

[4] 2:19. cf. Num 16:26.

[5] 3:1. Heb. acharit ha-yamim.

[6] 3:8. cf. Exod. 7:11-12 (Aram., Targum Jonathan).

[7] 3:16. Or God-breathed.

[8] 4:2. Lit. in season, out of season.

[9] 4:17. cf. Ps. 7:3(2); Dan. 6:21(20), 28(27).

Titus Notes

[1] 1:2. cf. Num. 23:19.

[2] 2:14, cf. Ex 19:5–6; Deut. 26:18.

Hebrews Notes

[1] 1:2. cf. Matt. 21:37.

[2] 1:3. Lit. the word of His power.

[3] 1:3. cf. Ps. 110:1(109:1 LXX).

[4] 1:5. Ps. 2:7.

[5] 1:5 2 Sam. 7:14; 1 Chr. 17:13.

[6] 1:6. Deut. 32:43(LXX); cf. Ps. 96:7(LXX).

[7] 1:7. Lit. He who makes . . .; cf. Ps. 104:4(103:4 LXX).

[8] 1:8-9. Ps. 45:6-7(6-7)(44:7-8 LXX).

[9] 1:11. cf. Isa. 50:9; 51:6.

[10] 1:10-12. Ps. 102:26-28(25-27); 101:26-28(LXX).

[11] 1:13. cf. Isa. 66:1; Mt. 5:35.

[12] 1:13. cf. Ps. 110:1(109:1 LXX).

[13] 2:5-8. Ps. 8:4-6 (5-7 LXX); cf. Gen. 1:26-30.

[14] 2:11, 12; 3:1, 12; 10:19; 13:22. Lit. brothers (in Messiah's community).

[15] 2:12. Ps. 22:23(22) (21:23 LXX); cf. Mk. 8:38; Lk. 9:26; Heb. 11:16.

[16] 2:13. Isa. 8:17; 12:2(LXX).

[17] 2:13. Isa. 8:18(LXX).

[18] 2:17. cf. Lev. 4:20, 26, 31; 5:10; 16:16, 33-34; Dan. 9:24.

[19] 3:2. cf. Num. 12:7.

[20] 3:8. Meribah; cf. Exod. 17:1ff.

[21] 3:8. Massah; cf. Num. 20:1ff.

[22] 3:7-11. Ps. 95:7c-11.

[23] 3:15. Meribah; Ps. 95:7c-8.

[24] 4:3. Ps. 95:11(94:11 LXX).

[25] 4:4. Gen. 2:2; Exod. 20:11; 31:17.

[26] 4:5. Ps. 95:11b(94:11b LXX).

[27] 4:7. Ps. 95:11.

[28] 4:13. cf. Job 26:6; 34:21; Ps. 33:13-15.

[29] 5:1. cf. Exod. 28:1.

[30] 5:3. cf. Lev. 9:7; 16:6.

[31] 5:4. cf. Num. 16:40; 18:7; 2 Chr. 26:18.

[32] 5:5. Ps. 2:7.

[33] 5:6. Ps. 110:4(109:4 LXX).

[34] 5:7. Lit. in the days of His flesh.

[35] 5:10. Ps. 110:4(109:4 LXX).

[36] 5:14. cf. Isa. 7:15.

[37] 6:7. cf. Deut. 11:11-15; Gen. 13:10.

[38] 6:8 cf. Deut. 11:16-17, 26-28; Gen. 19:24-26; Deut. 28:15-68; 30:7.

[39] 6:9. Deut. 30:1-6.

[40] 6:12. cf. Heb. 2:1; 4:1-2; 5:11.

[41] 6:14. Gen. 22:17.

[42] 6:15. cf. Gen. 21:5.

[43] 6:18. cf. Num. 23:19.

[44] 6:19. Heb. parokhet; cf. Exod. 26:33; Lev. 16:15; Heb. 9:3.

[45] 6:20. Ps. 110:4(109:4 LXX); Heb. 5:6, 10.

[46] 7:1-2. See Gen. 14:17-20.

[47] 7:2. Heb. Malki-Tzedek.

[48] 7:5. cf. Num. 18:21-32.

[49] 7:11. cf. Exod. 19:5-6; 20ff.

[50] 7:12; 12:27. Lit. transposition; Grk. metathesis.

[51] 7:14. cf. Isa. 11:1.

[52] 7:16. cf. Exod. 30:30; 32:25-29; Num. 3:9-12.

[53] 7:17. Ps. 110:4(109:4 LXX).

[54] 7:21. Ps. 110:4(109:4 LXX).

[55] 7:23. cf. Exod. 40:15; Num. 25:13; Dan. 6:27(26).

[56] 7:27. cf. Lev. 6:9-13; 16:11, 15.

[57] 7:28. cf. Ps. 110:4(109:4 LXX).

[58] 8:1. cf. Ps. 110:1(109:1 LXX).

[59] 8:3. cf. Exod. 23:15; 34:20.

[60] 8:5. cf. Exod. 25:9; 26:30; 27:8; Num. 8:4.

[61] 8:5. Exod. 25:40.

[62] 8:10. cf. Jer. 7:22-23.

[63] 8:8-12. Jer. 31:30-33(31-34); 38:31-34(LXX).

[64] 9:1. cf. Exod. 25:8, 23-29.

[65] 9:2. Lit. first.

[66] 9:2. cf. Lev. 24:5-9.

[67] 9:3; 10:20. Heb. parokhet.

[68] 9:3. cf. Exod. 26:31-33; 40:3.

[69] 9:4. cf. Exod. 25:10-16; 1 Kings 8:7.

[70] 9:5. cf. Exod. 25:18-19.

[71] 9:6. Lit. first tent, *i.e.* the Holy Place; cf. Exod. 27:20-21.

[72] 9:7. Lit. second, *i.e.* the Holy of Holies; cf. Lev. 16:2, 34.

[73] 9:7. cf. Exod. 30:10; Lev. 16:15, 34.

[74] 9:7. cf. Num. 15:22, 30.

[75] 9:10. cf. Lev. 11; Num. 6:3; 19:13.

[76] 9:13. cf. Lev. 16:14-15.

[77] 9:13. cf. Num. 19:9, 17-18.

[78] 9:14. Some mss. read your.

[79] 9:15. Heb. brit hadashah.

[80] 9:16. cf. Exod. 24:8(LXX); Ps. 50:5(49:5 LXX); Lk. 22:29.

[81] 9:20. Exod. 24:8.

[82] 9:21. cf. Exod. 29:12; Lev. 8:15.

[83] 9:22. Lit. pardon, cancellation, removal; cf. Mt. 6:12; Mk. 1:4; Lev. 16:26(LXX).

[84] 9:27. cf. Gen. 3:19, Dan. 12:2.

[85] 9:28. cf. Isa. 53:12.

[86] 9:28. cf. Mt. 1:21; Rom. 11:26-27.

[87] 10:5-7, 9. Ps. 40:7-9(6-8); Ps. 39:6-8(LXX); cf. Gen. 22:16-18.

[88] 10:11. cf. Mic. 6:6-8.

[89] 10:12-13. cf. Ps. 110:1(109:1 LXX).

[90] 10:16. Lit. I will put My laws upon their hearts, and upon their mind I will write them (Jer. 38:33 LXX); cf. Jer. 31:32(33).

[91] 10:17. Jer. 31:33(34)(38:34LXX).

[92] 10:25. cf. 1 Cor. 3:13; 1 Thes. 5:4; 2 Pet. 3:18.

[93] 10:27. cf. Zeph. 1:18; Isa. 26:11(LXX).

[94] 10:28. cf. Deut. 17:6; 19:15.

[95] 10:30. Deut. 32:35a, 36a.

[96] 10:37. Isa. 26:20(LXX).

[97] 10:37. Hab. 2:3(LXX).

[98] 10:38. Hab. 2:4(LXX).

[99] 11:4. cf. Mt. 23:35.

[100] 11:5. cf. Gen. 5:24(5:24 LXX); Grk. metathesis, lit. transposition, a change in location.

[101] 11:11. cf. Gen. 18:11-14; 21:2. Some mss. add and she bore a child.

[102] 11:12. cf. Gen. 15:5; 22:17; 32:12.

[103] 11:13. cf. Gen. 23:4; 47:9.

[104] 11:18. Gen. 21:12(LXX).

[105] 11:26. cf. Ps. 89:50-51.

[106] 12:2. cf. Ps. 110:1(109:1 LXX).

[107] 12:6. Prov. 3:11-12.

[108] 12:12. cf. Isa. 35:3; Job 4:3-4.

[109] 12:13. cf. Prov. 4:26.

[110] 12:16. cf. Gen. 25:33-34.

[111] 12:17. cf. Gen. 27:34-38.

[112] 12:18. Lit. something; cf. Exod. 19:12-18; 20:18-21.

[113] 12:19. Grk. salpigx (trumpet), Heb. shofar; cf. Exod. 19:16(19:16LXX).

[114] 12:20. Exod. 19:12-13.

[115] 12:21. Deut. 9:19.

[116] 12:18, 22. cf. Deut. 12:11.

[117] 12:23. cf. Exod. 4:22.

[118] 12:23. cf. Lk. 10:20.

[119] 12:26. cf. Exod. 19:18.

[120] 12:26. Hag. 2:6.

[121] 12:27. cf. Isa. 34:4; 54:10; 65:17.

[122] 13:5. cf. Deut. 31:6, 8.

[123] 13:6. Ps. 118:6 (117:6 LXX).

[124] 13:11. cf. Lev. 16:27 (LXX).

[125] 13:16. Heb. gemilut chasadim (well-doing; acts of lovingkindness); and Grk. koinonia (sharing).

[126] 13:20. cf. Zech. 9:11 (LXX); Isa. 63:11-14 (LXX); Jer. 32:40(39:40 LXX).

Jacob (James) Notes

[1] 1:2, 16, 19; 2:1, 5, 14; 3:1, 10, 12; 4:11; 5:7, 10, 12, 19. Or brethren (Grk. adelphoi); brothers, often an audience of males and females.

[2] 1:5. cf. 1 Kings 3:9-12; Prov. 2:3-6.

[3] 1:11. cf. Isa. 40:7-8.

[4] 1:15. cf. Ps. 7:14; Isa. 59:4.

[5] 1:18. cf. Jer. 2:3.

[6] 1:19. cf. Prov. 10:19; 17:27; 16:32; Eccl. 7:9.

[7] 1:26. cf. Ps. 39:1; 141:3.

[8] 1:27. cf. Deut. 14:29; Job 31:16-17; Ps. 146:9; Isa. 1:17, 23.

[9] 2:1. Cf. Lev. 19:15; Job 34:19.

[10] 2:11. Ex. 20:13-14; Deut. 5:17-18.

[11] 2:13. cf. Prov. 21:13.

[12] 2:23. Gen. 15:6; cf. Gal. 3:6.

[13] 2:23. cf. Isa. 41:8.

[14] 2:25. cf. Josh. 2:4ff.

[15] 3:5. cf. Ps. 12:3-4; Prov. 26:20-21.

[16] 3:6. cf. Prov. 16:27.

[17] 3:8. cf. Ps. 140:3.

[18] 3:9. cf. Gen. 1:26.

[19] 3:18. cf. Hos. 10:12.

[20] 4:4. cf. Ezek. 16:32.

[21] 4:6. Ps. 138:6; Prov. 3:34.

[22] 4:8. cf. Isa. 1:16; Ps. 24:3-4; Ps. 119:113.

[23] 4:10. cf. Job 5:11; Ezek. 21:26.

[24] 4:12. cf. Isa. 33:22.

[25] 4:14. cf. Prov. 27:1; Job 7:7; Ps. 39:5; 144:4.

[26] 5:4. Isa. 5:9 (LXX); cf. Lev. 19:13; Deut. 24:15; Jer. 22:13.

[27] 5:5. cf. Amos 6:1; Jer. 12:3; 25:34.

[28] 5:6. Or, the righteous One.

[29] 5:7. cf. Deut. 11:14; Jer. 5:24; Hos. 6:3; Joel 2:23.

[30] 5:11. cf. Job 1:21-22.

[31] 5:11. cf. Ex. 34:6; Ps. 103:8.

[32] 5:13. cf. Ps. 50:15.

[33] 5:17. cf. 1 Kin. 17:1; 18:1

[34] 5:20. Cf. Prov. 10:12.

1 Peter Notes

[1] 1:2. cf. Exod. 24:3-8.

[2] 1:7. Lit. without alloy; mettle, genuineness, proof.

[3] 1:11. cf. Lk. 24:26-27.

[4] 1:16. Lev. 11:44-45; 19:2; 20:7.

[5] Some mss. insert through the Spirit.

[6] 1:24-25a. cf. Isa. 40:6, 8; the word of our God in MT, LXX.

[7] 2:2. Or the pure milk of the word; Grk. logikos.

[8] 2:3. cf. Ps. 34:8(34:8 LXX).

[9] 2:4. cf. Ps. 118:22; Isa. 28:16.

[10] 2:6. Isa. 28:16.

[11] 2:7. Ps. 118:22.

[12] 2:8. Isa. 8:14.

[13] 2:9. cf. Exod. 19:5-6; Isa. 42:6.

[14] 2:10. Hos. 1:10; 2:23.

[15] 2:22. Isa. 53:9.

[16] 2:23. cf. Isa. 53:7.

[17] 2:24. Isa. 53:5.

[18] 2:25. cf. Isa. 53:6; Ps 119:176.

[19] 3:2. cf. 1 Pet. 1:17; 2:17-18.

[20] 3:3. Lit. adornment.

[21] 3:3. cf. 1 Tim. 2:9.

[22] 3:6. cf. Gen. 18:12(LXX kurios; MT adoni).

[23] 2:10-12. Ps 34:12-16.

[24] 2:14. Isa. 8:12-13.

[25] 3:18. cf. Isa. 53:11-12.

[26] 4:8. Prov. 10:12.

[27] 4:14. cf. Ps. 89:50-51.

[28] 4:14. Many mss. insert here, and of power.

[29] 4:16. Lit. as a Christian (Grk. Christianos) or Messianic (Heb. M'shichi); cf. Acts 11:26; 26:28.

[30] 4:17. cf. Jer. 25:29; Ezek. 9:6; Amos 3:2.

[31] 4:18. Prov. 11:31 (LXX).

[32] 5:3. cf. Ezek. 34:4.

[33] 5:4. Prov. 3:34.

[34] 5:7. cf. Ps. 55:23(22).

[35] 5:11. Some mss. read All glory and power to Him forever and ever; cf. 1 Pet. 4:11.

[36] 5:12. Or Silas; cf. Acts 15:22ff.

2 Peter Notes

[1] 1:4. cf. Josh. 21:4; 1 Kings 8:56; Jer. 33:14.

[2] 1:7. Grk. philadelphia (brotherly love); agape (love).

[3] 1:13. cf. 2 Cor. 5:1.

[4] 1:14. Lit. the laying aside of my tent.

[5] 1:17. Matt. 17:5; (note also Matt. 3:17).

[6] 1:18. cf. Matt. 17:1, 5; Mk. 9:2-7.

[7] 1:19. cf. Num. 24:17.

[8] 1:21. cf. 2 Sam. 23:2; 2 Tim. 3:16.

[9] 2:1. cf. Deut 13:1-2; Jer. 14:14; Lam. 2:14; Ezek. 13:9; 22:28.

[10] 2:1. cf. 1 Cor. 6:20; 7:23.

[11] 2:4. Lit. hold captive in Tartarus, the deepest place of Hades or hell.

[12] 2:4. cf. Ezek. 26:20; Judah 6.

[13] 2:6. cf. Gen. 19:24.

[14] 2:7. cf. Gen. 19:1-2, 16.

[15] 2:10. Or lordship; cf. Judah 8.

[16] 2:11. cf. Judah 9.

[17] 2:13. cf. Judah 12.

[18] 2:15. Lit. Bosor, perhaps a wordplay (Heb. basar meaning flesh); cf. Num. 22:5.

[19] 2:15-16. cf. Num. 22:21-35.

[20] 2:17. cf. Judah 13.

[21] 2:21. cf. Ezek. 18:24.

[22] 2:22. Prov. 26:11.

[23] 3:2. cf. Judah 17.

[24] 3:3. cf. Judah 18.

[25] 3:4. cf. Isa. 5:19; Jer. 17:15; Ezek. 11:3; 12:22, 27; Mal. 2:17.

[26] 3:4. Lit. fell asleep.

[27] 3:5. cf. Gen. 1:2, 6-10; Ps. 24:1-2; 33:6-7; 136:5-6; Prov. 8:24-29.

[28] 3:6. cf. Gen. 7:11-12

[29] 3:7. cf. Isa. 66:15-16; Amos 7:4; Zeph. 1:18; Mal. 4:1

[30] 3:8. cf. Ps. 90:4.

[31] 3:9. cf. Hab. 2:3.

[32] Some mss. add in the night.

[33] 3:12. cf. Mic. 1:4.

[34] 3:13. cf. s. 65:17; 66:22; 32:16; 65:25.

1 John Notes

[1] 1:6. cf. Prov. 2:12-13; Isa. 9:2; 50:10.

[2] 1:9. Ps. 32:5; 103:3; Prov. 28:13: Jer. 31:31-32, 34.

[3] 2:2. Lev. 16:30; 17:11; Isa. 53:11-12.

[4] 2:11. Lev. 19:17.

[5] 2:16. cf. Prov. 27:20.

[6] 3:12. Gen. 4:8; Prov. 29:10.

[7] 3:17. Deut. 15:7.

[8] 4:1. Jer. 14:14; 29:8.

[9] 4:12. Exod. 33:20.

[10] 4:21. Lev. 19:18.

[11] 5:8. A few late mss. read: in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness on earth, the Spirit.

[12] 5:16. Num. 15:30; Jer. 7:16.

[13] 5:21. Some mss. add: Amen.

2 John Notes

[1] 5. Lev. 19:18; 19:34.

[2] 13. Some mss. add: Amen.

3 John Notes

[1] 5. Lev. 19:34; 25:35.

Judah (Jude) Notes

[1] 5. Some mss., say Yeshua; cf. 1 Cor. 10:4, 9.

[2] 6. cf. 2 Pet. 2:4.

[3] 7. cf. Gen. 19:5, 24; Deut. 29:23.

[4] 8. Or lordship; cf. 2 Pet. 2:10.

[5] 9. cf. Deut. 34:6; Zech. 3:2.

[6] 11. cf. Gen. 4:3-8; Num. 31:16; Num. 16:1-3.

[7] 12. cf. 2 Pet. 2:13; 1 Cor. 11:20.

[8] 13. cf. Isa. 57:20.

[9] 13. cf. 2 Pet. 2:17.

[10] 14. cf. Gen. 5:24; Deut. 33:2; Dan. 7:10.

[11] 17. cf. 2 Pet. 3:2.

[12] 18. cf. 2 Pet. 3:3.

[13] 23. cf. Amos 4:11; Zech. 3:2.

[14] 25. Some mss. omit Yeshua the Messiah our Lord; some mss. omit before all time.

The Revelation Notes

[1] 1:4. The Roman province of Asia, in the western part of Asia Minor (now part of Turkey).

[2] 1:7. Dan. 7:13.

[3] 1:7. Zech. 12:10-14.

[4] 1:8. cf. Rev. 21:6; 22:13. cf. Isa. 9:5-6(6-7); 41:4.

[5] 1:10. cf. Isa. 13:6, 9; Ezek. 30:3; Joel 2:1; 3:4(2:31); Amos 5:18; Obad. 15; Zeph. 1:7, 14; Mal. 3:17.

[6] 1:11. cf. Isa. 30:8; Jer. 36:2, 4.

[7] 1:12. cf. Exod. 25:37; 37:23; Zech. 4:2.

[8] 1:13. cf. Dan 7:13; 10:5; also Ex. 29:5; Lev 8:7.

[9] 1:14. cf. Isa. 1:18; Dan. 7:9.

[10] 1:15. cf. Ezek. 1:7; Dan. 10:6.

[11] 1:15. cf. Ps. 93:4; Ezek. 1:24; 43:2.

[12] 1:16. cf. Isa. 49:2; Heb. 4:12.

[13] 1:16. cf. Exod. 34:29.

[14] 1:17. cf. Dan. 8:17-18; 10:9-10, 15.

[15] 1:17. cf. Isa. 41:4; 44:6; 48:12.

[16] 1:18. cf. Job 38:17; Jn. 5:25-27.

[17] 2:4. cf. Jer. 2:2, 13; Ezek. 16:8, 15.

[18] 2:7. Heb. Etz ha-Chaim b'Gan-Eden; cf. Gen. 2:8-9; 3:22; Prov. 11:30.

[19] 2:10. cf. Dan. 1:12, 14.

[20] 2:12. cf. Isa. 49:2.

[21] 2:14. cf. Num. 25:1-2; 31:16.

[22] 2:17. cf. Exod. 16:32-34.

[23] 2:17. cf. Isa. 56:5; 62:2.

[24] 2:20. cf. 1 Kings 16:31; 21:25.

[25] 2:23. cf. Ps. 7:9; 26:2; Jer. 11:20; 17:10.

[26] 2:26-27. cf. Ps. 2:8-9.

[27] 3:5. cf. Exod. 32:32-33; Ps. 69:28; Dan. 12:1-2.

[28] 3:7. cf. Isa. 22:22.

[29] 3:9. cf. Isa. 45:14; 49:23; 60:14.

[30] 3:12. cf. Jer. 1:18.

[31] 3:14. cf. Prov. 8:22.

[32] 3:17. cf. Hos. 12:8; Zech. 11:5.

[33] 4:1. cf. Ezek. 1:1.

[34] 4:2. Or spirit.

[35] 4:1. cf. 1 Kings 22:19; Is. 6:1; Ezek. 1:26; Dan. 7:9.

[36] 4:3. cf. Ezek. 1:28.

[37] 4:5; 8:5; 11:19; 16:18. cf. Exod. 19:16.

[38] 4:5. cf. Ex. 25:37; Zech. 4:2.

[39] 4:6. cf. Ezek. 1:5, 18; 10:22.

[40] 4:7. cf. Ezek. 1:10; 10:14.

[41] 4:8. cf. Isa. 6:2-3; Ezek. 1:18; 10:12.

[42] 4:8; 21:22. Grk. Kurios o Theos o Pantokrator (LORD God Almighty); cf. Amos 4:13.

[43] 4:9. cf. Dan. 4:34; 12:7.

[44] 5:1. cf. Ezek. 2:9-10; Isa. 29:11; Dan. 12:4.

[45] 5:5. cf. Gen. 49:9.

[46] 5:5. cf. Isa. 11:1, 10.

[47] 5:6. cf. Zech. 3:9; 4:10.

[48] 5:9. cf. Ps. 33:3; 40:3; 96:1; 98:1; 149:1; Isa. 42:10.

[49] 5:9. cf. Dan. 3:4; 5:19.

[50] 5:11. cf. Dan. 7:10.

[51] 6:1, 3, 5, 7. Some mss. add and see.

[52] 6:2-3. cf. Zech. 1:8; 6:2-3.

[53] 6:5. cf. Zech 6:6.

[54] 6:6. Lit. choenix; a day's measure of grain, about a quart.

[55] 6:6. cf. Ezek. 4:16.

[56] 6:8. cf. Jer. 15:2-3, 6-7; 29:17-19; Ezek. 5:17; 14:21.

[57] 6:11. cf. Ex. 29:12; Lev. 4:7.

[58] 6:15. cf. Isa. 2:10-12, 19, 21.

[59] 6:16. cf. Hos. 10:8.

[60] 6:16. cf. Isa 13: 9, 13; Ezek. 7:8, 12; Zeph. 1:15, 18.

[61] 7:1. cf. Isa. 11:12; Ezek. 7:2; Dan. 7:2; Zech. 6:5.

[62] 7:2. Lit. rising of the sun.

[63] 7:3. cf, Ezek. 9:4, 6.

[64] 7:9. cf. Lev. 23:40 (Feast of Sukkot).

[65] 7:14. cf. Dan. 12:1.

[66] 7:14. cf. Ps. 51:7; Isa. 1:18; Zech. 3:3-5.

[67] 7:15. cf. Lev. 26:11; Ezek. 37:27; Jn. 1:14.

[68] 7:16. cf. Isa. 49:10.

[69] 7:17. cf. Isa. 25:8.

[70] 8:2, 6, 13. Or shofars.

[71] 8:3. cf. Exod. 30:1-3.

[72] 8:4. cf. Ps. 141:2.

[73] 8:5. cf. Exod. 19:16.

[74] 8:7, 8, 10, 12; 9:1, 13; 11:15. Or sounded; cf. Ps. 98:6.

[75] 8:7. cf. Exod. 9:23-26.

[76] 8:10. cf. Jer. 51:25.

[77] 8:11. cf. Exod. 7:17-18.

[78] 9:12. cf. Exod. 10:21-23; Isa. 13:10; Ezek. 32:7; Joel 2:10, 31.

[79] 9:2. cf. Gen. 19:28; Ex. 19:18.

[80] 9:3. cf. Exod. 10:12-15.

[81] 9:4. cf. Ezek. 9:4, 6.

[82] 9:6. cf. Job 3:21; Jer. 8:3.

[83] 9:7. cf. Joel 2:4.

[84] 9:8. cf. Joel 1:6.

[85] 9:9. cf. Jer. 47:3; Joel 2:5.

[86] 9:11. Both names mean Destroyer; cf. Job 26:6; 28:22; 31:12; Prov. 15:11.

[87] 9:13. cf. Ex 30:2-3.

[88] 9:14. Or shofar.

[89] 9:16. Lit. two ten thousands of ten thousands (2 x 10,000 x 10,000).

[90] 9:17; 14:10; 19:20; 20:10; 21:8. Or sulfur.

[91] 9:20. cf. Ps. 115:4-7; 135:15-17; Dan. 5:23.

[92] 10:3. cf. Ps. 29:3-9.

[93] 10:4. cf. Dan. 12:4, 9.

[94] 10:6. cf. Gen. 14:22.

[95] 10:7. cf. Amos 3:7.

[96] 10:9. cf. Ezek. 3:1-3.

[97] 11:1. cf. Ezek. 40-42; Zech. 2:1.

[98] 11:2. cf. Isa. 52:1; Dan. 7:25; 12:7.

[99] 11:3. cf. Dan. 7:25; 12:7; Zech. 4:2-14.

[100] 11:4. cf. Zech. 4:3, 11, 14.

[101] 11:5. cf. 2 Kings 1:10-12; Jer. 5:14.

[102] 11:6. cf. 1 Kings 17:1.

[103] 11:6. cf. Exod. 7:17-21.

[104] 11:7. cf. Dan. 7:21.

[105] 11:8. cf. Isa. 66:24.

[106] 11:8. Some mss. say our.

[107] 11:9. cf. Ps. 79:2-3.

[108] 11:11. cf. Gen. 2:7; Ezek. 37:5, 10.

[109] 11:12. cf. 2 Kings 2:11.

[110] 11:13. cf. Isa. 29:6; Ezek. 38:19.

[111] 11:15. cf. Isa. 37:16; Dan. 2:44; 7:14, 27.

[112] 11:17; 15:3; 16:7. Grk. Kurie o Theos o Pantokrator (O LORD God Almighty).

[113] 11:18. cf, Ps. 2:5; 110:5.

[114] 11:18. cf. Dan. 7:10; 12:2.

[115] 11:19. cf. Ex 9:23; 19:16.

[116] 12:1. cf. Gen 37:9-10.

[117] 12:2. cf. Isa. 26:17; 66:6-9; Mic. 4:9-10.

[118] 12:3. cf. Isa. 27:1; Dan. 7:7, 20, 24.

[119] 12:4. cf. Dan. 8:10.

[120] 12:5. cf. Isa. 66:7; Ps. 2:9.

[121] 12:7. cf. Dan. 10:13, 21; 12:1.

[122] 12:9. cf. Gen. 3:1.

[123] 12:9. cf. Isa. 14:12-15; Dan. 8:10.

[124] 12:10. cf. Job 1:9-11; Zech. 3:1.

[125] 12:14. cf. Exod. 19:4.

[126] 12:14. cf. Dan. 7:25; 12:7.

[127] 13:1. cf. Dan. 7:3.

[128] 13:4. cf. Exod. 15:11; Isa. 46:5.

[129] 13:10. cf. Jer. 15:2; 43:11.

[130] 13:11. cf. Dan. 8:3.

[131] 13:13. cf. 1 Kings 18:38.

[132] 13:18. Some mss. say six hundred sixteen.

[133] 14:1. cf. Ps. 2:6.

[134] 14:2. cf. Ezek. 1:24; 43:2.

[135] 14:5. cf. Zeph. 3:13; Mal. 2:6; some mss. add before the throne of God.

[136] 24:8. cf. Isa. 21:9; Jer. 51:7-8.

[137] 14:10. cf. Ps. 75:8; Isa. 51:17; Jer. 25:15-17, 27.

[138] 14:10. cf. Gen. 19:24; Ezek. 38:22.

[139] 14:11. cf. Isa. 34:10.

[140] 14:13. Some mss. add to me.

[141] 14:14. Or the Son of Man; cf. Dan. 7:13-14.

[142] 14:16. cf. Joel 3:13-14.

[143] 14:20. About 200 miles; 1 stade = 607 feet; cf. Isa. 63:1-6.

[144] Some mss. add and its mark.

[145] 15:3. cf. Ex. 15:1, 11; Deut. 31:30ff.

[146] 15:3. Or O LORD God the Almighty; cf. Deut. 32:3-4; Ps. 111:2; 139:14.

[147] 15:3. Some mss. read ages.

[148] 15:4. cf. Ps. 86:9; Is. 66:23.

[149] 15:8. cf. Exod. 19:18; 40:34-35; 1 Kings 8:10-11; 2 Chr. 5:13-14; Is. 6:4.

[150] 16:1. cf. Ps. 79:6; Ezek. 22:31; Zeph. 3:8.

[151] 16:2. cf. Exod. 9:9-11.

[152] 16:3. cf. Exod. 7:17-21.

[153] 16:4. cf. Ps. 78:44.

[154] 16:6. cf. Isa. 49:26.

[155] 16:8. cf. Ps. 19:9.

[156] 16:10. cf. Exod. 10:21-22.

[157] 16:9, 11. cf. Exod. 9:12; 10:20, 27; 11:10.

[158] 16:13. cf. Exod. 8:6.

[159] 16:14. cf. Ezek. 30:3; Joel 2:11; Zeph. 1:14.

[160] 16:16. Mount Megiddo or Armageddon; cf. 2 Kings 23:29-30; Zech. 12:11.

[161] 16:17. cf. Isa. 66:6.

[162] 16:17. cf. Ps. 22:31.

[163] 16:18. cf. Exod. 19:16-19; Zech. 14:4-5.

[164] 16:19. cf. Rev. 14:8, 10.

[165] 16:20. Lit. weighing a Roman talent.

[166] 16:21. cf. Exod. 9:23-24.

[167] 17:1. cf. Isa. 1:21; Nah. 3:4.

[168] 17:3. cf. Dan. 7:7, 24.

[169] 17:4. cf. Ezek. 28:13.

[170] 17:4. cf. Jer. 51:7.

[171] 17:14. cf. Deut. 10:17; Ps. 136:2-3; Dan. 2:47.

[172] 17:16. cf. Ezek. 16:37, 39; 23:35.

[173] 18:2. cf. Isa. 21:9; Jer. 51:8.

[174] 18:2. cf. Isa. 34:11-15; Jer. 50:39; 51:37.

[175] 18:4. cf. Ex 5:1; 7:16; 8:1, 20; 9:1, 13; 10:3; Jer. 50:8; 51:6, 9, 45.

[176] 18:5. cf. Jer. 51:9.

[177] 18:6. cf. Ps. 137:8; Jer. 50:15, 29.

[178] 18:7. cf. Isa. 47:7-8; Zeph. 2:15.

[179] 18:8. cf. Isa. 47:9; Jer. 50:31-32.

[180] 18:9. cf. Ezek. 26:16-17.

[181] 18:11. cf. Ezek. 27:27-31.

[182] 18:20. cf. Jer. 51:48.

[183] 18:21. cf. Jer. 51:63-64.

[184] 18:22. cf. Isa. 24:8; Ezek. 26:13.

[185] 18:23. cf. Jer. 25:10.

[186] 18:23. cf. Isa. 23:8; Nah. 3:4.

[187] 19:1. cf. Ps. 104:35.

[188] 19:2. cf. Ps. 19:9.

[189] 19:2. cf. Deut. 32:43; 2 Kings 9:7.

[190] 19:3. cf. Isa. 34:8-10.

[191] 19:4. cf. Ps. 106:48.

[192] 19:5. cf. Ps. 115:13; 135:1.

[193] 19:6. cf. Ezek. 1:24; 43:2.

[194] 19:7. cf. Ex. 19:14; Ps. 45:13.

[195] 19:11. cf. Ezek. 1:1.

[196] 19:13. cf, Isa. 63:3.

[197] 19:15. cf. Isa. 49:2; 11:4; Ps 2:9; Isa. 63:3.

[198] 19:16. cf. Deut. 10:17; Dan. 2:47.

[199] 19:18. cf. Ezek. 39:17-20.

[200] 19:20. cf. Isa. 30:33; Dan. 7:11.

[201] 20:2. cf. Isa. 24:22.

[202] 20:4. cf. Dan. 7:9; 7:22; Matt. 19:28.

[203] 20:4. cf. Isa. 25:8; 26:19; Dan 12:2; Mal. 3:16-18.

[204] 20:8. cf. Ezek. 7:2; 38:2.

[205] 20:9. cf. Ps. 87:2; Ezek. 38:22; 39:6.

[206] 20:12. cf. Ex. 32:32; Dan 12:2; Mal. 3:16-18.

[207] 21:1. cf., Is. 65:17; 66:22.

[208] 21:2. cf. Is. 61:10.

[209] 21:3. cf. Lev. 26:11; Ezek. 37:27; Jer. 31:33(38:33 LXX); Zech. 8:8; some mss. omit and be their God.

[210] 21:4. cf. Isa. 25:8.

[211] 21:6. cf. Isa. 55:1; Jn. 7:37-38.

[212] 21:7. cf. 2 Sam. 7:14; Ps. 89:26-27.

[213] 21:10. cf. Ezek. 40:2.

[214] 21:13. cf. Ezek. 48:31-34.

[215] 21:25. cf. Ezek. 40:3.

[216] 21:16. About 1400 miles; 1 stadia = 607 feet.

[217] 21:23. cf. Isa. 24:23; 30:26; 60:19-20; Zech. 14:6-7;

[218] 21:24. cf. Isa. 60:3, 5.

[219] 21:25-26. cf. Isa. 60:11.

[220] 21:27. Lit. common (Heb. chol); cf. Lev. 10:10.

[221] 21:27. cf. Isa. 52:1; Ezek. 44:9.

[222] 22:1. cf. Ps. 46:4; Ezek. 47:1; Zech. 14:8.

[223] 22:2. cf. Gen. 2:9; Ezek. 47:12.

[224] 22:4. cf. Exod. 33:11; Ps 17:15; 27:8-10.

[225] 22:4. cf. Exod. 39:30.

[226] 22:5. cf. Isa. 60:19.

[227] 22:6. cf. Amos 3:7.

[228] 22:10. cf. Dan. 8:26; 12:4.

[229] 22:11. cf. Dan. 12:10.

[230] 22:13. cf. Isa. 44:6; 48:12.

[231] 22:14. Some mss. read do His commandments.

[232] 22:14. cf. Gen. 2:9; 3:22; Prov. 3:18; 11:30.

[233] 22:16. cf. Isa. 11:1.

[234] 22:17. cf. Isa. 55:1.

[235] 22:18-19. cf. Deut. 4:2; 12:32.

[236] 22:20. Some mss. say Even so, come, Lord Yeshua.

[237] 22:21. Some mss. add the holy ones (Heb. kedoshim) and Amen.